THE GENERAL

BIOGRAPHICAL DICTIONARY:

CONTAINING

AN HISTORICAL AND CRITICAL ACCOUNT

OF THE

LIVES AND WRITINGS

OF THE

MOST EMINENT PERSONS

IN EVERY NATION;

PARTICULARLY THE BRITISH AND IRISH;

FROM THE EARLIESTS ACCOUNT TO THE PRESENT TIME.

A NEW EDITION,

REVISED AND ENLARGED BY

ALEXANDER CHALMERS, F. S. A.

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1816.

A NEW AND GENERAL

BIOGRAPHICAL DICTIONARY.

SUAREZ (FRANCIS), a Spanish Jesuit, born at Grenada, Jan. 5, 1548, was a professor of reputation at Alcala, at Salamanca, and at Rome. He was afterwards invited to Coimbra in Portugal, where he became the principal professor of divinity. He is an author of the most voluminous kind: his works extended to twenty-three volumes, in folio; and so extraordinary was his memory, that if any passage was cited from them, he could immediately go on to the end of the chapter or book. Yet, with all his talents, his examiners had such an indifferent opinion of him, that it was with some difficulty he gained admission into the order of Jesuits. He died at Lisbon, Sept. 25, 1617. By order of pope Paul V. he wrote a book "against the errors of the English sect," which James I. caused to be publicly burnt at St. Paul's. "Happy should I be," said he, "could I seal with my blood the truths I have defended with my pen." Yet unpopular as this work must have rendered his name in this country, his treatise on law, "Tractatus de Legibus," was printed in London in 1679, in folio. His works are chiefly on the subjects of metaphysics, morality, and theology; and what seems to recommend them is, that he almost every where relates and explains, with great fidelity and precision, the different sentiments of divines concerning the subjects on which he treats. The Jesuits consider Suarez as the greatest and best scholastic divine their order has produced, and lavish the highest encomiums upon him. He was the principal author of the system of Congruism, which is at bottom only that of Molina, although, perhaps, better adapted to the method and language of the theo-

logians, and disguised under a less offensive form. Father Noel, a French Jesuit, made an abridgment of the works of this commentator, which was published at Geneva in 1732, in folio. There is a prolix life of him by Antony-Ignatius Deschamps, printed at Perpignan in 1671, a 4to of 800 pages.[1]

SUCKLING (Sir John), an accomplished courtier, scholar, and poet, was the son of sir John Suckling, comptroller of the royal household, and was born at Whitton in Middlesex, where his father resided, in 1609. His biographers have hitherto fixed the time of his birth in 1612, but, according to some extracts from the parish-register of Twickenham, in Lysons's "Environs," it appears, that he was baptised Feb. 10, 1608-9. Lloyd, from whom we have the first account of this poet, mentions a circumstance relating to his birth, from which more was presaged than followed. He was born, according to his mother's computation, in the eleventh month, and long life and health were expected from so extraordinary an occurrence. During his infancy he certainly displayed an uncommon facility of acquiring every branch of education. He spoke Latin at five years of age, and could write in that language at the age of nine. It is probable that he was taught more languages than one at the same time, and by practising frequently with men of education who kept company with his father, soon acquired an ease and elegance of address which qualified him for the court as well as for foreign travel. His father is represented as a man of a serious turn and grave manners; the son volatile, good-tempered, and thoughtless; characteristics which he seems to have preserved throughout life. His tutors found him particularly submissive, docile, easy to be taught, and quick in learning. It does not appear that he was sent to either university, yet a perusal of his prose works can leave no doubt that he laid a very solid and extensive foundation for various learning, and studied, not only such authors as were suitable to the vivacity of his disposition, but made himself acquainted with those political and religious controversies which were about to involve his country in all the miseries of civil war.

After continuing for some years under his father's tutorage, he travelled over the kingdom, and then went to the

[1] Antonio Bibl. Hisp.—Moreri.—Dict. Hist.—Dodd's Ch. Hist. vol. II.

continent, where, his biographer informs us, "he made an honourable collection of the virtues of each nation, without any tincture of theirs, unless it were a little too much of the French air, which was indeed the fault of his complexion, rather than his person." It was about this time, probably in his twentieth year, that he joined the standard of the illustrious Gustavus Adolphus, and was present at three battles and five sieges, besides lesser engagements, within the space of six months.

On his return he employed his time, and expended his fortune, among the wits of his age, to whom he was recommended, not only by generous and social habits, but by a solid sense in argument and conversation far beyond what might be expected from his years, and the apparent lightness of his disposition. Among his principal associates, we find the names of lord Falkland, Davenant, Ben Jonson, Digby, Carew, sir Toby Matthews, and the "ever memorable" Hales of Eton, to whom he addresses a lively invitation to come to town. His plays, "Aglaura," "Brennoralt," "The Goblins," and an unfinished piece entitled "The Sad One," added considerably to his fame, although they have not been able to perpetuate it. The first only was printed in his life-time All his plays, we are told, were acted with applause, and he spared no expence in costly dresses and decorations.

While thus seemingly devoted to pleasure only, the unfortunate aspect of public affairs roused him to a sense of duty, and induced him to offer his services, and devote his life and fortune, to the cause of royalty. How justly he could contemplate the unfortunate dispute between the court and nation, appears in his letter to Mr. Germaine (afterwards lord Albemarle), a composition almost unrivalled in that age for elegance of style and depth of observation. It was, however, too much the practice with those who made voluntary offers of soldiers, to equip them in an expensive and useless manner. Suckling, who was magnificent in all his expenses, was not to be outdone in an article which he had studied more than became a soldier, and which he might suppose would afford unquestionable proof of his attachment to the royal cause; and, having been permitted to raise a troop of horse, consisting of an hundred, he equipped them so richly, that they are said to have cost him the sum of twelve thousand pounds.

This exposed him to some degree of ridicule, a weapon which the republicans often wielded with successful dexterity, and which, in this instance, was sharpened by the misconduct of his gaudy soldiers. The particulars of this affair are not recorded; but it appears, that in 1639, the royal army, of which his troop formed a part, was defeated by the Scotch, and that sir John's men behaved remarkably ill. All this is possible, without any imputation on the courage of their commander; but it afforded his enemies an opportunity of turning the expedition into ridicule with an effect that is yet remembered. The lines in Dr. Percy's collection, by sir John Mennis, are not the only specimen of the wit of the times at our author's expense.

This unhappy affair is said by Lloyd to have contributed to shorten his days; but Oldys, in his MS notes on Langbaine, attributes his death to another cause. Lord Oxford informed Oldys, on the authority of dean Chetwood, who said he had it from lord Roscommon, that sir John Suckling, in his way to France, was robbed of a casket of gold and jewels, by his valet, who gave him poison, and besides stuck the blade of a pen-knife into his boot in such a manner, that sir John was disabled from pursuing the villain, and was wounded incurably in the heel. Dr. Warton, in a note to his Essay on Pope, relates the story somewhat differently: "Sir John Suckling was robbed by his valet-de-chambre; the moment he discovered it, he clapped on his boots in a passionate hurry, and perceived not a large rusty nail that was concealed at the bottom, which pierced his heel, and brought on a mortification." He died May 7, 1641, in the thirty-second year of his age. That he was on his way to France, when he met with the occasion of his death, seems to be confirmed by a ludicrous poem, lately re-printed in the "Censura Literaria," entitled "A Letter sent by sir John Suckling from France, deploring his sad estate and flight: with a discoverie of the plot and conspiracie, intended by him and his adherents against England. Imprinted at London, 1641." This poem is dated Paris, June 16, 1641, at which time the author probably had not learned that the object of his satire was beyond his reach.

As a poet, he was one of those who wrote for amusement, and was not stimulated by ambition, or anxious for fame. His pieces were sent loose about the world; and not having been collected until after his death, they are

probably less correct than he left them. Many of his verses are as rugged and unharmonious as those of Donne; but his songs and ballads are elegant and graceful. He was particularly happy and original in expressing the feelings of artificial love, disdain, or disappointment. The "Session of the Poets," the "Lines to a Rival," the "Honest Lover," and the "Ballad upon a Wedding," are sufficient to entitle him to the honours of poetry, which the author of the lives published under the name of Cibber, is extremely anxious to wrest from him.

His works have been often reprinted; first in 1646, 8vo, again in 1659, and 1676; very correctly by Tonson in 1719, and elegantly, but incorrectly, by Davies in 1770. The edition of Tonson has been followed in the late edition of the "English Poets," with the omission of such pieces as were thought degrading to his memory, and insulting to public decency *. But whatever opinion is entertained of Suckling as a poet, it may be doubted whether his prose writings are not calculated to raise a yet higher opinion of his talents. His letters, with a dash of gallantry more free than modern times will admit, are shrewd in observation, and often elegant in style. That addressed to Mr. Germaine has already been noticed, and his "Account of Religion by Reason," is remarkable for soundness of argument, and purity of expression, far exceeding the controversial writings of that age. This piece affords a presumption that he was even now no stranger to those reflections which elevate the human character, and that if his life had been spared, it would have been probably devoted to more honourable objects than those in which he had employed his youthful days.[1]

SUETONIUS (Caius Suetonius Tranquillus), an ancient historian and biographer, was born at Rome about the beginning of the reign of Vespasian, perhaps in the year 70, as may be collected from his own words in the life of Nero. His father Suetonius Lenis was tribune of a legion, in the service of the emperor Otho, against Vitellius. He passed his first years probably at Rome; and when grown up, applied himself to the bar. He appears to have very early acquired the friendship of the younger

* There is a manuscript poem from his pen in the British Museum, replete with humour; but the subject is of that gross kind which delicacy will not now tolerate.

[1] English Poets, 21 vols. 8vo, 1810, &c.

Pliny, who procured for him the office of tribune; and afterwards, upon his resignation, transferred it to his kinsman, at Suetonius's request. He obtained also for him the "Jus trium liberorum;" a favour seldom granted, and which Pliny could not have obtained, if, besides his great interest at court, he had not very earnestly solicited the emperor Trajan, in a letter written from Bithynia, of which he was at that time governor. In this letter he describes Suetonius as a man of great integrity, honour, and learning, whose manners and studies were the same with his own; and he adds, "the better I have known him, the more I have loved him. He has been rather unhappy in his marriage; and the privileges of those who have three children are upon several accounts necessary. He begs through me, therefore, that your bounty will supply what his ill fortune has denied him. I know, sir, the high value of the favour I ask; but I am asking a sovereign whose indulgence to all my wishes I have long experienced. How desirous I am to obtain it, you will easily conclude, from my applying to you at this distance; which I should not have done, if it had been a matter of indifference to me." Suetonius advanced himself to be afterwards secretary to the emperor Adrian; but he lost that place, for not paying a due respect to the empress. Spartian, speaking of him and others involved in the same blame, uses the words "quod apud Sabinam uxorem, injussu ejus, familiarius se tunc egerant, quam reverentia domus aulicæ postulabat." On the nature of this disrespect, or "too great familiarity," critics are not agreed. Their offence probably rose only from the capricious temper of the emperor, who, we are told, treated her with great contempt himself for some reason, and permitted others also to do so under certain limitations; which limitations Suetonius and others might ignorantly transgress.

We know nothing more of Suetonius, nor of the time of his death. He wrote many books, none of which are come down to us, except his Lives of the first twelve emperors, and part of his treatise concerning the illustrious grammarians and rhetoricians; for he applied himself much to the study of grammar and rhetoric, and many are of opinion that he was a teacher. Suidas ascribes to him several works of the grammatical kind; and observes, that he wrote a book respecting the Grecian games, two upon the shows of the Romans, two upon the laws and customs of

Rome, one upon the life of Cicero, or upon his books "De Republica," and "A catalogue of the illustrious men of Rome." Many other pieces of his are cited by various authors; and the lives of Terence, Horace, Juvenal, Persius, and Lucan, have usually gone under his name, and been printed at the end of his works, though it is not absolutely certain that they are his. His "History of the Emperors" is a work of great value, as illustrative of the manners of the times, and the particular character of these sovereigns, but is not written strictly either in the historical or biographical form. It consists of a continued series of curious facts, related succinctly, without digressions or reflections. There is in it a character of sincerity, which shews very plainly, that the author feared and hoped for nothing, and that his pen was not directed by hatred or flattery. Suetonius, says Politian, "has given us evident proofs of his diligence, veracity, and freedom. There is no room for any suspicion of partiality in his books; nothing is advanced out of favour, or suppressed out of fear: the facts themselves have engrossed his whole attention, and he has consulted truth in the first place." Politian is also of opinion, that he forbore writing the lives of Nerva, Trajan, and Adrian, the emperors of his time, because he would not be tempted to disregard the love of truth. Some have blamed him for his descriptions of the horrid debaucheries of Tiberius, Caligula, Nero, and Domitian, which Erasmus is willing to excuse on the score of his care and fidelity as an historian; but certainly such descriptions cannot be defended, because they cannot be necessary even to fidelity itself. A good English translation was published in 1796 by Dr. Alexander Thomson, in which he softened or suppressed Suetonius's indelicacies, without any injury to the general effect of the narrative. Suetonius speaks disrespectfully of the Christians, calling them "genus hominum superstitionis novæ & maleficæ, a sort of people of a new and mischievous superstition:" but Lardner has selected from him some important corroborations of the facts of gospel history.

Suetonius was first printed at Rome in 1470, fol. and was often reprinted in that century, with and without dates; since when, the best editions are: those of Stephanus, 1543, 8vo: "Cum notis & numismatibus a Carolo Patin," Basil, 1675, 4to. "Cum notis integris Isaaci Casauboni, Lævini Torrentii, Joannis Georgii Grævii, & selectis alio-

rum," Hagæ Comit. 1691, 4to. "Cum notis variorum & Pitisci," L. Bat. 1692, 2 tom. 8vo. And, "Cum notis auctioribus Pitisci," Leovard. 1714. The last is by far the best; but there is another printed at the Hague in 1727, 4to; "In usum Delphini," Paris, 1684, 2 tom. 4to; "Cum notis Burmanni," 1736, in 2 vols. 4to; "Ernesti," Leipsic, 1748—75, 8vo. "Oudendorp," Leyden, 1751, 2 vols. 8vo; and "Wolfius," Leipsic, 1802, 4 vols. 8vo.[1]

SUEUR (EUSTACHE LE), one of the best painters in his time which the French nation had produced, was born at Paris in 1617, and studied the principles of his art under Simon Vouet, whom he infinitely surpassed; and although he was never out of France, carried the art to a very high degree of perfection. His style was formed upon antiquity, and after the best Italian masters. He invented with ease, and his execution was always worthy of his designs. His attitudes are simple and noble, and his expression well adapted to the subject. His draperies are designed after the manner of Raphael's last works. Although he knew little of the local colours, or the chiaro scuro, he was so much master of the other parts of painting, that there was a great likelihood of his throwing off Vouet's manner entirely, had he lived longer. Immediately after Vouet's death, he perceived that his master had led him out of the way: and by considering the antiques that were in France, and the designs and prints of the best Italian masters, particularly Raphael, he contracted a more refined style and happier manner. Le Brun could not forbear being jealous of Le Sueur, who did not mean, however, to give any man pain; for he had great simplicity of manners, and much candour, and probity. He died at Paris April 30, 1655, at no more than thirty-eight years of age. The life of St. Bruno, in twenty pictures, originally preserved in the Chartreux, and which employed him for three years, have, as Mr. Fuseli informs us, been "lately consigned to the profane clutch of restoration in the attic of the Luxembourg, and are now little more than the faint traces of what they were when issuing from the hand of their master. They have suffered martyrdom more than once. It is well that the nature of the subject permitted little more than fresco in the colouring at first, and that the great merit of their execution consisted in that

[1] Gen. Dict.—Plinii Epist.—Vossius de Hist. Lat.—Saxii Onomast.

breadth of vehicle which monastic drapery demands, else we should have lost even the fragments that remain. The old man in the fore-ground, the head of St. Bruno, and some of the disputants in the back-ground of the Predication; the bishop and the condemned defunct in the funeral; the apparition of St. Bruno himself in the camp; the female figure in the eleemosinary scene, and what has suffered least of all, the death of St. Bruno, contain the least disputable marks of the master's primitive touch. The subject of the whole, abstractly considered, is the personification of sanctity, and it has been represented in the series with a purity which seems to place the artist's heart on a level with that of his hero. The simplicity which tells that tale of resignation and innocence, despises all contrast of more varied composition, though not always with equal success. St. Bruno on his bed, visited by angels, building or viewing the plan for building his rocky retreat; the hunting-scene, and the apotheosis; might probably have admitted happier combinations. As, in the different retouchings, the faces have suffered most, the expression must be estimated by those that escaped; and from what still remains, we may conclude that it was not inferior to the composition."[1]

SUGER, the abbé, a celebrated minister under Louis VII. was born at Touri in Beauce, in 1082, and being bred up at St. Denis with the young prince, afterwards Louis le Gros, became his principal guide and counsellor. On the death of Adam, abbot of St. Denis, in 1122, Suger obtained his place, and even in his abbey performed the duties of a minister. He reformed and improved not only his own society, as abbot, but all departments of the state as minister, and obtained so high a reputation, that after his death it was thought sufficient to write on his tomb, "Cy git l'abbé Suger." "Here lies the abbé Suger." He died at St. Denis, in 1152. His life has been written in 3 vols. 12mo, by a Dominican of the name of Gervaise, and some works which he wrote have been inserted by Du Chesne in his historical collections.[2]

SUICER (John Gaspard), a learned German divine, was born at Zurich June 26, 1619; became professor there of the Greek and Hebrew languages; and died at Heidelberg Nov. 8, 1684, according to Saxius. He was the

[1] Argenville, vol. IV.—Pilkington. [2] Moreri.—Dict. Hist.

compiler of a very useful work, called "Lexicon, sive Thesaurus Ecclesiasticus Patrum Græcorum:" the best edition of which is that of Amsterdam, 1728, 2 vols. fol. He had a son, HENRY Suicer, distinguished by some literary productions, who was a professor, first at Zurich, then at Heidelberg, and who died in 1705.[1]

SUIDAS, author of a celebrated Greek Lexicon, is a personage of whom we are unable to give many particulars. Who he was, or when he lived, are points of great uncertainty; no circumstances of his life having been recorded, either by himself or any other writer. Politian and some others have been of opinion that no such person ever existed; but that Suidas was a real person, appears, not only from his name being found in all the manuscripts of his Lexicon, but from his being often mentioned by Eustathius in his Commentary upon Homer. The learned have differed in the same manner concerning the age of Suidas; some, as Grotius, supposing him to have lived under Constantinus, the son of Leo, emperor of the East, who began to reign in the year 912; while others have brought him even lower than Eustathius, who is known to have lived in 1180. The learned Bentley thinks that as he has referred a point of chronology to the death of the emperor Zimisces, that is, to the year of Christ 975; we may infer that he wrote his Lexicon between that time and the death of the succeeding emperor, which was in 1025. This Lexicon is a compilation of matters from various authors, sometimes made with judgment and diligence, but often from bad copies; and he therefore sometimes gives his reader corrupt and spurious words, instead of those that are pure and genuine. He also mixes things of a different kind, and belonging to different authors, promiscuously; and some of his examples to illustrate the signification of words are very little to the purpose. His Lexicon, however, is a very useful book, and a storehouse of all sorts of erudition. Scholars by profession have all prized it highly; as exhibiting many excellent passages of ancient authors whose works are lost. It is to be ranked with the Bibliotheca of Photius and works of that kind. The "Etymologicon Magnum" has been ascribed to Suidas, but without sufficient authority, though it may have been composed in the same period with the Lexicon.

[1] Moreri.—Dict. Hist.—Saxii Onomast.

Suidas's Lexicon was first published at Milan, 1499, in Greek only: it has since been printed with a Latin version: but the best edition, indeed the only good one, is that of Kuster, Gr. & Lat. Cambridge, 1705, 3 vols. folio. To this should be added Toup's valuable "Emendationes in Suidam," Oxon. 1790, 4 vols. 8vo. Mr. Taylor had begun an appendix to Suidas, four sheets only of which were printed off at the time of his death, April 4, 1766. It had the following title, "Appendix notarum in Suidæ Lexicon, ad paginas edit. Cantab. 1705, adcommodatarum; colligente, qui et suas etiam aliquammultas adjecit, Joanne Taylor." This, we believe, was never finished.[1]

SULLY (Maximilian de Bethune, duke of), one of the most able and honest ministers that France ever had, was descended from an ancient and illustrious house, and born in 1559 at Rosni, descended from a younger branch of the ancient counts of Flanders. His father was the baron de Rosni. He was bred in the opinions and doctrine of the reformed religion, and continued to the end of his life constant in the profession of it, which seems to have fitted him for the important services to which Providence had designed him. The queen of Navarre, after the death of her husband Antony de Bourbon, returned to Bearn, where she openly professed Calvinism. She sent for her son Henry from the court of France to Pau in 1556, and put him under a preceptor, who trained him up in the Protestant religion. She declared herself the protectress of the Protestants in 1566; and went to Rochelle, where she devoted her son to the defence of the Reformed religion. In that quality Henry, then prince of Bearn, was declared chief of the party; and followed the army from that time to the peace, which was signed at St. Germains, August 11, 1570. He then returned to Bearn, and made use of the quiet that was given him, to visit his estates and his government of Guyenne, after which he went and settled in Rochelle, with his mother.

The advantages granted to the Protestants by the peace of St. Germains, raised a suspicion in the breasts of their leaders, that the court of France was acting treacherously, and that in reality nothing else was intended by the peace, than to prepare for the most dismal tragedy that ever was

[1] Moreri.—Saxii Onomast.—Berrington's Middle Ages.—Clarke's Bibliographical Dictionary.

acted; and the truth was, that the queen dowager Catharine de Medicis, and her son Charles IX. being now convinced that the Protestants were too powerful to be subdued by force, were determined to extirpate them by stratagem. They, however, dissembled their intentions; and, during the whole year 1571, talked of nothing but faithfully observing the treaties of entering into a closer correspondence with the Protestants, and carefully preventing all occasions of rekindling the war. To remove all possible suspicion, the court of France proposed a marriage between Charles the IXth's sister, and Henry prince of Bearn; and feigned, at the same time, as if they would prepare a war against Spain, than which nothing could be more agreeable to Henry. These things, enforced with the appearance of great frankness and sincerity, entirely gained the queen of Navarre; who, though she continued irresolute for some months, yet yielded about the end of 1571, and prepared for the journey to Paris, as was proposed, in May 1572.

Sully's father was one of those who doubted the sincerity of the court, and conceived such strong apprehensions, that when the report of the court of Navarre's journey to Paris first reached him, he could not give credit to it. Firmly persuaded that the present calm would be of short continuance, he made haste to take advantage of it, and prepared to shut himself up with his effects in Rochelle, when every one else thought of leaving it. But the queen of Navarre having informed him of her design, and requested him to join her in her way to Vendome, he went, and took Sully, now in his twelfth year, along with him. He found a general security at Vendome, and an air of satisfaction on every face; to which, though he durst not object in public, yet he made remonstrances to some of the chiefs in private. These were considered as the effects of weakness and timidity; and therefore, not caring to seem wiser than persons of greater understandings, he seemed to incline to the general opinion. He went to Rosni, to put himself into a condition to appear at the magnificent court of France; but, before he went, presented his son to the prince of Bearn, in the presence of the queen his mother, with great solemnity, and assurances of the most inviolable attachment. Sully did not return with his father to Rosni, but went to Paris in the queen of Navarre's train. He applied himself closely to his studies, without neglecting to pay a proper

court to the prince his master; and lived with a governor and a valet de chambre in a part of Paris where almost all the colleges stood, and continued there till the bloody catastrophe which happened soon after.

Nothing could be more kind than the reception which the queen of Navarre, her children, and principal servants, met with from the king and queen; nor more obliging, than their treatment of them. The queen of Navarre died, and some historians make no doubt but she was poisoned; yet the whole court appeared sensibly affected, and went into deep mourning. Still many of the Protestants, among whom was Sully's father, suspected the designs of the court; and had such convincing proofs, that they quitted the court, and Paris itself, or at least lodged in the suburbs. They warned prince Henry to be cautious; but he listened to nothing; and some of his chiefs were as incredulous, and the admiral de Coligni in particular, though one of the wisest and most sagacious men in the world. The fact to be perpetrated was fixed for the 24th of August, 1572, and is well known by the name of the massacre of St. Bartholomew. The feast of St. Bartholomew fell this year upon a Sunday; and the massacre was perpetrated in the evening.

All the necessary measures having been taken, the ringing of the bells of St. Germain l'Auxerrois for matins was the signal for beginning the slaughter. The admiral de Coligni was first murdered by a domestic of the duke of Guise, the duke himself staying below in the court, and his body was thrown out of the window. (See COLIGNI.) The king, as Daniel relates, went to feast himself with the sight of it; and, when those that were with him took notice that it was somewhat offensive, is said to have used the reply of the Roman emperor Vitellius, "The body of a dead enemy always smells sweet." All the domestics of the admiral were afterwards slain, and the slaughter was at the same time begun by the king's emissaries in all parts of the city. Tavanes, a marshal of France, who had been page to Francis I. and was at that time one of the counsellors and confidants of Catharine de Medicis, ran through the streets of Paris, crying, "Let blood, let blood! bleeding is as good in the month of August, as in May!" Among the most distinguished of the Protestants that perished was Francis de la Rochefoucault; who having been at play part of the night with the king, and finding himself seized in bed by men in masques, thought they were the king and his courtiers, who

came to divert themselves with him. During this carnage, Sully's safety is thus accounted for by himself: "I was in bed," says he, "and awaked from sleep three hours after midnight by the sound of all the bells and the confused cries of the populace. My governor, St. Julian, with my valet de chambre, went hastily out to know the cause; and I never afterwards heard more of these men, who, without doubt, were among the first that were sacrificed to the public fury. I continued alone in my chamber dressing myself, when in a few moments I saw my landlord enter, pale, and in the utmost consternation. He was of the reformed religion; and, having learned what the matter was, had consented to go to mass, to preserve his life, and his house from being pillaged. He came to persuade me to do the same, and to take me with him: I did not think proper to follow him, but resolved to try if I could gain the college of Burgundy, where I had studied; though the great distance between the house where I then was, and the college, made the attempt very dangerous. Having disguised myself in a scholar's gown, I put a large prayer-book under my arm, and went into the street. I was seized with horror inexpressible at the sight of the furious murderers; who, running from all parts, forced open the houses, and cried aloud, 'Kill! kill! massacre the Huguenots!' The blood which I saw shed before my eyes, redoubled my terror. I fell into the midst of a body of guards; they stopped me, questioned me, and were beginning to use me ill, when, happily for me, the book that I carried was perceived, and served me for a passport. Twice after this I fell into the same danger, from which I extricated myself by the same good fortune. At last I arrived at the college of Burgundy, where a danger still greater than any I had yet met with awaited me. The porter having twice refused me entrance, I continued standing in the midst of the street, at the mercy of the furious murderers, whose numbers increased every moment, and who were evidently seeking for their prey; when it came into my mind to ask for La Faye, the principal of this college, a good man, by whom I was tenderly beloved. The porter, prevailed upon by some small pieces of money which I put into his hand, admitted me; and my friend carried me to his apartment, where two inhuman priests, whom I heard mention Sicilian vespers, wanted to force me from him, that they might cut me in pieces; saying, the order was, not to spare even infants at the breast. All the good man could

do was to conduct me privately to a distant chamber, where he locked me up; and here I was confined three days, uncertain of my destiny, seeing no one but a servant of my friend, who came from time to time to bring me provision."

Henry king of Navarre, who had been married to Charles the IXth's sister but six days before, with the greatest solemnity and with all the marks of kindness and affection from the court, was awaked two hours before day by a great number of soldiers, who rushed boldly into a chamber in the Louvre, where he and the prince of Condé lay, and insolently commanded them to dress themselves, and attend the king. They would not suffer the two princes to take their swords with them, who, as they went, saw several of their gentlemen massacred before their eyes. This was contrived, doubtless, to intimidate them; and, with the same view, as Henry went to the king, the queen gave orders, that they should lead him under the vaults, and make him pass through the guards, drawn up in files on each side, and in menacing postures. He trembled, and recoiled two or three steps back; but the captain of the guards swearing that they should do him no hurt, he proceeded through, amidst carbines and halberts. The king waited for them, and received them with a countenance and eyes full of fury: he ordered them with oaths and blasphemies, which were familiar with him, to quit a religion, which he said had been taken up only for a cloke to their rebellion: he told them in a fierce and angry tone, "that he would no longer be contradicted in his opinions by his subjects; that they by their example should teach others to revere him as the image of God, and cease to be enemies to the images of his mother;" and ended by declaring, that "if they did not go to mass, he would treat them as criminals guilty of treason against divine and human majesty." The manner of pronouncing these words not suffering the princes to doubt the sincerity of them, they yielded to necessity, and performed what was required of them: and Henry was even obliged to send an edict into his dominions, by which the exercise of any other religion but the Romish was forbidden.

In the mean time the court sent orders to the governors in all the provinces, that the same destruction should be made of the Protestants there as had been at Paris; but many of them nobly refused to execute these orders; and the viscount d'Orthe had the courage to write from Bayonne to Charles IX. that, "he found many good soldiers

in his garrison, but not one executioner: and begged him to command their lives in any service that was possible." Yet the abettors and prime actors in this tragedy at Paris were wonderfully satisfied with themselves, and found much comfort in having been able to do so much for the cause of God and his church. Tavanes, mentioned above, who ran about the streets crying "Let blood! let blood!" being upon his death-bed, made a general confession of the sins of his life; after which his confessor saying to him with an air of astonishment, "Why! you speak not a word of St. Bartholomew;" he replied, "I look upon that as a meritorious action, which ought to atone for all the sins I have ever committed." This is related by his son, who has written memoirs of him. The king himself must have supposed real merit to have been in it; for, not content with setting his seal and sanction to these detestable butcheries, he is credibly affirmed to have taken the carbine into his own hands, and to have shot at the poor Huguenots as they attempted to escape. The court of Rome did all they could to confirm the Parisians in this horrid notion: for though Pope Pius V. is said to have been so much afflicted at the massacre as to shed tears, yet Gregory XIII. who succeeded him, ordered a public thanksgiving to God for it to be offered at Rome, and sent a legate to congratulate Charles IX. and to exhort him to continue it. Father Daniel contents himself with saying, that the king's zeal in his terrible punishment of the heretics was commended at Rome; and Baronius affirms the action to have been absolutely necessary. The French writers, however, have spoken of it in the manner it deserves; have represented it as the most wicked and inhuman devastation that ever was committed: "an execrable action," says one of them, Prefixe, "that never had, and I trust God will never have, its like." Seventy thousand, according to Sully's Memoirs, was the number of Protestants massacred, during eight days, throughout the kingdom.

At the end of three days, however, a prohibition against murdering and pillaging any more of the Protestants was published at Paris; and then Sully was suffered to quit his cell in the college of Burgundy. He immediately saw two soldiers of the guard, agents to his father, entering the college, who gave his father a relation of what had happened to him; and, eight days after, he received a letter from him, advising him to continue in Paris, since the prince he

served was not at liberty to leave it; and adding, that he should follow the prince's example in going to mass. Though the king of Navarre had saved his life by this submission, yet in other things he was treated very indifferently, and suffered a thousand capricious insults. He was obliged, against his will, to stay some years at the court of France; he knew very well how to dissemble his chagrin; and he often diverted it by gallantries, and the lady de Sauves, wife to one of the secretaries of state, became one of his chief mistresses. But still he did not neglect such political measures as seemed practicable, and he had a hand in those that were formed to take away the government from Catharine de Medicis, and to expel the Guises from court; which that queen discovering, caused him and the duke of Alençon to be arrested, set guards upon them, and ordered them to be examined upon many heinous allegations. They were set at liberty by Henry III. for Charles IX. died, 1574, in the most exquisite torments and horrors, the massacre of St. Bartholomew's-day having been always in his mind. Sully employed his leisure in the most advantageous manner he was able. He found it impracticable in a court to pursue the study of the learned languages, or of any thing called learning; but the king of Navarre ordered him to be taught mathematics and history, and all those exercises which give ease and gracefulness to the person; that method of educating youth, with a particular attention to the formation of the manners, being peculiar to Henry, who was himself educated in the same way.

In 1576, the king of Navarre made his escape from the court of France, while on a hunting-party near Senlis; from whence, his guards being dispersed, he instantly passed the Seine at Poissy, and went to Tours, where he no sooner arrived than he resumed the exercise of the Protestant religion. A war was now expected; and Catharine de Medicis began to tremble in her turn: and, indeed, from that time to 1589, Henry's life presents us only with a mixture of battles, negociations, and love-intrigues, which last made no inconsiderable part of his business. Sully was one of those who attended him in his flight, and who continued to attend him to the end of his life, serving him in the different capacities of soldier and statesman, as the various conditions of his affairs required. Henry's wife, whom Catharine had brought to him in 1578, was a great impediment to him; yet by his management she was sometimes

of use also. There were frequent ruptures between him and the court of France; but at last Henry III. confederated with him sincerely, and in good earnest, to resist the League, which was more furious than ever, after the death of the duke of Guise and the cardinal his brother. The reconciliation and confederacy of these two kings was concluded in April 1589: their interview was at Tours the 30th of that month, attended with great demonstration of mutual satisfaction. They joined their troops some time after to lay siege to Paris: they besieged it in person, and were upon the point of conquering that great city, when the king of France was assassinated by James Clement, a Dominican friar, the 1st of August, at the village of St. Cloud. "The league," says Henault, "is perhaps the most extraordinary event in *history*; and Henry III. may be reckoned the weakest prince in not foreseeing, that he should render himself dependant on that party by becoming their chief. The Protestants had made war against him, as an enemy of their sect; and the leaguers murdered him on account of his uniting with the king of Navarre, the chief of the Huguenots."

Henry III. upon his death-bed declared the king of Navarre his successor, who accordingly succeeded him, but not without very great difficulties. He was acknowledged king by most of the lords, whether catholic or protestant, who happened then to be at court; but the leaguers refused absolutely to acknowledge his title till he had renounced the protestant religion; and the city of Paris persisted in its revolt till the 22d of March, 1594. He embraced the catholic religion, as the only method of putting an end to the miseries of France, by the advice of Sully, whom he had long taken into the sincerest confidence; and the celebrated Du Perron, afterwards cardinal, was made the instrument of his conversion. He attempted also to convert Sully, but in vain: "My parents bred me," said the minister, "in the opinions and doctrines of the reformed religion, and I have continued constant in the profession of it; neither threatenings, promises, variety of events, nor the change even of the king my protector, joined to his most tender solicitations, have ever been able to make me renounce it."

This change of religion in Henry IV. though it seemed to create a present satisfaction, did not secure him from continual plots and troubles; and being made upon poli-

tical motives, it was natural to suppose it not sincere. Thus, Dec. 26, 1594, a scholar, named John Chastel, attempted to assassinate the king, but only wounded him in the mouth; and when he was interrogated concerning the crime, readily answered, "That he came from the college of the Jesuits," and then accused those fathers of having instigated him to it. The king, who was present at his examination, said with much gaiety, that "he had heard, from the mouths of many persons, that the society never loved him, and he was now convinced of it by his own." Some writers have related, that this assassination was attempted when he was with the fair Gabrielle, his mistress, at the hotel d'Estrées; but Sully, who was with him, says that it was at Paris, in his apartments in the Louvre. This Gabrielle was the favourite mistress of Henry IV. and it is said that the king intended to marry her; but she died in 1599, the year that his marriage with Margaret of Valois, sister of Charles IX. was declared null and void by the pope's commissioners, with consent of both parties. He married Mary of Medicis, at Lyons, the year after, and appointed madame de Guercheville, to whom he had made love without success, to be one of her ladies of honour; saying, that "since she was a lady of real honour, she should be in that post with the queen his wife." Henry, though he was a great monarch, was not always successful in his addresses to the fair; and a noble saying is recorded by many writers of Catharine, sister to the viscount de Rohan, who replied to a declaration of gallantry from this prince, that "she was too poor to be his wife, and of too good a family to be his mistress."

Sully was now the first minister; and he performed all the offices of a great and good minister, while Henry performed the offices of a great and good king. He attended to every part of the government; prosecuted extortioners, and those who were guilty of embezzling the public money; and, in short, restored the kingdom, in a few years, from a most desperate to a most flourishing condition; which, however, he could not have done, if the king had not resolutely supported him against favourite mistresses, the cabals of court, and the factions of state, which would otherwise have overwhelmed him. The king himself turned his whole application to every thing that might be useful, or even convenient, to his kingdom, without suffering things that happened out of it to pass unobserved, as soon

as he had put an end to the civil wars of France, and had concluded a peace with Spain at Vervins, on the 2d of May, 1598. The state of the finances of France was at this time in a wretched situation, as many of the provinces were entirely exhausted, and none of them in a condition of bearing any new imposition. The standing revenues brought into the king's coffers no more than thirty millions, though an hundred and fifty millions were raised on the people: so great were the abuses of that government in raising money; and they were not less in the dispensation of it. The whole scheme of the administration was a scheme of fraud, and all who served cheated the public, from the highest offices down to the lowest; from the commissioners of the treasury, down to the under farmers and under treasurers. Sully beheld this state of things, when he came to have the sole superintendency of affairs, with horror; he was ready to despair: but zeal for his master and for his country animated his endeavours, and he resolved to make the reformation of abuses, the reduction of expences, and a frugal management, the fund for the payment of national debts, and for all the great things he intended to do, without overcharging the people. This plan fully succeeded. The people were immediately eased, trade revived, the king's coffers were filled, a maritime power was created, and every thing necessary was prepared to put the nation in a condition of executing great designs, whenever great conjunctures should offer themselves. "Such," says Bolingbroke, "was the effect of twelve years of wise and honest administration: and this effect would have shewed itself in great enterprises against the house of Austria, more formidable in these days than the house of Bourbon has been in ours, if Henry IV. had not been stabbed by one of those assassins, into whose hands the interest of this house, and the frenzy of religion, had put the dagger more than once."

Henry was murdered the 17th of May, 1610; and, it appears, had many presages of his cruel destiny, which, Sully tells us, "were indeed dreadful and surprising to the last degree." The queen was to be crowned purely to gratify her, for Henry was vehemently against the coronation; and, the nearer the moment approached, the more his terrors increased. "In this state of overwhelming horror, which," says Sully, "at first I thought an unpardonable weakness, he opened his whole heart to me: his

own words will be more affecting than all I can say. 'Oh! my friend,' said he, 'this coronation does not please me: I know not what is the meaning of it, but my heart tells me some fatal accident will happen.' He sat down, as he spoke these words, upon a chair in my closet; and, resigning himself some time to all the horror of his melancholy apprehensions, he suddenly started up, and cried out, 'Par Dieu, I shall die in this city; they will murder me here; I see plainly they have made my death their only resource!" for he had then great designs on foot against Spain and the house of Austria. He repeated these forebodings several times, which Sully as often treated as chimeras; but they proved realities.

After the death of his master, by which he was greatly afflicted, Sully retired from court; for, a new reign introducing new men and new measures, he was no longer regarded. The life he led in retreat was accompanied with decency, grandeur, and even majesty; yet it was, in some measure, embittered with domestic troubles, arising from the extravagance and ill conduct of his eldest son, the marquis of Rosni. He died Dec. 22, 1641, aged eighty-three, and his duchess caused a statue to be erected over his burying-place, with this inscription: "Here lies the body of the most high, most puissant, and most illustrious lord, Maximilian de Bethûne, marquis of Rosni, who shared in all the fortunes of king Henry the Great; among which was that memorable battle, which gave the crown to the victor; where, by his valour, he gained the white standard, and took several prisoners of distinction. He was by that great monarch, in reward of his many virtues and distinguished merit, honoured with the dignities of duke, peer, and marshal of France, with the governments of the Upper and Lower Poitou, with the office of grand master of the ordnance; in which, bearing the thunder of his Jupiter, he took the castle of Montmelian, till then believed impregnable, and many other fortresses of Savoy. He was likewise made superintendant of the finances, which office he discharged singly, with a wise and prudent œconomy; and continued his faithful services till that unfortunate day, when the Cæsar of the French nation lost his life by the hand of a parricide. After the lamented death of that great king, he retired from public affairs, and passed the remainder of his life in ease and tranquillity. He died at the castle of Villebon, Dec. 22, 1641, aged 82."

Though he lived to such an age, no life could be more frequently exposed to perils than that of Sully. One of these was of a very extraordinary kind, and deserves to be particularly mentioned. It was at the taking of a town in Cambray, in 1581, when, to defend the women from the brutality of the soldiers, the churches, with guards about them, were given them for asylums; nevertheless, a very beautiful young girl suddenly threw herself into the arms of Sully, as he was walking in the streets, and, holding him fast, conjured him to guard her from some soldiers, who, she said, had concealed themselves as soon as they saw him. Sully endeavoured to calm her fears, and offered to conduct her to the next church; but she told him she had been there, and had asked for admittance, which they refused, because they knew she had the plague. Sully thrust her from him with the utmost indignation as well as horror, and expected every moment to be seized with the plague, which, however, did not happen.

The character of Sully, as it was given by his master Henry IV. is thus preserved in his memoirs. "Some persons," said Henry, "complain, and indeed I do myself, sometimes, of his temper. They say he is harsh, impatient, and obstinate: he is accused of having too enterprising a mind, of presuming too much upon his own opinions, exaggerating the worth of his own actions, and lessening that of others, as likewise of eagerly aspiring after honours and riches. Now, although I am well convinced that part of these imputations are true, and that I am obliged to keep a high hand over him, when he offends me with those sallies of ill humour; yet I cannot cease to love him, esteem him, and employ him in all affairs of consequence, because I am very sure that he loves my person, that he takes an interest in my preservation, and that he is ardently solicitous for the honour, the glory, and grandeur of me and my kingdom. I know also that he has no malignity in his heart; that he is indefatigable in business, and fruitful in expedients; he is a careful manager of my revenue, a man laborious and diligent, who endeavours to be ignorant of nothing, and to render himself capable of conducting all affairs, whether of peace or war; who writes and speaks in a style that pleases me, because it is at once that of a soldier and statesman. In a word, I confess to you, that, notwithstanding all his extravagances and little

transports of passion, I find no one so capable as he is of consoling me under every uneasiness."

The "Memoirs of Sully" have always been ranked among the best, and certainly are among the most interesting and authentic books of French history, replete with good sense and virtuous remark. They contain a particular account of whatever passed from the peace in 1570, to the death of Henry IV. in 1610; a period of time, which has supplied the most copious subjects to the historians of France. They are full of numerous and various events; wars, foreign and domestic; interests of state and religion; master-strokes of policy; unexpected discoveries; struggles of ambition; stratagems of policy; embassies and negociations. These memoirs take their value, perhaps their greatest value, from the innumerable recitals of a private kind, which scarcely belong to the province of history; for, at the same time that they treat of the reign, they describe the whole life of Henry the Great. They are not, however, either in the form or language in which they were left by Sully: the form has been digested and methodized, and the language has been corrected and polished. The best edition in French is that of Paris, in 3 vols. 4to, and also in 8 vols. 12mo. They have been translated into English by Mrs. Charlotte Lennox, and published both in 4to and 8vo.

SULPICIA, an ancient Roman poetess, the wife of Calenus, flourished about the year 90, and was so admired as to be thought worthy of the title of the Roman Sappho. We have nothing left of her but a satire, or rather fragment of a satire, against Domitian, who published a decree for the banishment of the philosophers from Rome. This satire was published at Strasburgh, with other poems, by G. Merula, 1509, 4to, and may be found in other collections, but has usually been printed at the end of the "Satires of Juvenal," to whom, as well as to Ausonius, it has been attributed by some critics. Grainger likewise added it to his "Tibullus," with a translation and notes. From the invocation it should seem, that she was the author of many other poems, and the first Roman lady who taught her sex to vie with the Greeks in poetry. Her language is easy and elegant, and she seems to have had a happy talent for satire. She is mentioned by Martial and Sidonius Apollinaris, and is said to have addressed to her husband Calenus, who was a Roman knight, "A poem on conjugal love," but this is lost.

Her satire has been reprinted by Wernsdorf in the third volume of the "Poetæ Minores Latini," where may be seen some useful remarks respecting her works.[1]

SULPICIUS SEVERUS (surnamed the CHRISTIAN SALLUST), an ecclesiastical writer, who flourished about the beginning of the fifth century, was a disciple of St. Martin of Tours, whose life he has written; and friend of Paulinus, bishop of Nola, with whom he held a constant and intimate correspondence. He was illustrious for his birth, his eloquence, and still more for his piety and virtue. After he had shone with great lustre at the bar, he married very advantageously; but, losing his wife soon after, he quitted the world, and became a priest. He was born at Agen, in the province of Aquitain, which at that time produced the best poets, the best rhetoricians, and the best orators of the Roman empire, of those at least who wrote in Latin. He lived sometimes at Elisso, and sometimes at Toulouse. Some have affirmed, that he was bishop of the Biturices; but they have erroneously confounded him with another Severus Sulpicius, who was bishop of that people, and died at the end of the sixth century. Sulpicius lived till about the year 420. He is said to have been at one time seduced by the Pelagians; and that, returning to his old principles, he imposed a silence upon himself for the rest of his days, as the best atonement he could make for his error; but some think that this silence meant only his refraining from writing or controversy. The principal of his works was his "Historia Sacra," in two books; in which he gives a succinct account of all the remarkable things that passed in the Jewish or Christian churches, from the creation of the world to about the year 400. He wrote, also, the "Life of St. Martin," as we have said already; "Three Letters upon the death and virtues of this saint;" and "Three Dialogues;" the first upon the miracles of the Eastern monks, and the two last upon the extraordinary qualities and graces of St. Martin. These, with seven other epistles never before printed with his works, were all revised, corrected, and published with notes, in a very elegant edition, by Le Clerc, at Leipsic, in 1709, 8vo. There is another by Jerom de Prato, printed at Venice in 1741—54, 2 vols. 4to, the text of which is thought the most correct.

[1] Vossius de Poet. Lat.—Fabric. Bibl. Lat.—Saxii Onomast.

Sulpicius has a purity in his style, far beyond the age in which he lived. He has joined a very concise manner of expressing himself to a remarkable perspicuity, and in this has equalled even Sallust himself, whom he always imitates, and sometimes quotes. He is not, indeed, correct throughout in his "History of the Church;" and is very credulous upon the point of miracles. He admits also several opinions, which have no foundation in Scripture; and he is in some instances defective, taking no notice, for example, of the reign of Julian, &c. His "Dialogues" contain many interesting particulars, respecting the manners and singularities of the Eastern monks; the disturbances which the books of Origen had occasioned in Egypt and Palestine, and other matters of some curiosity.[1]

SULZER (JOHN GEORGE), a very eminent German, or rather Swiss, philosopher, was born at Winterthour, in the canton of Zurich, October 16, 1720, and is said to have been the youngest of twenty-five children. Both his parents died on the same day in 1734, and left him barely enough to defray the expence of his education. His talents did not develope themselves early; and, at sixteen, he had not even acquired a taste for study. Wolfe's Metaphysics was the first book that awakened in him a love of philosophy; and the counsels and example of the celebrated Gesner soon after incited him to apply himself eagerly to mathematics and general science, and to resume the study of Grecian and Oriental literature. In 1739, he became an ecclesiastic; and a favourable situation for examining the beauties of nature, made him an enthusiast in that branch of knowledge. He published, therefore, at twenty one, "Moral contemplations of the works of Nature;" and, in the same year, 1741, "A Description of the most remarkable Antiquities in the Lordship of Knonau," written in German. The year after, he published an account of a journey which he took in the Alps; in which he displayed, not only his sensibility of the beauties of nature, but his profound sense of the infinite power and goodness of its author. Becoming a tutor at Magdeburg, he obtained the acquaintance of Maupertuis, Euler, and Sack; in consequence of which his merits became more known, and he obtained, in 1747, the appointment of mathematical professor in the royal college

[1] Cave, vol. I.—Dupin.—Lardner's Works.—Gen. Dict.—Saxii Onomast.

at Berlin; and became a member of the Royal Academy there in 1750.

The works of Sulzer are numerous; but the most important is, his "Universal Theory of the fine Arts," (Allgemeine Theorie der schönen Künste, &c.) which is a dictionary in two volumes, quarto, containing all the terms of the various arts digested into one alphabet. In this he appears at once a profound thinker, and a man of singular worth. The first volume appeared at Leipsic in 1771; the second in 1774. He wrote also, "Remarks on the Philosophical Essays of Hume;" a work in which he both acknowledges the acuteness, and detects the sophistry of our celebrated sceptic. The king of Prussia distinguished him by many marks of bounty and favour, but it so happened that he never saw him till near the end of 1777, although he had been member of the academy from the year 1750. Sulzer lived only to the age of sixty; and died February 25, 1779. His character is of the purest kind; amiable, virtuous, sociable, and beneficent. His philosophy was that of a true Christian, and the support he derived from it was proportionably uniform and steady. His dying moments were calm, humble, and sublime; and his countenance, when he expired, wore the composure of sleep. He had no enemy, and his friends were numerous and affectionate.[1]

SUMOROKOF (ALEXANDER), denominated the founder of the Russian theatre, was the son of Peter Sumorokof, a Russian nobleman, and was born at Moscow November 14, 1727. He received the first rudiments of learning in his father's house, where, besides a grammatical knowledge of his native tongue, he was well grounded in the Latin language. Being removed to the seminary of the cadets at St. Petersburgh, he prosecuted his studies with unwearied application, and gave early proofs of his genius for poetry. Even on holidays he would retire from his companions, who were engaged in play, and devote his whole time to the perusal of the Latin and French writers: nor was it long before he himself attempted to compose. The first efforts of his genius were love-songs, whose tenderness and beauties, till then unexpressed in the Russian tongue, were greatly admired, and considered as certain prognostics of

[1] Eloge by Formey in the Berlin Memoirs for 1779.—Meister's Portraits des Hommes Illustres de la Suisse.

his future fame. Upon quitting the seminary, he was appointed adjutant, first to count Golovkin, and afterwards to count Rosomouski: and being soon noticed and patronized by count Ivan Shuvalof, he was introduced by that Mæcenas to the empress Elizabeth, who took him under her protection. About the twenty-ninth year of his age, an enthusiastic fondness he had contracted for the works of Racine, turned his genius to the drama; and he wrote the tragedy of "Koref," which laid the foundation of the Russian theatre. This piece was first acted by some of his former schoolmates, the cadets, who had previously exercised their talents in declamations, and in acting a French play. The empress Elizabeth, informed of this phænomenon in the theatrical world, ordered the tragedy to be exhibited in her presence, upon a small theatre of the court, where German, Italian, and French plays had been performed. The applause and distinction which the author received on this occasion, encouraged him to follow the bent of his genius, and he produced other tragedies, several comedies, and two operas. With respect to his tragedies, Racine was his model; and the Russian biographer of Sumorokof, who seems a competent judge of his merit, allows, that though in some instances he has attained all the excellence of the French poet, yet he has failed in many others; but it would be uncandid to insist upon such defects in a writer who first introduced the drama among his countrymen. The French overlook in their Corneille still greater faults. "His comedies," continues the same author, "contain much humour; but I do not imagine that our dramatic writers will adopt him for their model: for he frequently excites the laughter of the spectator at the expence of his cooler judgment. Nevertheless, they present sufficient passages to prove, that he would have attained a greater degree of perfection in this line, if he had paid more attention to paint our manners, and to follow the taste of the best foreign writers."

Besides dramatic writings, Sumorokof attempted every species of poetry, excepting the epic. He wrote love-songs, idyllia, fables, satires, anacreontics, elegies, versions of the Psalms, and Pindaric odes. Superior to Lomonozof in the compositions of the drama, he yet was inferior to him in Pindaric writings. Though his odes, adds his biographer, are distinguished by their easy flow of versification, by their harmony, softness, and grace, yet they are

far from reaching that elevation and fire which characterize those of Lomonozof. These two great poets had each their peculiar talents: the one displayed in his style all the majesty, strength, and sublimity of the Russian tongue; and the other all its harmony, softness, and elegance. The elegies of Sumorokof are full of tenderness: his idyls give a true picture of the pastoral life in all the pleasing simplicity of unimproved nature, without descending to vulgarity; and may serve as models in this species of composition, in all things excepting in strict morality. His satires are the best in the Russian language, but are extremely unequal, and deserve to have been wrought with more plan and regularity. In writing his fables, his pen seems to have been guided by the Muses and Graces; and his biographer seems inclined, if not to prefer them, at least to compare them with those of Fontaine. Sumorokof was also author of a few short and detached historical pieces. 1. "A Chronicle of Moscow," in which he relates the origin of that city; and abridges the reigns of its monarchs from Ivan Danilovitch to Feodor Alexievitch. 2. "A History of the first insurrection of the Strelitz in 1682, by which Ivan was appointed joint-sovereign with Peter the Great, and the princess Sophia regent." 3. "An account of Stenko Razin's rebellion." His style in these pieces is said to be clear and perspicuous, but somewhat too flowery and poetical for prose. Sumorokof obtained by his merit the favour and protection of his sovereign. Elizabeth gave him the rank of brigadier; appointed him director of the Russian theatre, and settled upon him a pension of 400*l*. per annum. Catherine II. created him counsellor of state; conferred upon him the order of St. Anne; and honoured him with many instances of munificence and distinction until his death, which carried him off at Moscow, October 1, 1777, in the fifty-first year of his age.

With respect to his disposition, says his biographer, it was amiable; but his extreme sensibility, an excellent quality in a poet when tempered with philosophy, occasioned that singularity and vehemence of character, which gave so much trouble and uneasiness to all his acquaintance, but particularly to himself. He was polite and condescending towards those who treated him with respect, but haughty to those who behaved to him with pride. He knew no deceit; he was a true friend, and an open enemy; and could neither forget an obligation nor an injury. Passionate,

and frequently inconsiderate in his pursuits, he could not bear the least opposition; and oftentimes looked upon the most trifling circumstance as the greatest evil. His extraordinary fame, the many favours which the empress conferred upon him, with the indulgence and veneration of his friends, might have made him extremely fortunate, if he had understood the art of being so. He had conceived a great, perhaps too great, idea of the character and merits of a true poet; and could not endure to see with patience this noble and much-esteemed art, which had been consecrated by Homer, Virgil, and other great men, profaned by persons without judgment or abilities. These pretenders, he would say, shock the public with their nonsense in rhyme; and clothe their monstrous conceptions in the dress of the Muses. The public recoil from them with disgust and aversion; and, deceived by their appearance, treat with irreverence those children of heaven the true Muses. The examples of Lomonozof and Sumorokof have tended to diffuse a spirit of poetry, and a taste for polite learning, among the Russians; and they are succeeded by a numerous band of poets [1]

SURENHUSIUS (WILLIAM), a celebrated Hebrew and Greek professor in the university of Amsterdam, is most known for his edition of the *Mischna* of the Jews, with notes, and a Latin version, which he began to publish in 1698, and completed in 1703, in 3 vols. folio. It contains also the commentaries of the Rabbins, Maimonides, and Bartenora. The period at which he flourished is ascertained by this publication; but, in the books which we have been able to consult, we do not find any account of the time when he was born or died. The latter event must have, however, been posterior to 1713, when he published a learned work in Latin, "in which the passages of the Old Testament, quoted in the New, are vindicated and reconciled, according to the forms of quotation, and the several ways of interpreting the scripture, used by the ancient Hebrew Theologers," Amst. 4to.[2]

SURITA, or ZURITA (JEROME), a Spanish historian, was born at Saragossa, Dec. 4, 1512, of an ancient family. He made great progress in Greek and Latin, under a very able master, at Alcala de Henares; but his particular predilection was for the study of history. He afterwards

[1] Coxe's Travels in Russia. [2] Dict. Hist.—Saxii Onomast.

became secretary to the inquisition, but employed his time chiefly in writing numerous works which procured him a very high reputation, not only with his countrymen, but in the opinion of the learned of other nations. He died Oct. 31, 1580, in the sixty-eighth year of his age. His principal historical work is his "Anales de la corona del Reyno de Aragon," 7 vols. fol. first printed at Saragossa in 1562, but the third edition of 1610 is accounted the most complete. He published also in Latin "Indices rerum ab Aragoniæ regibus gestarum, libri tres," Sarag 1578, with the addition of "Gaufredi Monachi de acquisitione regni Siciliæ, Calabriæ, &c. per Robertum Guiscardum et fratres Nortmannos principes," and Celesinus "De Roberti Siciliæ regis rebus gestis, libri quatuor," both before unpublished. He was the editor also of Antoninus's Itinerary, and his notes were adopted by Dr. Thomas Gale in his edition. He left many other learned works in MS. particularly commentaries on Julius Cæsar, and on Claudian.[1]

SURIUS (LAURENTIUS), a voluminous compiler, was born at Lubeck in 1522, and entered the Carthusian order in that city, where he became celebrated for his virtues and learning. He died May 25, 1578, at Cologn, aged fifty-six. The principal among his numerous works are, "A Collection of Councils," 1567, 4 vols. fol.; "The Lives of the Saints," Cologn, 1618, 7 vols. fol.; and "A History of his Own Times from 1500 to 1566," 1569, 8vo; translated into French, 1573, 8vo. Surius did not want learning, but those of his own communion are willing to allow that he gave credit blindly to fables, and was deficient in critical knowledge.[2]

SUTCLIFFE, or SOUTCLIFFE (MATTHEW), an English divine of considerable abilities in controversy, was educated at Trinity-college, Cambridge, but of his early history we have no account. In 1586, he was installed archdeacon of Taunton, and on Oct. 22, 1588, confirmed dean of Exeter. He had been admitted a civilian in 1582. He died in 1629, leaving a daughter his heiress, who, Prince thinks, was married to the son and heir of the Halse family in Devonshire; and as the estates Dr. Sutcliffe left to Chelsea-college were in that country, it probably was his birth-place. He was esteemed a very learned writer

[1] Antonio Bibl. Hisp.—Clement. Bibl. Curieuse.—Vossius de Scient. Math. —Thuani Hist.
[2] Moreri.—Dict. Hist.—Saxii Onomast.

in defence of the protestant establishment; but although long in favour with James I. upon that account, we find that this prince, in 1621, ordered him to be taken into custody for the freedom of his remarks upon public affairs. On the other hand Strype, in his life of Whitgift, has published a long letter from that eminent prelate to Beza, defending Sutcliffe against some disrespectful expressions used by the reformer. Among his works, may be noticed, 1. "A treatise of Ecclesiastical Discipline," Lond. 1591, 4to. 2. "De Presbyterio, ejusque nova in Ecclesia Christianâ Politeia," the same year, 4to. 3. "De Turco-Papismo," or, on the resemblance between Mahometanism and Popery, London, 1599, 4to. 4. "De Purgatorio, adversus Bellarminum," the same year, 4to. 5. "De vera Christi Ecclesia," 1600, 4to. 6. "De Missa, adversus Bellarminum," 1603, 4to. 7. "The Laws of Armes," 1593, 4to. 8. "Examination of Cartwright's Apology," 1596, 4to; and many other works, enumerated in the Bodleian catalogue, of the controversial kind, against Bellarmin, Parsons, Garnet, and other popish propagandists.

But what has rendered Dr. Sutcliffe most celebrated was his project for establishing a college of polemical divines, to be employed in opposing the doctrines of papists and "Pelagianizing Arminians, and others, that draw towards popery and Babylonian slavery, &c." And as this college has been incidentally mentioned in various parts of these volumes, we shall now give part of the succinct and perspicuous account furnished by Mr. Lysons.

At first the undertaking seemed attended with good omens: prince Henry was a zealous friend to it: the king consented to be deemed the founder, called the college after his own name, "King James's college at Chelsea," endowed it with the reversion of certain lands at Chelsea, which were fixed upon for its site, laid the first stone of the building, gave timber out of Windsor forest, issued his royal letters to encourage his subjects throughout the kingdom to contribute towards the completion of the structure; and as a permanent endowment, procured an act of parliament to enable the college to raise an annual rent, by supplying the City of London with water from the river Lea. It appears by the charter of incorporation, dated May 8, 1610, that the college consisted of a provost and twenty fellows, eighteen of whom were required to be in holy orders; the other two, who might be either laymen or

divines, were to be employed in writing the annals of their times. Sutcliffe himself was the first provost; Camden and Haywood the first historians; and among the fellows we find the well-known names of Overall, Morton, Field, Abbot, Howson, Spencer, Boys, &c. When a vacancy happened in any department, the successor was to be nominated and recommended by the vice-chancellor and heads of colleges in the two universities, and approved by the archbishop of Canterbury, the chancellor of each university, and the bishop of London. The charter granted the college the power of using a common seal; various privileges and immunities, and licence to possess lands in mortmain to the value of 3000*l.* per ann.

With these good omens Dr. Sutcliffe began to erect the college at his own expence, and built one side of the first quadangle: "which long range alone (says Fuller) made not of free-stone, though of free-timber, cost, O the dearness of college and church work! full three thousand pounds" Such was the progress of the work at Sutcliffe's death, who, by his will, dated Nov. 1, 1628, bequeathed to the college the greater part of his estates, consisting of lands in Devonshire, the benefit of an extent on sir Lewis Stukeley's estates valued at more than 3000*l.*, a share in the great Neptune (a ship at Whitby in Yorkshire), at enement at Stoke Rivers, and other premises; all his books and goods in the college, and a part of his library at Exeter; but all these bequests were subject to this proviso, "if the work of the college should not be hindered."

The total failure of pecuniary resources soon proved a very effectual hindrance to any farther progress in this undertaking. The national attention had been so much engaged by the extensive repairs of St. Paul's cathedral, that the college saw little hopes of success from the circulation of the king's letters for the purpose of promoting a public contribution; and at the time of his death no collections had been made under their sanction. The success of sir Hugh Middleton's project for supplying London with water, which took place the very year after the act of parliament in favour of the college, and the total inability of its members to avail themselves of the privileges they enjoyed, for want of money to carry on such an undertaking, destroyed all hopes of advantage from that source. Of all Dr. Sutcliffe's benefactions, the college never possessed more than a house and premises, worth about 34*l.* per annum, the greater part of which was expended in repairs.

After Sutcliffe's death, Dr. Featly (see FEATLY), who was recommended by the dean as his successor, became provost; but so little was the original intention of the institution regarded, even at this early period, that one Richard Dean, a young merchant, was made one of the fellows. Such was the state of the foundation, when the court of chancery, in 1631, decreed that Dr. Sutcliffe's estates should revert to the right heirs, upon their paying to the college the sum of 340*l.* Under these difficulties, which were afterwards increased by a dispute with lord Monson about the lease of the land on which the college stood, no farther progress, it may be supposed, was ever made in the building. That part which was already completed, consisted of a library, and a few rooms, occupied by the provost and two fellows. For the subsequent reverses which this project met with, as they are not connected with the subject of our memoir, we refer to our anthorities. On the site is now the Royal Hospital for soldiers.[1]

SUTTON (RICHARD), the co-founder of Brasen-nose college, Oxford, descended from the ancient family of the Suttons of Sutton near Macclesfield in the county palatine of Chester, was the younger son of sir William Sutton, knight. Of the time or place of his birth, we have no certain account, nor whether he was educated in the university to which he became so bountiful a benefactor. He practised as a barrister of the Inner Temple, and probably with success. In 1490 he purchased some estates in Leicestershire, and afterwards increased his landed property in different counties. In 1498, if not earlier, he was a member of Henry VIIth's privy council, and attended the court for many years after. In 1505, he was one of the governors of the Inner Temple, and was in other years chosen to this annual office.

It is uncertain at what time he became steward of the monastery of Sion near Brentford in Middlesex, but he occurs in this office in 1513, and had chambers in the monastery, where he frequently resided. Besides bestowing estates and money on this religious house, he bore the expense of publishing a splendid, and now very rare book, in honour of the house, called "The Orcharde of Syon."

[1] Coote's Catalogue of Civilians.—Fuller's Ch. History.—Lysons's Environs.—Faulkner's History of Chelsea.

In 1512, he was employed in purchasing the manor of Pinchepolles in Farringdon, Berkshire, with lands in Westbrook and Farnham in that county, which were given by Mrs. Morley, and constituted the first permanent benefaction bestowed on Brasen-nose college. He appears to have received the honour of knighthood in 1522, about two years before his death, but the exact time of the latter event is not known. As an annual commemoration of him is observed by the society on the Sunday after Michaelmas, it may be inferred that he died about that time. His will, drawn up March 16, 1523-4, was proved November 7, 1524; and he is supposed to have been buried, either at Macclesfield, or in the monastery of Sion. His bequests are almost all of the religious or charitable kind. To these scanty memoirs we may add, in the grateful language of his biographer, that, "Unmarried himself, and not anxious to aggrandize his family, which had long ranked among the best in a county justly proud of its ancient gentry, sir Richard Sutton bestowed handsome benefactions and kind remembrances among his kinsmen; but he wedded the public, and made posterity his heir. An active coadjutor from the first to the bishop of Lincoln in laying the foundation of Brasen-nose college, he completed the building, revised the laws, and doubled the revenues of the growing seminary, leaving it a perpetual monument of the consolidated wisdom and joint munificence of Smyth and of Sutton."

The estates given by sir Richard Sutton were, the manor of Burgh or Borowe or Erdeborowe, in the parish of Somerby in the county of Leicester, and other estates in the same parish and neighbourhood; an estate in the parish of St. Mary, Strand, London, which in 1673 was sold to the commissioners for enlarging the streets after the great fire, for the sum of 1700*l.* and with this an estate was purchased at Burwardescot or Burscot in Oxfordshire, which has recently been exchanged for other lands at Stanford in the vale of White Horse. He gave also the manor of Cropredy in the county of Oxford, and certain lands there, and an estate in North Ockington or Wokyndon, in the county of Essex. All these sir Richard granted to the college by lease, July 18, 1519, and on Nov. 29th following, by a conveyance under his own hand and seal, he released them to the society for ever.[1]

[1] Churton's Lives of the Founders.—Chalmers's Hist. of Oxford.

SUTTON (THOMAS), founder of the Charter-house school and hospital, was descended of the ancient family of the Suttons of Lincolnshire, and was born at Knaith, in that county, in 1532. He received the first part of his education at Eton school, whence it is supposed he was sent to Cambridge, and matriculated of St. John's college, Nov. 27, 1551, but this seems very doubtful, at least there is no direct proof, and his being afterwards a benefactor to Magdalen and Jesus colleges would incline us to give them the preference, but his name does not occur in the registers of either. He is said to have removed afterwards to Lincoln's-inn, for the study of the law; but this not suiting his disposition, or what we think extremely probable, his father, and perhaps himself, inclining to the reformation, he evaded the miseries of queen Mary's reign, by employing almost the whole of that disastrous period in travelling on the continent.

His father Richard Sutton, steward of the courts in Lincoln, died in that city in 1558, and his son, on his return home in 1562, found himself in possession of considerable property. He was now about thirty years of age, and reckoned an accomplished gentleman. He was first retained by the duke of Norfolk, whose favours he acknowledges in his will by a legacy of 400*l.*; and afterwards became secretary to the earl of Warwick, and occasionally also to his brother the earl of Leicester. In 1569, the earl of Warwick being master-general of the ordnance, appointed Mr. Sutton master of the ordnance at Berwick, a post of great trust at that time, Berwick being a frontier garrison to Scotland. In this situation he distinguished himself much on the breaking out of the rebellion in the north by the earls of Northumberland and Westmoreland; and by the recommendation of his two patrons, he obtained a patent the same year for the office of master-general of the ordnance in the north, for life; and in 1573, he commanded one of the five batteries, which obliged the strong castle of Edinburgh to surrender to the English. It is probable, that, as master-general of the ordnance, he attended the earl of Sussex, president of the North, into Scotland, with an army in 1570, though he is not expressly named in Camden's annals for that year. But in 1573, he is named as one of the chief of those 1500 men who marched into Scotland to the assistance of the regent, the earl of Mor-

ton, by order of queen Elizabeth, and laid siege to Edinburgh castle.

While thus employed in military affairs, it appears that he made a very considerable accession of fortune, by purchasing of the bishop of Durham the manors of Gateshead and Wickham, with their valuable coal-mines, and in 1570 obtained a lease from the crown for the term of seventy-nine years: and this speculation was so successful, that in ten years afterwards he was reputed to be worth 50,000*l.* a very great sum in those days. He was not less successful in 1582, when some time after his return to London, he married Elizabeth, daughter of John Gardiner, esq. of Grove-place in the parish of Chalfont St. Giles in Buckinghamshire, and widow of John Dudley of Stoke Newington in Middlesex, esq. a near relation of the earl of Warwick. By this lady he had a considerable estate, and a moiety of the manor of Stoke Newington, where he resided as his country house. In the city about the same time he purchased a large house near Broken Wharf, Thames-street, where he began the business of merchant, and with such skill and success, that he was soon considered as at the head of his profession, and had vast concerns abroad. These last he contrived to be of importance even to his country, for when the design of the Spanish armada was first discovered by sir Francis Walsingham, Mr. Sutton had a chief hand in so draining the bank of Genoa, as to impede the Spanish monarch's supplies, until England had time to prepare her defence. Mr. Sutton was likewise one of the chief victuallers of the navy, and is thought to have been master of the bark called Sutton of 70 tons and 30 men, one of the volunteers which attended the English fleet against the Armada in 1588. He is likewise said to have been a commissioner for prizes under lord Charles Howard, high admiral of England, and going to sea with letters of marque, he took a Spanish ship worth 20,000*l.*

In 1590, having married his wife's daughter by Mr. Dudley, to Francis Popham, esq. son and heir to the lord chief justice of that name, and being now without any children, or prospect of any by Mrs. Sutton, he gradually quitted business and London, and resided at one or other of his country seats, for he had now purchased several estates. He also in 1594 surrendered his patent of master of the ordnance in the north, and about the same time conveyed in trust all his estates in Essex to found an hospital at Hol-

lingbury Bouchers in that county, but with a power of revocation during life, which actually took place, when he meditated his greater foundation of the Charter-house. In 1602 his wife died at Balsham in Cambridgeshire, where he had for some time resided with great splendour. She appears to have been a woman of great good sense, and to have contributed so much to his comfort, that after her death, he began to wean himself from the world, reduced his household establishment, and lived in a comparatively private manner.

The disposition of his great property towards some charitable purpose seems now to have engrossed all his thoughts. Fuller gives it as a well-authenticated fact, that "Mr. Sutton used often to repair into a private garden, where he poured forth his prayers to God, and was frequently overheard to use this expression, 'Lord, thou hast given me a large and liberal estate, give me also a heart to make use thereof.'" A man of his property, hesitating only how he was to dispose of it in his life-time, could not be long without advisers. It appears indeed to have been a general topic of curiosity, in what manner Mr. Sutton would bestow his wealth, and in 1608 a very singular instance of impertinent interference occurred. At that time a report was spread that he meant to leave his vast property to the duke of York, afterwards Charles I.; and in order to confirm him in this resolution, a peerage was to be offered to him. This report, and the mean trick of the peerage, so revolting to an independent mind, he traced to sir John Harrington, who defended himself but weakly. The matter, however, rested there. Among advisers of a better kind, was the pious and worthy Hall, afterwards bishop of Norwich, who wrote to him a long letter, exciting him to come to some determination respecting his intended charity. This probably was successful, as it certainly was acceptable, for soon after the receipt of it, he abandoned his design of building an hospital in Essex, and purchased of the earl of Suffolk, Howard-house, the late dissolved Charter-house near Smithfield, for the sum of 13,000*l.* and upon that in 1611 founded the present hospital, and endowed it with the bulk of his property. He intended to have been himself the first master, but soon after the foundation, being seized with a slow fever, and perceiving his end to approach, he executed a deed, nominating the Rev. John Hutton, vicar of Littlebury in Essex, to that office. He

died at Hackney Dec. 12, 1611, and was interred with great magnificence in the chapel of the Charter-house, where a monument was erected to his memory. At his death he was the richest untitled subject in the kingdom, having in land 5000*l*. a year, and in money upwards of 60,000*l*. His will contains many individual legacies of the charitable kind. Soon after his death, his nephew, Simon Baxter, to whom he left an estate worth 10,000*l*. and 300*l*. in money, all which he squandered away, made an ineffectual attempt to set aside the will; the matter was brought to a fair hearing, and in 1613 it was determined that the foundation, incorporation, and endowment of the hospital was sufficient, good, and effectual in law. This attempt of Baxter's was much censured at the time, and it is to be regretted that much of the odium fell on sir Francis (afterward lord) Bacon, then solicitor-general, who was his chief adviser.

Of Mr. Sutton's personal character, we are told, that "he was strong-built and compact, of a middle stature, with a good complexion and agreeable mien; neither nice nor negligent in his apparel, but modest and clean, enjoying a good state of health till the decays of old age broke in upon it. He was a very affectionate tender husband, an exact but kind master, a good natured honest man, sober and religious both at home and abroad, very compassionate and very grateful." As a public benefactor, Sutton deserves to be held in honourable remembrance, and it is pleasing to reflect that his design has never been interrupted or impeded by improper administration, and that few schools have produced men of more eminence as teachers or scholars.[1]

SUWORROW, or, as pronounced, SUVOROFF, RIMNIKSKI (COUNT ALEXANDER), an eminent Russian general, of an ancient Swedish family, was born in 1730, or as some think in 1732, and was originally intended for the profession of the law. His inclinations, however, leading him to the army, he entered as a private in 1742, and in 1754 had attained the rank of lieutenant. He made his first campaign in the seven years war against the Prussians in 1759, and entered upon actual service under prince Wolgonski. He marched against the Prussians with the rank of first major; and was at the battle of Kimnersdorf,

[1] Life by Bearcroft.—Hearne's "Domus Carthusiana."—Biog. Brit.—Malcolm's Londinium Redivivum, vol. I.—Fuller's Worthies.

and at the taking of Berlin. He this campaign signalized himself by many acts of valour, until the year 1762, when a truce was made between Prussia and Russia, which was followed by a peace. Although he was attached to the infantry service, count Romanzow presented him at the general promotion as colonel of cavalry, from his superior knowledge in that department of the army; but there were certain obstacles which caused that line of promotion to be abandoned. Soon after, the count Panin, who commanded in Pomerania, sent him to Petersburgh with an account of the return of the troops. On this occasion he gave him a special letter of recommendation to the empress, who presented him a colonel's commission, written with her own hand.

In August 1762 he was appointed colonel of the regiment of infantry of Astracan, which was in garrison at Petersburgh; and when the ceremonial of her coronation called the empress to Moscow, she ordered him to remain at Petersburgh, where she charged him with the execution of some very important commissions. After her return, his regiment was sent to distant service, and was replaced by the infantry of Susdal, consisting of more than a thousand men, of which he received the command in 1763. In autumn of the following year he went into garrison at Ladoga. In 1768 he was advanced to the rank of brigadier; and as the war was just commenced against the confederates of Poland, he was ordered to repair with all speed to the frontiers of that kingdom in the course of November, and in the most unfavourable season of the year. During the winter he was continually engaged in improving his regiment in their manœuvres, and habituating them to every action that would be required, and every circumstance that might happen in a state of actual service. In the following summer of 1769 these troops were stationed on the frontiers of Poland, from whence they were sent to Warsaw, a march of eighty German miles, which he completed in twelve days. He overcame Kotelpowski, near Warsaw, and defeated and dispersed the troops commanded by the two Pulawskis. He afterwards took up his quarters at Lublin; and the Russian army in Poland requiring the establishment of four major-generals, he was advanced to that rank on the 1st of January, 1770.

In the middle of the summer, when colonel Moschinski had gained a reinforcement, our general gained a second

victory over him; and in the autumn of the same year he attempted an operation on the Vistula, but from the rapidity of the current he missed the pontoon in leaping from the bank, and falling into the river, was in great danger of being drowned. After many fruitless attempts to save him, a grenadier at length seized a lock of his hair, and drew him to the bank; but in getting out of the water he struck his breast against a pontoon, which caused a violent contusion, that threatened his life, and from which he did not recover for several months. Towards the end of the year the empress sent him the order of St. Anne.

We shall not detail all the various exploits of the general; it will be sufficient to take notice of the principal of them. He afterwards fought and beat the army of the confederates under Pulawski and Nowisi, and the empress conferred on him the order of St. George of the third class, as a testimony of the satisfaction she had received from his services. A second confederation being formed in Lithuania, the general again defeated the army under Oginski; and this victory was considered so important that the empress sent him, as conqueror of the grand marshal, the order of Alexander. This victory was obtained on the 11th of September, 1771.

The confederates soon after surprized Cracow, which obliged Suworrow to hasten and blockade the place. After some time it capitulated. On this occasion he shewed his magnanimity to Mons Choisi, one of the French officers, to whom he said, on being offered his sword, "I cannot receive the sword of a gallant man in the service of a king, who is the ally of my own sovereign." Tranquillity was soon after restored to Poland, where Suworrow served during four years without interruption. Independent of the numerous inferior actions and multiplied skirmishes, in which his courage was always displayed, and his military capacity never failed to appear; he was covered with glory by the victory of Stalowiz and the capture of Cracow: which gave the promise of that brilliant career that he afterwards run.

In September 1772 he was attached to the corps of general Elmpt, ordered to Finland by the way of Petersburg, where he arrived in the winter. In Feb. 1773, he was employed in inspecting the frontiers of Finland, where he heard every complaint, and made every necessary communication to redress them. Towards the spring the congress

of the Turks at Soczan separated; the truce was at an end, and it appeared as if war would be rekindled. Our general now received orders to join the army in Moldavia, where he served under field marshal Romanzow. The years 1773 and 1774 included the first Turkish war. In May 1773 he arrived at Jassy, and received a command. He then passed the Danube, and defeated the Turks at Turtukey. On this victory he dispatched an account to marshal Romanzow, in the following terms:

"Honour and glory to God! Glory to you Romanzow! We are in possession of Turtukey, and I am in it.

"SUWORROW."

As a recompence for this victory the empress transmitted to him the cross of the order of St. George. During the remainder of the war, which was of short continuance, Suworrow was constantly engaged and constantly successful; and after the peace was ordered to Moscow, to assist in appeasing the troubles occasioned by the famous rebel Pugatcheff, whom he took prisoner. For several years after this Suworrow was employed in the Crimea, on the Cuban, and against the Nogay Tartars, in a kind of service which, however important to the empress, furnished no opportunities for that wonderful display of promptitude and resource which had characterised his more active campaigns.

In the end of the year 1786, Suworrow was promoted to the rank of general-in-chief; and at the breaking out of the war with the Turks in 1787, he shewed how well he was entitled to that rank, by his masterly defence of Kinburn; a place of no strength, but of great importance, as it is situated at the mouth of the Dneiper, opposite to Oczakow. At the siege of Oczakow he commanded the left wing of the army under prince Potemkin, and was dangerously wounded. In 1789, he was appointed to the command of the army which was to co-operate with the prince of Saxe Cobourg in Walachia, and on the 22d of September, gained, in conjunction with that prince, the memorable victory of Rymnik, over the Turks, one of the greatest that has ever been achieved. According to the least exaggerated accounts, the Turkish army amounted to 90,000 or 100,000 men, while that of the allies did not exceed 25,000. The carnage was dreadful, no quarter having been given to the Turks, and on this account the Russian general has been charged with savage barbarity. It is said, however, that

the commanders of the allied army, aware of the immense superiority of their enemies, had resolved, before the engagement, not to encumber themselves with prisoners, whom they could not secure without more than hazarding the fate of the day. The taking of Bender and Belgrade were the immediate consequences of the victory of Rymnik, for his share in which Suworrow was created a count of the Roman empire by the emperor Joseph, and by his own sovereign, a count of the empire of Russia with the title of Rymnikski, and the order of St. Andrew of the first class.

His next memorable exploit was the taking of Ismailow in 1790, which he accomplished after a most furious assault in about eleven hours. In this dreadful space of time, the Ottomans lost 33,000 men killed or dangerously wounded: 10,000 who were taken prisoners: besides 6000 women and children, and 2000 Christians of Moldavia, who fell in the general massacre. The plunder was immense; but Suworrow, who was inaccessible to any views of private interest, did not appropriate to himself a single article, not so much as a horse, of which about 10,000, many extremely beautiful, were found in the place. Having, according to his custom, rendered solemn thanks to God for his victory, he wrote to prince Potemkin the following Spartan letter: "The Russian colours wave on the ramparts of Ismailow."

Peace being concluded with the Turks in December 1791, no political events occurred from that period to call forth the military talents of Suworrow till 1794, when he was sent to disarm the Poles in Red Russia, as a step towards the partition of Poland then concerted between the empress, the emperor, and the king of Prussia. He afterwards stormed and took Praja, with immense slaughter, and Warsaw having consequently capitulated, the kingdom of Poland was overturned. Suworrow's character has suffered by the conduct of the taking of Praja as well as that of Ismailow; but it is not our purpose to enter into a discussion on the subject, still less on the policy of the partition of Poland. Suworrow never appears to have entered into the niceties of political deliberation. He was a mere soldier who obeyed the commands of his superiors, and we have every reason to think, tempered them with as much lenity as the difficult circumstances in which he was frequently placed, would admit. For his services in Poland, the empress advanced him to the rank of field-marshal-general, loaded him with jewels, and presented him with

an estate of 7000 peasants, in the district of Kubin, which had been the scene of his first battle in the course of this campaign.

From the subjugation of Poland we hear little more of Suworrow, until he entered upon his career in Italy, when the emperor Paul, who had succeeded his mother on the throne of Russia, joined in the confederacy against France in 1799. He assumed the command of the combined army of Russians and Austrians, and such was his success that the French lost, one after another, all the principal towns in the north of Italy, and were defeated in the bloody battle of Novi. After that action, Suworrow crossed the Alps, and marched into Swisserland, driving the French from mount St. Gothard. But here his gallant career was interrupted by the defeat of another division of the Russians, who were attacked by the French general Massena near Zurich, and obliged to cross the Rhine into Germany. This disaster, with the failure of the expected aid from the Austrians, obliged Suworrow, who was opposed by Moreau, to commence a fighting retreat towards the lake of Constance; and after prodigious exertions of valour, he arrived there with a much diminished army, and effected a junction with the remainder of the troops that had been defeated by Massena. He was now recalled home, and under the pressure of fatigue, vexation, and fever, reached Petersburgh, where he soon fell into a childish state, and died May 18, 1800. His capricious master is said to have displayed his resentment by refusing the usual military honours to his remains, and even deprived his son of his rank of major-general. The present emperor Alexander, however, repaired this injustice to the memory of an officer so brave and faithful, by erecting his statue in the imperial gardens. Another account says that Paul, although he endeavoured to disgrace Suworrow at the end of his life, ordered him a magnificent funeral.

In his person Suworrow was tall, considerably exceeding six feet, and full chested. His countenance was stern; but among his friends his manners were pleasant, and his dispositions were kind. His temper was naturally violent; but that violence he constantly laboured to moderate, though he was never able completely to extinguish it. According to Mr. Anthing, an effervescent spirit of impatience predominated in his character; and it perhaps never happened (says that author) that the execution of his orders equalled

the rapidity of his wishes. Though he disliked all public entertainments, yet when circumstances led him to any of them, he appeared to partake, and endeavoured to promote, the general pleasure. Sometimes he condescended even to dance and play at cards, though very rarely, and merely that he might not interrupt the etiquette of public manners, to which, when not in the field, he was very attentive. In the field he may be said to have spent the whole of his life from the period at which he first joined the army in the seven years' war: for during the time he was not engaged in actual warfare, and that time, taken altogether, did not exceed twelve years, he was always placed at the head of armies stationed on the frontier of some enemy's country. He was therefore a mere warrior, and as such had no fixed habitation. With respect to his table and lodging, he contented himself with whatever he found, requiring nothing but what absolute necessity demands, and what might be transported with ease from one place to another. His couch consisted of a heap of fresh hay sufficiently elevated, and scattered into considerable breadth, with a white sheet spread over it, a cushion for his pillow, and a cloak for his coverlid. For the last twenty years of his life, he never made use of a looking-glass, or incumbered his person with either watch or money.

He was sincerely attached to the religion of his country, and a strict observer of its rites, which he equally strictly enjoined on all under his command. His biographer assures us that from his earliest years he was enamoured of the sciences, and improved himself in them; but as the military science was the sole object of his regard, those authors of every nation who investigate, illustrate, or improve it, engrossed his literary leisure. Hence Cornelius Nepos was with him a favourite classic; and he read, with great avidity and attention, the histories of Montecuculi and Turenne. Cæsar, however, and Charles XII. were the heroes whom he most admired, and whose activity and courage became the favourite objects of his imitation. The love of his country, and the ambition to contend in arms for its glory, were the predominant passions of his active life; and to them he sacrificed every inferior sentiment, and consecrated all the powers of his body and mind.[1]

SUZE, COUNTESS. See COLIGNI.

[1] History of his Campaigns by Anthing.—Encycl. Britan.

SWAMMERDAM (JOHN), an eminent naturalist and anatomist, was born at Amsterdam in 1637, where his father was an apothecary, and had a museum of natural history. He intended his son for the church, and with this view gave him a classical education, but the boy prevailed upon him to let him apply to physic. He was therefore kept at home, till he should be properly qualified to engage in that study, and frequently employed in cleaning, and arranging the articles of his father's collection. From this occupation he acquired a taste for natural history, and soon began to form a museum of his own. Entomology having particularly struck his fancy, he became indefatigable in discovering, catching, and examining, the flying insects, not only in the province of Holland, but in those of Gueldreland and Utrecht. In 1661 he went to Leyden, to pursue his studies, which he did with so much success, that, in 1663, he was admitted a candidate of physic, after undergoing the examinations prescribed on that occasion. On his arrival at Leyden, he contracted a friendship with the great anatomist Nicolas Steno, and ever after lived with him in intimacy.

The arcana of anatomy now exciting his curiosity, one of his first objects was to consider how the parts of the body, prepared by dissection, could be preserved in a state for anatomical demonstration; and in this he succeeded, as he had done before in his nicer contrivances to dissect and prepare the minutest insects. After this, he made a journey into France, where he spent some time at Saumur with Tanaquil Faber, and made a variety of observations upon insects. From Saumur he went to Paris, in 1664, where he lived in the same house with his friend Steno. He likewise contracted an intimacy with Thevenot, who strenuously recommended him to Conrad Van Beuningen, a senator and burgomaster of Amsterdam, and at that time that republic's minister at the court of France: Beuningen obtained leave for Swammerdam, at his return home, to dissect the bodies of such patients as should happen to die in the hospital of that city.

He returned to Leyden to take his degrees; and took the occasion of his stay there to cultivate a friendship with Van Horne, who had been formerly his preceptor in anatomy. It was at this time, Jan. 1667, that in Van Horne's house, Swammerdam first injected the uterine vessels of a human subject with ceraceous matter, which most useful art he

afterwards brought to great perfection. In February the same year, he was admitted to his degree as doctor of physic, after having publicly maintained his thesis on respiration; which was then conceived only in short and contracted arguments, but appeared soon after with considerable additions, with a dedication to Thevenot. It was thus that Swammerdam cultivated anatomy with the greatest art and labour, in conjunction with Van Horne; but a quartan ague, which attacked him this year, brought him so very low, that he found himself under a necessity of discontinuing these studies; which, on his recovery, he entirely neglected, in order to give himself up to his favourite pursuit of entomology.

In 1668, the grand duke of Tuscany being then in Holland with Mr. Thevenot, in order to see the curiosities of the country, came to view those of Swammerdam and his father; and on this occasion, our author dissected some insects in the presence of that prince, who was struck with admiration at his uncommon dexterity in handling those minute objects, and especially at his proving, that the future butterfly lies with all its parts neatly folded up in a caterpillar; by actually removing the integuments that cover the former, and extricating and exhibiting all its parts, however minute, with incredible ingenuity, and by means of instruments of an inconceivable fineness. On this occasion his highness offered him 12,000 florins for his share of the collection, provided he would remove them into Tuscany, and live at the court of Florence; but Swammerdam, from religious motives, as well as a dislike of a court life, declined the proposal. He now continued his researches into the nature and properties of insects, and in 1669, he published a general history of them, a work which afterwards proved the lasting monument of his talents. But, in the mean time his father resenting his neglect of his profession, endeavoured to recall him to it by refusing him any pecuniary aid. This induced him at last to promise to resume his profession; but, as he had injured his health by the closeness of his studies, a retirement to the country for some time was requisite that he might recover his strength, and return to his business with new force and spirits. He was, however, scarcely settled in his country retirement, when, in 1670, he relapsed into his former occupation. Thevenot, in the mean time, informed of the disagreement between Swammerdam and his father, did

all that lay in his power to engage the former to retire into France, and probably some amicable arrangement might have been made, had not Swammerdam, in 1673, formed a connection with the then famous Antonia Bourignon, and became totally absorbed in all her mysticism and devout rêveries. After this he grew altogether careless of the pursuits in which he had so much delighted, and withdrew himself in a great measure from the world, and followed and adopted all the enthusiasms of Antonia. In this persuasion he neglected his person, wasted away to the figure of a skeleton by his various acts of mortification, and died at Amsterdam in 1680.

The works of this celebrated anatomist and naturalist, are, 1. "Tractatus Physico-Anatomico-Medicus de Respiratione," Leyden, 1667, 1677, and 1679, in 8vo, and 1738, 4to. 2. "General History of Insects," Utrecht, 1669, 4to, in Dutch, but published there in 1685, 4to, in French, and at Leyden, in Latin, 1685, with fine engravings. 3. "Miraculum Naturæ, seu, uteri muliebris fabrica," Leyden, 1672, 1679, 1717, 1729, 4to, with plates. He was impelled to this publication by Van Horne, who had claimed some of his discoveries. 4. "Historia Insectorum generalis; adjicitur dilucidatio, quâ specialia cujusvis ordinis exempla figuris accuratissimè, tam naturali magnitudine, quam ope microscopii aucta, illustrantur," Leyd. 1733, 4to. This translation of his history of insects is by Henninius, but the best edition of this valuable work is that which appeared at Leyden in 1737, 2 vols. folio, under the title "Biblia Naturæ, sive, Historia Insectorum in classes certas reducta, &c." The learned owe this to Boerhaave, for the manuscript having been left by the author to his executors, had been handed about till it was difficult to be traced. Of this an English translation was published in 1757, folio, by sir John Hill and others, and with Boerhaave's plates.[1]

SWANEVELT (Herman), an eminent Flemish landscape painter, was born in 1620, and is generally said to have been the disciple of Gerard Douw; but he went very young to Italy, and placed himself with Claude Lorraine, and soon proved worthy of so distinguished a master. He studied nature incessantly; and very fréquently, along with Claude, observed the tingings of the morning-light on the

[1] Life by Boerhaave.—Eloy, Dict. Hist. de Medecine.

surfaces of different objects, on the mountains, rocks, trees, skies, and waters; and the various effects of light at noon and evening; by which he was enabled to give his own works so much truth and nature, as will for ever render them extremely estimable, and in his life-time they were sold for very high prices. He also enriched his ideas by frequenting the elegant remains of antiquity about Rome, and in that study spent all his leisure hours, and from his retired manner of life, although he was by birth a Fleming, he was distinguished by the name of the Hermit of Italy. The reputation which his pictures procured him, and the demand he had for them, excited in some degree the jealousy of Claude, which is a proof how near he approached him. He etched also in a bold, free, and masterly style, and published, from his own designs, various sets of landscapes, amounting in all to one hundred and fourteen. He died in 1680.[1]

SWEDENBORG (EMANUEL), a Swedish enthusiast, and the founder of a well-known, although, we trust, declining sect, was born at Stockholm Jan. 29, 1689. His father was bishop of West Gothia, and it may be supposed that his education was good, since he published a volume of Latin poetry when he was only twenty years old. The title was, "Ludus Heliconius, sive Carmina Miscellanea, quæ variis in locis cecinit." The same year he began his travels; and having visited England, Holland, France, and Germany, returned in 1714 to Stockholm, where two years after, he was appointed by Charles XII. assessor of the metallic college. His studies during this part of his life, were chiefly devoted to mathematics and natural philosophy; and he was essentially useful to his king by enabling him to convey his heavy artillery by water, where they could not go by land. He published about this period, many scientifical and philosophical works; and succeeding to the favour of queen Ulrica Eleanora, after the death of Charles XII. was by her ennobled in 1719. In pursuance of his duty, as belonging to the metallic college, he travelled to view the mines, and then inspected also the manufactures of his country. In consequence of this, he published several tracts on subjects relating to the philosophy of the arts. He returned to Stockholm in 1722, and divided his time between the duties of his office and his

[1] Argenville, vol. III.—Pilkington and Strutt.

private studies. In 1733, he had completed his great work, entitled "Opera Philosophica et Mineralia," which was printed under his direction in 1734, partly at Dresden, and partly at Leipsic. It forms 3 vols. folio, is illustrated by plates, and is written with great strength of judgment. In 1720, he had been admitted into the society of sciences at Upsal; and between that and 1724, had received a similar honour from the royal academy at Stockholm, and that of Petersburgh. He corresponded also with many learned foreigners. But the time was now approaching when all the desire of baron Swedenborg, for literary or other worldly distinction, was to be absorbed in feelings of a sublimer nature. Whether too intense an application to study had disordered, or a natural tendency to enthusiasm had inflamed his mind, he conceived himself miraculously called to the office of revealing the most hidden arcana. "In the year 1743," he says, in one of his works, "the Lord was graciously pleased to manifest himself to me, *in a personal appearance;* to open in me a sight of the spiritual world, and to enable me to converse with spirits and angels; and this privilege has continued with me to this day." From this time, he devoted his very able pen to such subjects as this most extraordinary state of mind suggested. He published, "De cultu et Amore Dei," Lond. 1745, 4to; "De telluribus in mundo nostro solari," 1758; "De Equo albo in Apocalypsi," 1758; "De nova Hierosolyma;" "De Cœlo et Inferno;" "Sapientia angelica de Divina Providentia," Amsterdam, 1764; "Vera Christiana religio," Amst. 1771; and many other books. He particularly visited Amsterdam and London, where these extravagant works were published, and where they have since been translated by his admirers. One of his fancies about the spiritual world is, that it admits not of space: yet he tells us, that a man is so little changed after death, that he does not even know that he is not living in the present world; that he eats and drinks, and even enjoys conjugal delights, as in the present world; that the resemblance between the two worlds is so great, that in the spiritual there are cities, palaces, houses, books, merchandise, &c. &c.—Universal Theology, vol. I. p. 734. This extraordinary man died in London, March 29, 1772; his remains lay in state, and were afterwards deposited in a vault in the Swedish church near Radcliff-highway.

Swedenborg was, in himself, a harmless, though a very

extravagant enthusiast. His sect does not appear to have made much progress during his life, but is now established in England, under the title of *The New Jerusalem Church*. It is a kind of Christianity, modified according to the whims of the author; acknowledging a Trinity, but not exactly in the sense of any other church, and an unity in a peculiar sense also; pretending that the spiritual sense of the Scriptures was never known till it was revealed to Swedenborg. The continued intercourse of spirits with men is one part of his doctrine; with many other reveries, which would hardly appear to deserve notice, were they not still considered by many as the result of inspiration. That these strange delusions should subsist in a time when true faith has wavered without reason, is extraordinary. To a reasonable person, the inspection of any one of his mystical books seems a sufficient preservative from the infection. Some of his followers have been bold enough to represent him as a man without enthusiasm.[1]

SWERT, or SWERTIUS (FRANCIS), a Flemish historian and antiquary, was born at Antwerp in 1567. We have no particulars of his literary progress, but a general character that he was a man of science and learning, of an amiable disposition, and occasionally a wit, a poet, and a man of business. He devoted much of his time to study, and published a great many works which brought him considerable reputation. Saxius says he does not know whether he married or lived single, nor, he adds, "is it of much importance. This, I know, that he does not speak very respectfully of the ladies and their company. He says of Janus Dousa, the father, that when he returned home, he married that *necessary evil*, a *wife*." Whatever reason Swert had for using this expression, Saxius might have known from Valerius Andreas, or from Foppen, that he married Susanna Van Erp, and had a family of six children. He died at Antwerp in 1629, aged sixty-two.

His principal works are, 1. "Narrationes Historicæ in Deorum Dearumque capita, ab Ortelio vulgata," Antwerp, 1602, 4to. 2. "Belgii totius sive XVII provinciarum Germaniæ inferioris brevis descriptio," 1603. 3. "Lacrimæ in funere Ab. Ortelii, cum Ortelii vita," 1601, 8vo. 4. "Meditationes J. Cardinalis de Turrecremata in vitam Christi, cum vita Card. &c." Cologn, 1607, 12mo. 5.

[1] His works passim.—Encycl. Britan. &c. &c.

"Selectæ orbis Christianæ Deliciæ," a collection of epitaphs, inscriptions, &c. ibid. 1608, and 1625, 8vo. 6. "Monumenta Sepulchralia Brabantiæ," Ant. 1613, 8vo. 7. "Notæ in Hieronymi Magii de Tintinnabulis libellum posthumum," 1608, and 1664, 8vo. 8. "Musæ errantes Justi Lipsii," Antw. 1609, 4to. 9. "Flores Lipsiani," Cologn, 1614, and 1620. 10. "Athenæ Belgicæ," Antw. 1628, folio, a work on the plan, and much of it borrowed from, Valerius Andreas. To these Saxius adds "Rerum Belgicarum Annales, Chronici et historici antiqui et recentiores," Francfort, 1620, 2 vols. folio.[1]

SWIETEN. See VAN SWIETEN.

SWIFT (JONATHAN), an illustrious English wit, and justly celebrated also for his political knowledge, was descended from a very ancient family, and born Nov. 30, 1667. His grandfather, Mr. Thomas Swift, was vicar of Goodrich in Herefordshire, and married Mrs. Elizabeth Dryden, aunt of Dryden the poet; by whom he had six sons, Godwin, Thomas, Dryden, William, Jonathan, and Adam. Thomas was bred at Oxford, but died young; Godwin was a barrister of Gray's-inn; and William, Dryden, Jonathan, and Adam, were attornies. Godwin having married a relation of the old marchioness of Ormond, the old duke of Ormond made him attorney-general in the palatinate of Tipperary in Ireland. Ireland was at this time almost without lawyers, the rebellion having converted men of all conditions into soldiers. Godwin, therefore, determined to attempt the acquisition of a fortune in that kingdom, and the same motive induced his four brothers to go with him. Jonathan, at the age of about twenty-three, and before he went to Ireland, married Mrs. Abigail Erick, a gentlewoman of Leicestershire; and about two years after left her a widow with one child, a daughter, and pregnant with another, having no means of subsistence but an annuity of 20*l.* which her husband had purchased for her in England, immediately after his marriage. In this distress she was taken into the family of Godwin, her husband's eldest brother; and there, about seven months after his death, delivered of a son, whom she called Jonathan, in remembrance of his father, and who was afterwards the celebrated dean of St. Patrick's.

It happened, by whatever accident, that Jonathan was

[1] Foppen Bibl Belg.—Moreri.—Saxii Onomast.

not suckled by his mother, but by a nurse, who was a native of Whitehaven; and when he was about a year old, her affection for him was become so strong, that, finding it necessary to visit a sick relation there, she carried him with her, without the knowledge of his mother or uncle. At this place he continued about three years; for, when the matter was discovered, his mother sent orders not to hazard a second voyage, till he should be better able to bear it. Mrs. Swift, about two years after her husband's death, quitted the family of Mr. Godwin Swift in Ireland, and retired to Leicester, the place of her nativity; but her son was again carried to Ireland by his nurse, and replaced under the protection of his uncle Godwin. It has been generally believed, that Swift was born in England; and, when the people of Ireland displeased him, he has been heard to say, "I am not of this vile country; I am an Englishman:" but this account of his birth is taken from one which he left behind him, in his own hand-writing. Some have also thought, that he was a natural son of sir William Temple, because sir William expressed a particular regard for him; but that was impossible; for sir William was resident abroad in a public character from 1665 to 1670; and his mother, who was never out of the British dominions, brought him into the world in 1667.

At about six years of age, he was sent to the school of Kilkenny, and having continued there eight years, he was admitted a student of Trinity college in Dublin*. Here applying himself to books of history and poetry, to the neglect of academic learning, he was, at the end of four years, refused his degree of bachelor of arts for insufficiency; and was at last admitted *speciali gratiâ*, which is there considered as the highest degree of reproach and dishonour. Stung with the disgrace, he studied eight hours a day, for seven years following. He commenced these studies at the university of Dublin, where he continued them three years; and during this time he drew up the first sketch of his "Tale of a Tub;" for Wassendon Warren, esq. a gentleman of fortune near Belfast in Ireland, who was chamber-fellow with Swift, declared that he then saw a copy of it in Swift's own hand-writing.

* For some particulars explanatory of Swift's conduct at college, see "An Essay on the Earlier part of his Life, by the Rev. Dr. Barrett," published separately in 1808, and also added to Mr. Nichols's new edition of that year.

In 1688, his uncle Godwin was seized with a lethargy, and soon after was deprived both of his speech and memory: by which accident Swift being left without support, took a journey to Leicester, that he might consult with his mother what course of life to pursue. At this time sir William Temple was in high reputation, and honoured with the confidence and familiarity of king William. His father sir John Temple, had been master of the Rolls in Ireland, and contracted an intimate friendship with Godwin Swift, which continued till his death; and sir William, who inherited his title and estate, had married a lady to whom Mrs. Swift was related: she therefore advised her son to communicate his situation to sir William, and solicit his direction what to do. Sir William received him with great kindness, and Swift's first visit continued two years. Sir William had been ambassador and mediator of a general peace at Nimeguen before the Revolution; in which character he became known to the prince of Orange, who frequently visited him at Sheen, after his arrival in England, and took his advice in affairs of the utmost importance. Sir William being then lame with the gout, Swift used to attend his majesty in the walks about the garden, who admitted him to such a familiarity, that he shewed him how to cut asparagus after the Dutch manner, and once offered to make him a captain of horse; but Swift had fixed his mind upon an ecclesiastical life.

About this time a bill was brought into the house for triennial parliaments, to which the king was very averse; but sent, however, to consult sir William Temple, who soon afterwards sent Swift to Kensington with the whole account in writing, to convince the king how ill he was advised. This was Swift's first embassy to court, who, though he understood English history, and the matter in hand very well, yet did not prevail. Soon after this transaction, he was seized with the return of a disorder, which he had contracted in Ireland by eating a great quantity of fruit, and which afterwards gradually increased, though with irregular intermissions, till it terminated in a total debility of body and mind.

About a year after his return from Ireland, he thought it expedient to take his master of arts degree at Oxford; and accordingly was admitted *ad eundem* in 1692, with many civilities. These, some say, proceeded from a misunderstanding of the words *speciali gratiâ*, in his testimonial from

Dublin, which was there supposed to be a compliment paid to uncommon merit; but are more probably ascribed by others to his known connection with sir William Temple. It is easy to conceive, however, that Swift, after his reputation was established, might, while he was sporting with this incident in the gaiety of his heart, pretend a mistake which never happened. From Oxford he returned to sir William Temple, and assisted him in revising his works: he also corrected and improved his his own "Tale of a Tub," and added the digressions. From the conversation of sir William, Swift greatly increased his political knowledge; but, suspecting sir William of neglecting to provide for him, merely that he might keep him in his family, he at length resented it so warmly, that in 1694 a quarrel ensued, and they parted.

Swift, during his residence with sir William, had never failed to visit his mother at Leicester once a year, and his manner of travelling was very extraordinary. He always went on foot, except the weather was very bad, and then he would sometimes take shelter in a waggon. He chose to dine at obscure ale-houses among pedlars and ostlers, and to lie where he saw written over the door, "Lodgings for a penny;" but he used to bribe the maid with sixpence for a single bed and clean sheets.

His resolution was now to take orders; and he soon after obtained a recommendation to lord Capel, then lord deputy of Ireland, who gave him the prebend of Kilroot, in the diocese of Connor, worth about 100*l.* per annum. But sir William, who had been used to the conversation of Swift, soon found that he could not be content to live without him; and therefore urged him to resign his prebend in favour of a friend, promising to obtain preferment for him in England, if he would return. Swift consented; and sir William was so much pleased with this act of kindness, that during the remainder of his life, which was about four years, his behaviour was such as produced the utmost harmony between them. Swift, as a testimony of his friendship and esteem, wrote the "Battle of the Books," of which sir William is the hero; and sir William, when he died, left him a pecuniary legacy, and his posthumous works.

Upon the death of sir William Temple, Swift applied, by petition to king William, for the first vacant prebend of Canterbury or Westminster, for which the royal pro-

mise had been obtained by his late patron, whose posthumous works he dedicated to his majesty, to facilitate the success of that application. But it does not appear, that, after the death of sir William, the king took the least notice of Swift. After this he accepted an invitation from the earl of Berkeley, appointed one of the lords justices of Ireland, to attend him as chaplain and private secretary; but he was soon removed from this post, upon a pretence that it was not fit for a clergyman. This disappointment was presently followed by another; for when the deanery of Derry became vacant, and it was the earl of Berkeley's turn to dispose of it, Swift, instead of receiving it as an atonement for his late usage, was put off with the livings of Laracor and Rathbeggin, in the diocese of Meath, which together did not amount to half its value. He went to reside at Laracor, and performed the duties of a parish priest with the utmost punctuality and devotion. He was, indeed, always very devout, not only in his public and solemn addresses to God, but in his domestic and private exercises: and yet, with all this piety in his heart, he could not forbear indulging the peculiarity of his humour, when an opportunity offered, whatever might be the impropriety of the time and place. Upon his coming to Laracor, he gave public notice, that he would read prayers on Wednesdays and Fridays, which had not been the custom; and accordingly the bell was rung, and he ascended the desk. But, having remained some time with no other auditor than his clerk Roger, he began, "Dearly beloved Roger, the Scripture moveth you and me in sundry places;" and so proceeded to the end of the service. Of the same kind was his race with Dr. Raymond, vicar of Trim, soon after he was made dean of St. Patrick's. Swift had dined one Sunday with Raymond, and when the bells had done ringing for evening prayers, "Raymond," says Swift, "I will lay you a crown, that I begin prayers before you this afternoon." Dr. Raymond accepted the wager, and immediately both ran as fast as they could to the church. Raymond, the nimbler of the two, arrived first at the door, and when he entered the church, walked decently towards the reading-desk: Swift never slackened his pace, but running up the aile, left Raymond behind him, and stepping into the desk, without putting on the surplice, or opening the book, began the service in an audible voice.

During Swift's residence at Laracor, he invited to Ireland a lady whom he has celebrated by the name of Stella. With this lady he became acquainted while he lived with sir William Temple: she was the daughter of his steward, whose name was Johnson; and sir William, when he died, left her 1000*l.* in consideration of her father's faithful services. At the death of sir William, which happened in 1699, she was in the sixteenth year of her age; and it was about two years afterwards, that at Swift's invitation she left England, accompanied by Mrs. Dingley, a lady who was fifteen years older, and whose whole fortune, though she was related to sir William, was no more than an annuity of 27*l.* Whether Swift at this time desired the company of Stella as a wife, or a friend, it is not certain: but the reason which she and her companion then gave for their leaving England was, that in Ireland the interest of money was higher, and provisions were cheap. But, whatever was Swift's attachment to Miss Johnson, every possible precaution was taken to prevent scandal: they never lived in the same house; when Swift was absent, Miss Johnson and her friend resided at the parsonage; when he returned, they removed either to his friend Dr. Raymond's, or to a lodging; neither were they ever known to meet but in the presence of a third person. Swift made frequent excursions to Dublin, and some to London: but Miss Johnson was buried in solitude and obscurity; she was known only to a few of Swift's most intimate acquaintance, and had no female companion except Mrs. Dingley.

In 1701, Swift took his doctor's degree, and in 1702, soon after the death of king William, he went into England for the first time after his settling at Laracor; a journey which he frequently repeated during the reign of queen Anne. Miss Johnson was once in England in 1705, but returned in a few months, and never crossed the channel afterwards. He soon became eminent as a writer, and in that character was known to both whigs and tories. He had been educated among the former, but at length attached himself to the latter; because the whigs, as he said, had renounced their old principles, and received others, which their forefathers abhorred. He published, in 1701, "A discourse of the contests and dissentions between the nobles and commons in Athens and Rome, with the consequences they had upon both those states;" this was in be-

half of king William and his ministers, against the violent proceedings of the House of Commons; but from that year to 1708, he did not write any political pamphlet.

In 1710, being then in England, he was empowered by the primate of Ireland, to solicit the queen to release the clergy from paying the twentieth part and first-fruits; and upon this occasion his acquaintance with Mr. Harley commenced. As soon as he had received the primate's instructions, he resolved to apply to Mr. Harley; and, before he waited on him, got himself represented as a person who had been ill used by the last ministry, because he would not go such lengths as they would have had him. Mr. Harley received him with the utmost kindness and respect; kept him with him two hours alone; engaged in, and soon after accomplished his business; bid him come often to see him privately; and told him, that he must bring him to the knowledge of Mr. St. John. Swift presently became acquainted with the rest of the ministers, who appear to have courted and caressed him with uncommon assiduity. He dined every Saturday at Mr. Harley's, with the lord keeper, Mr. secretary St. John, and lord Rivers: on that day no other person was for some time admitted; but this select company was at length enlarged to sixteen, all men of the first class, Swift included. From this time he supported the interest of his new friends with all his power, in pamphlets, poems, and periodical papers: his intimacy with them was so remarkable, that he thought not only to defend, but in some degree to direct their measures; and such was his importance in the opinion of the opposite party, that many speeches were made against him in both houses of parliament: a reward was also offered, for discovering the author of "The Public Spirit of the Whigs!"

Amidst all the business and honours that crowded upon him, he wrote every day an account of what occurred, to Stella; and sent her a journal regularly, dated every fortnight, during the whole time of his connection with queen Anne's ministry. From these unrestrained effusions of his heart many particulars are known, which would otherwise have lain hid; and by these it appears, that he was not only employed, but trusted, even by Harley himself, who to all others was reserved and mysterious. In the mean time, Swift had no expectations of advantage from his connection with these persons; he knew they could not long preserve their power: and he did not honour it while it

lasted; on account of the violent measures which were pursued by both sides. "I use the ministry," says he, "like dogs, because I expect they will use me so. I never knew a ministry do any thing for those whom they made companions of their pleasures; but I care not." In the summer of 1711, he foresaw the ruin of the ministry by those misunderstandings among themselves, which at last effected it; and it was not only his opinion, but their own, that if they could not carry a peace, they must soon be sent to the Tower, even though they should agree. In order therefore to facilitate this great event, Swift wrote the "Conduct of the Allies;" a piece, which he confesses cost him much pains, and which succeeded even beyond his expectations. It was published Nov. 27, 1711; and in two months time above 11,000 were sold off, seven editions having been printed in England, and three in Ireland. The tory members in both houses, who spoke, drew their arguments from it; and the resolutions, which were printed in the votes, and would never have passed but for this pamphlet, were little more than quotations from it. From this time to 1713, he exerted himself with unwearied diligence in the service of the ministry; and while he was at Windsor, just at the conclusion of the peace of Utrecht, he drew the first sketch of "An history of the four last years of queen Anne." This he afterwards finished, and came into England to publish it, but was dissuaded from it by lord Bolingbroke, who told him, the whole was so much in the spirit of party-writing, that though it might have made a seasonable pamphlet in the time of their administration, it would be a dishonour to just history. Swift seems to have been extremely fond of this work, by declaring that it was the best thing he had ever written; but, since his friend did not approve it, he would cast it into the fire. It did not, however, undergo this fate, but was published by Dr. Lucas, to the disappointment of all those who expected any thing great from it.

During all this time he received no gratuity or reward till 1713; and then he accepted the deanery of St. Patrick's, Dublin. A bishopric had been some time before intended for him by the queen; but archbishop Sharpe having represented him to her majesty as a man whose christianity was very questionable, and being supported in this by a certain very great lady, it was given to another. He immediately crossed the channel, to take possession of

his new dignity; but did not stay in Ireland more than a fortnight, being urged by an hundred letters to hasten back, and reconcile the lords Oxford and Bolingbroke. When he returned, he found their animosity increased; and, having predicted their ruin from this very cause, he laboured to bring about a reconciliation, as that upon which the whole interest of their party depended. Having attempted this by various methods in vain, he went to a friend's house in Berkshire, where he continued till the queen's death; and, while he was at this place, wrote a discourse called "Free thoughts on the present state of affairs," which, however, was not published till some time after.

Before we attend Swift to Ireland, it is necessary to give a little history of his Vanessa, because his connections with her were made in England. Among other persons with whom he was intimately acquainted during the gay part of his life, was Mrs. Vanhomrigh. She was a lady of good family in Ireland, and became the wife of Mr. Vanhomrigh, first a merchant of Amsterdam, then of Dublin, where he was raised by king William, upon his expedition into Ireland, to very great places. Dying in 1703, he left two sons and two daughters; but the sons soon after dying, his whole fortune, which was considerable, fell to the daughters. In 1709, the widow and the two young ladies came to England, where they were visited by persons of the first quality; and Swift, lodging near them, used to be much there, coming and going without any ceremony, as if he had been one of the family. During this familiarity, he became insensibly a kind of preceptor to the young ladies, particularly the eldest, who was then about twenty years old, was much addicted to reading, and a great admirer of poetry. Hence admiring, as was natural, such a character as that of Swift, she soon passed from admiration to love; and, urged a little perhaps by vanity, which would have been highly gratified by an alliance with the first wit of the age, she ventured to make the doctor a proposal of marriage. He affected at first to believe her in jest, then to rally her on so whimsical a choice, and at last to put her off without absolute refusal; and, while he was in this situation, he wrote the poem called "Cadenus and Vanessa." It was written in 1713, a short time before he left Vanessa and the rest of his friends in England, and returned to the place of his exile;

as he used frequently to call it. In 1714, Mrs. Vanhomrigh died; and, having lived very expensively, left some debts, which it not being convenient for her daughters, who had also debts of their own, to pay at present, to avoid an arrest they followed the dean into Ireland.

Upon his arrival to take possession of his deanery, he had been received with great kindness and honour; but now, upon his return after the queen's death, he experienced every possible mark of contempt and indignation. The tables were turned; the power of the tories and the dean's credit were at an end; and as a design to bring in the pretender had been imputed to the queen's ministry, so Swift lay now under much odium, as being supposed to have been a well-wisher in that cause. As soon as he was settled at Dublin, Miss, or Mrs. Johnson, removed from the country to be near him, but they still lived in separate houses; his residence being at the deanery, and hers in lodgings on the other side of the river Liffy. The dean kept two public days every week, on which the dignity of his station was sustained with the utmost elegance and decorum, under the direction of Mrs. Johnson. As to his employment at home, he seems to have had no heart to apply himself to study of any kind, but to have resigned himself wholly to such amusements and such company as offered, that he might not think of his situation, the misfortunes of his friends, and his disappointments. "I was three years," says he to Gay, "reconciling myself to the scene and business to which fortune had condemned me; and stupidity was what I had recourse to."

The first remarkable event of his life, after his settlement at the deanery, was his marriage to Mrs. Johnson, after a most intimate friendship of more than sixteen years. This was in 1716; and the ceremony was performed by Dr. Ashe, then bishop of Clogher, to whom the dean had been a pupil in Trinity college, Dublin. But, whatever were the motives to this marriage, the dean and the lady continued to live afterwards just in the same manner as they had lived before. Mrs. Dingley was still the inseparable companion of Stella wherever she went; and she never resided at the deanery, except when the dean had his fits of giddiness and deafness. Till this time he had continued his visits to Vanessa, who preserved her reputation and friends, and was visited by many persons of rank, character, and fortune, of both sexes; but now his visits were less

frequent. In 1717 her sister died; and the whole remains of the family fortune centering in Vanessa, she retired to Selbridge, a small house and estate about twelve miles from Dublin, which had been purchased by her father. From this place she wrote frequently to the dean; and he answered her letters: she pressed him to marry her, but he rallied, and still avoided a positive denial. She pressed him still more, either to accept or refuse her as a wife; upon which he wrote an answer, and delivered it with his own hand. The receipt of this, which probably communicated the fatal secret of his marriage with Stella, the unhappy lady did not survive many weeks; she was, however, sufficiently composed to cancel a will she had made in the dean's favour, and to make another, in which she left her fortune to her two executors, Dr. Berkeley, bishop of Cloyne, and Mr. Marshall, one of the king's serjeants at law.

From 1716 to 1720, is a chasm in the dean's life which it has been found difficult to fill up; lord Orrery thinks, with great reason, that he employed this time upon "Gulliver's Travels." This work is a moral and political romance, in which Swift had exerted the strongest efforts of a fine irregular genius: but while his imagination and wit delight, it is hardly possible not to be sometimes offended with his satire, which sets not only all human actions, but human nature itself, in the worst light. The truth is, Swift's disappointments had rendered him splenetic and angry with the whole world; and he frequently indulged himself in a misanthropy that is intolerable: he has done so particularly in some parts of this work. About this time the dean, who had already acquired the character of a humourist and wit, was first regarded, with general kindness, as the patriot of Ireland. He wrote "A proposal for the use of Irish manufactures," which made him very popular; the more so, as it immediately raised a violent flame, so that a prosecution was commenced against the printer. In 1724 he wrote the "Drapier's Letters," those brazen monuments of his fame, as lord Orrery calls them. A patent having been iniquitously procured by one Wood to coin 180,000l. in copper, for the use of Ireland, by which he would have acquired exorbitant gain, and proportionably impoverished the nation; the dean, in the character of a draper, wrote a series of letters to the people, urging them not to receive this copper money. These letters

united the whole nation in his praise, filled every street with his effigy, and every voice with acclamations; and Wood, though supported for some time, was at length compelled to withdraw his patent, and his money was totally suppressed *. From this time the dean's influence in Ireland was almost without bounds: he was consulted in whatever related to domestic policy, and particularly to trade. The weavers always considered him as their patron and legislator, after his proposal for the use of the Irish manufactures; and when elections were depending for the city of Dublin, many corporations refused to declare themselves till they knew his sentiments and inclinations. Over the populace he was the most absolute monarch that ever governed; and he was regarded by persons of every rank with veneration and esteem.

He was several times in England on a visit to Pope, after his settlement at the deanery, particularly in 1726 and 1727. On Jan. 28, 1727, died his beloved Stella, in her forty-fourth year, regretted by the dean with such excess of affection as the liveliest sensibility alone could feel, and the most excellent character excite: she had been declining from 1724. Stella was a most amiable woman both in person and mind. Her stature was tall, her hair and eyes black, her complexion fair and delicate, her features regular, soft, and animated, her shape easy and elegant, and her manner feminine, polite, and graceful: there was natural music in her voice, and complacency in her aspect; she abounded with wit, which was always accompanied with good-nature; her virtue was founded upon humanity, and her religion upon reason; her morals were uniform, but not rigid, and her devotion was habitual, but not ostentatious. "Why the dean did not sooner marry this most excellent person; why he married her at all; why his marriage was so cautiously concealed; and why he was never known to meet her but in the presence of a third person; are enquiries which no man can answer," says the writer of his life, "without absurdity."

Supposing Swift to have been guided in this affair by mere caprice and humour, he cannot but be seen in a most ungracious light, and considered as a man utterly devoid of humanity; for it is generally agreed, that Stella's lin-

* But see this affair cleared from Swift's gross misrepresentations, and placed in a very different light, by the comprehensive and well authenticated narrative of Mr. Coxe, in his life of sir Robert Walpole.

mature death was occasioned by the peculiarity of his conduct towards her. It appears, by several incidents, that she regretted and disapproved this conduct, and that she sometimes reproached him with unkindness; for, to such regret and reproach he certainly alludes, in the following verses on her birth-day, in 1726:

"O, then, whatever heav'n intends,
Take pity on your pitying friends:
Nor let your ills affect your mind,
To fancy they can be unkind;
Me, surely me, you ought to spare,
Who gladly would your sufferings share."

It is said the dean did at length earnestly desire, that she might be publicly owned as his wife; but, as her health was then declining, she said, "it is too late," and insisted, that they should continue to live as they had lived before. To this the dean in his turn consented, and suffered her to dispose entirely of her own fortune, by her own name, to a public charity when she died.

The most inexcusable part of Swift's conduct certainly appears in this unhappy affair, for which no proper apology can be made; and which the vain attempts of his friends have only tended to aggravate *. One attributes his singular conduct to a peculiarity in his constitution; but, if he knew that he was unfit to enter into the married state, how came he to unite one lady to himself by the ceremony of marriage, and explicitly to declare his passion to the other? What can we think also of the sensibility of a man, who, strongly attached as he seems to have been to both, could silently throw down a paper before the one, which proved her "death-warrant," and could throw the other (his beloved Stella) into unspeakable agonies, in her last illness, and quit her for ever, "only for adjuring him, by their friendship, to let her have the satisfaction of dying at least, though she had not lived, his acknowledged wife." Another apologist insinuates, upon something like evidence, that Stella bore a son to Swift, and yet labours to excuse him for not declaring her his wife, because she had agreed at the marriage that it should remain a secret, unless the discovery should be demanded by *urgent necessity*. But what could be meant by urgent necessity, unless it alluded to the birth of children, he confesses it would be hard to

* Encyclopæd. Britannica, art. Swift.

says." The truth is, probably, what has been said by Dr. Johnson, that the man whom Stella had the misfortune to love, was fond of singularity, and desirous to make a mode of happiness for himself, different from the general course of things, and the order of Providence. He wished for all the pleasures of perfect friendship, without the uneasiness of conjugal restraint. But with this state poor Stella was not satisfied; she was never treated as a wife, and to the world she had the appearance of a mistress. She lived sullenly on, hoping that in time he would own and receive her. This, as we have seen, he did at last offer to do; but not till the change of his manners, and the depravation of his mind, made her tell him that it was too late.

From the death of Stella his life became much retired, and the austerity of his temper increased; he could not enjoy his public days; these entertainments were therefore discontinued, and he sometimes avoided the company of his most intimate friends; but in time he grew more desirous of company. In 1732 he complains, in a letter to Mr. Gay, "that he had a large house, and should hardly find one visitor, if he was not able to hire him with a bottle of wine;" and, in another to Mr. Pope, that "he was in danger of dying poor and friendless, even his female friends having forsaken him; which," as he says, "vexed him most." These complaints were afterwards repeated in a strain of yet greater sensibility and self-pity: "All my friends have forsaken me:"

"Vertiginosus *, inops, surdus, male gratus amicis.
Deaf, giddy, helpless, left alone,
To all my friends a burden grown."

As he lived much in solitude, he frequently amused himself with writing; and it is very remarkable, that although his mind was greatly depressed, and his principal enjoyment was at an end when Mrs. Johnson died, yet there is an air of levity and trifling in some of the pieces he wrote afterwards, that is not to be found in any other; such in particular are his "Directions to Servants," and several of his letters to his friend Dr. Sheridan. In 1733, when the attempt was made to repeal the test act in Ireland, the Dissenters often affected to call themselves brother-protestants, and fellow-christians, with the members

* Scholars have long remarked a gross error in quantity, in this first word; the second syllable of it being long.

of the established church. Upon this occasion the dean wrote a short copy of verses, which so provoked one Bettesworth, a lawyer, and member of the Irish parliament, that he swore, in the hearing of many persons, to revenge himself either by murdering or maiming the author; and, for this purpose, he engaged his footman, with two ruffians, to secure the dean wherever he could be found. This being known, thirty of the nobility and gentry within the liberty of St. Patrick's waited upon the dean in form, and presented a paper subscribed with their names, in which they solemnly engaged, in behalf of themselves and the rest of the liberty, to defend his person and fortune, as the friend and benefactor of his country. When this paper was delivered, Swift was in bed, deaf and giddy, yet made a shift to dictate a proper answer. These fits of deafness and giddiness, which were the effects of his surfeit before he was twenty years old, became more frequent and violent in proportion as he grew into years: and in 1736, while he was writing a satire on the Irish parliament, which he called "The Legion Club," he was seized with one of these fits, the effect of which was so dreadful, that he left the poem unfinished, and never afterwards attempted a composition, either in verse or prose, that required a course of thinking, or perhaps more than one sitting to finish.

From this time his memory was perceived gradually to decline, and his passions to pervert his understanding; and in 1741, he was so very bad as to be utterly incapable of conversation. Strangers were not permitted to approach him, and his friends found it necessary to have guardians appointed of his person and estate. Early in 1742, his reason was subverted, and his rage became absolute madness. In October his left eye swelled to the size of an egg, and several large boils broke out on his arms and body; the extreme pain of which kept him awake near a month, and during one week it was with difficulty that five persons restrained him, by mere force, from pulling out his eyes. Upon the subsiding of these tumours, he knew those about him; and appears so far to have recovered his understanding and temper, that there were hopes he might once more enjoy society. These hopes, however, were but of short duration; for, a few days afterwards, he sunk into a state of total insensibility, and could not, without great difficulty, be prevailed on to walk across the room. This was the effect of another bodily disease, his brain being loaded

with water. Mr. Stevens, an ingenious clergyman of Dublin, pronounced this to be the case during his illness; and, upon opening his body, it appeared that he was not mistaken. After the dean had continued silent a whole year in this state of helpless idiotism, his housekeeper went into his room on the 30th of November in the morning, and told him, "it was his birth-day, and that bonfires and illuminations were preparing to celebrate it as usual:" to which he immediately replied, "It is all folly; they had better let it alone." Some other instances of short intervals of sensibility and reason, after his madness ended in stupor, seem to prove, that his disorder, whatever it was, had not destroyed, but only suspended, the powers of his mind. In 1744, he now and then called his servant by name; and once attempting to speak to him, but not being able to express his meaning, he shewed signs of much uneasiness, and at last said, "I am a fool." Once afterwards, as his servant was taking away his watch, he said, "Bring it here:" and when the same servant was breaking a large hard coal, he said, "That is a stone, you blockhead." From this time he was perfectly silent till the latter end of October 1745, and then died, without the least pang or convulsion, in the seventy-eighth year of his age.

His works have been printed often, and in various forms, and from them it is easy to collect his character. Of these the most elegant is in fourteen vols. 4to; a kind of variorum edition, of which eight were published by Dr. Hawkesworth, three by Deane Swift, esq. and three by Mr. Nichols. These have been reprinted in twenty-five volumes large 8vo; in twenty-seven volumes of a smaller 8vo; and also in twenty-seven volumes 18mo. In 1784 a new edition was printed, in seventeen volumes 8vo, with an elaborate, but most injudicious Life, or rather panegyric on him, by the editor, T. Sheridan, which occupies the first volume; since which two editions, very much improved, have been published, in nineteen volumes 8vo, under the superintendence of Mr. Nichols, whose original care and judgment in collecting information respecting Swift, and procuring inedited portions of his works, has never relaxed, and never been exceeded.

There are some particulars relating to Swift's conversation and manners which may not improperly conclude this article. He had a rule never to speak more than a minute at a time, and to wait for others to take up the conversa-

tion. He greatly excelled in punning; and he used to say, "that none despised that talent, but those who were without it." He excelled no less in telling a story, but in the latter part of his life he used to tell the same too often: he never dealt in the double entendre, or profaneness upon sacred subjects. He loved to have ladies in the company, because it preserved, he said, the delicacy of conversation: yet it is certain there are in his writings the greatest indelicacies. He kept his friends in some degree of awe, yet was more open to admonition than flattery. Though he appeared churlish and austere to his servants, yet he was in reality a most kind and generous master; and he was also very charitable to the poor. In the mean time, it must be owned, that there was not any great softness or sympathy in his nature; although, perhaps, not quite so much misanthropy as appears in his writings: and all allow, that he grew covetous, as he grew old. As an ecclesiastic, he was scrupulously exact in the exercise of his function, as well with regard to spiritual as temporal things. His manner was without ceremony, but not rustic; for he had a perfect knowledge of all the modes and variations of politeness, though he practised them in a manner peculiar to himself. He was naturally temperate, chaste, and frugal; and being also high-spirited, and considering wealth as the pledge of independence, it is not strange that his frugality should verge towards avarice.

As to his political principles, if his own account may be taken, he abhorred Whiggism only in those who made it consist in damning the church, reviling the clergy, abetting the dissenters, and speaking contemptuously of revealed religion. He always declared himself against a popish successor to the crown, whatever title he might have by proximity of blood; nor did he regard the right line upon any other account, than as it was established by law, and had much weight in the opinions of the people. That he was not at any time a bigot to party, or indiscriminately transferred his resentment from principles to persons, was so evident by his conduct, that he was often rallied by the ministers, for never coming to them without a Whig in his sleeve; and though he does not appear to have asked any thing for himself, yet he often pressed lord Oxford in favour of Addison, Congreve, Rowe, and Steele. He frequently conversed with all these, choosing his friends by their personal merit, without any regard to their political

principles; and, in particular, his friendship with Mr. Addison continued inviolable, and with as much kindness, as when they used to meet at lord Halifax's or lord Somers's, who were leaders of the opposite party.

By his will, dated in May 1740, just before he ceased to be a reasonable being, he left about 1200*l.* in legacies; and the rest of his fortune, which amounted to about 11,000*l.* to erect and endow an hospital for idiots and lunatics. He was buried in the great aile of St. Patrick's cathedral, under a stone of black marble, inscribed with the following Latin epitaph. It was written by himself, and gives a dreadful picture of the state of mind which could dictate such words on such an occasion:

"Hic depositum est corpus
JONATHAN SWIFT, S. T. P.
Hujus ecclesiæ cathedralis decani,
Ubi sæva indignatio ulterius cor lacerare nequit.
Abi, viator, et imitare,
Si poteris,
Strenuum pro virili libertatis vindicatorem.
Obiit, &c.[1]

SWIFT (DEANE), a near relation to the celebrated dean of St. Patrick's, being grandson to Godwin Swift, the dean's uncle, was in 1739 recommended by Swift to the notice of Pope, as "the most valuable of any in his family."—"He was first," says the dean, "a student in this university [Dublin], and finished his studies in Oxford, where Dr. King, principal of St. Mary Hall, assured me, that Mr. Swift behaved with reputation and credit: he hath a very good taste for wit, writes agreeable and entertaining verses, and is a perfect master, equally skilled in the best Greek and Roman authors. He hath a true spirit for liberty, and with all these advantages is extremely decent and modest. Mr. Swift is heir to a little paternal estate of our family at Goodrich, in Herefordshire. He is named Deane Swift, because his great grandfather, by the mother's side, was admiral Deane, who, having been one of the regicides, had the good fortune to save his neck by dying a year or two before the Restoration." He published, in 1755, "An Essay upon the Life, Writings, and Character of Dr. Jonathan Swift;" in 1765, the eighth quarto volume of the dean's

[1] Life by Hawkesworth.—Sheridan,—and Johnson.—Works by Nichols. See Index.—Pope's Works, Bowles's edition.

works; and, in 1768, two volumes of his "Letters" Mr. Swift died at Worcester, July 12, 1783: he had long meditated a complete edition of his relation's works, and had by him many new materials for that purpose.[1]

SWINBURNE (HENRY), a law writer, of the seventeenth century, was the son of Thomas Swinburne of the city of York, where he was born.[1] In his sixteenth year he was sent to Oxford, and entered a commoner of Hart-hall, whence after some time he removed to Broadgate-hall, now Pembroke college, and there took his degree of bachelor of civil law. Before he left the university he married Helena, daughter of Bartholomew Lant, of Oxford, and being then obliged to quit the college, he returned to York, and practised in the ecclesiastical courts as proctor. He afterwards commenced doctor of civil law, and became very eminent in his profession. On Feb. 10, 1612, he was advanced to be commissary of the Exchequer, and judge of the prerogative court of the province of York, in which office he continued till his death. Of this event we have no direct memorial; but, as his will was proved June 12, 1624, we may presume he died about that time. He was buried in the cathedral of York, leaving his dwelling house in York to his son Toby, and a benefaction to the poor of the city. It appears he was twice married, and that his second wife's name was Wentworth. He wrote a "Treatise of Spousals, or Matrimonial contracts," which was not published until 1686, 4to; but his more celebrated work was his "Treatise of Testaments and Last Wills, compiled out of the laws, ecclesiastical, civil, and canon, as also out of the common laws, customs, and statutes of this realm." This work has passed through seven editions, 4to. 1590, 1611, 1635, 1677, 1728, fol. corrected and much enlarged in 1743, and lastly in 1803, with valuable annotations illustrative of the subject to the present time, by the late John Joseph Powell, esq. and prepared for the press by James Wake, esq. in 3 vols. 8vo. Mr. Hargrave observes, that there is a curious dissertation on the customs of York, in respect to filial portions, which forms a valuable part of the work, but which is not contained in the first edition, having been afterwards added by Swinburne." Mr. Hargrave also complains that his later editors have not been careful to distinguish their own enlargements from

[1] Swift's Works by Nichols, &c.

what belongs to the author, but this is not the case in Powell's edition, whose annotations are printed distinct from Swinburne's text.[1]

SWINBURNE (HENRY), a learned traveller, and probably a descendant of the preceding, was the youngest son of the late sir John Swinburne, bart. of Capheaton, in Northumberland, the long-established seat of that ancient Roman Catholic family. He was educated at Scorton school, in Yorkshire, and afterwards studied at Paris, Bourdeaux, and in the royal academy at Turin. He made the usual tour of Italy; and, in 1774, travelled with his lady on the Continent, for the express purpose of indulging their taste for antiquities and the fine arts. He spent six years in France, Spain, Italy, and Germany; formed an intimacy with some of the most celebrated literati of those countries, and received some signal marks of esteem from the sovereigns of the courts he visited. On his return to England he retired to his seat at Hamsterley, in the bishopric of Durham, which thenceforth became his principal residence. He published his Travels in Spain in a quarto volume, 1779; four years after, vol. I. of his Travels in the Two Sicilies, and a IId two years after. Both these works have been reprinted in octavo, the first in two, the other in four, volumes, with improvements. The learning and ingenuity of Mr. Swinburne have been generally acknowledged, and the warmth and animation of his descriptions discover an imagination highly susceptible of every bounty of nature or art; but he is perhaps too apt to relinquish simplicity for profusion of ornament. He was the first who brought us intimately acquainted with Spain, and the arts and monuments of its ancient inhabitants. By the marriage of his only daughter to Paul Benfield, esq. he became involved in the misfortunes of that adventurer, and obtained a place in the newly-ceded settlement of Trinidad, where he died in April 1803. His library had been sold by auction, by Leigh and Sotheby, the preceding year.[2]

SWINTON (JOHN), a very celebrated English antiquary, was a native of the county of Chester, and the son of John Swinton, of Bexton in that county, gent. He was born in 1703. The circumstances of his parents were pro-

[1] Ath. Ox. vol. I.—Drake's Eboracum.—Bridgman's Legal Bibliography.
[2] Nichols's Bowyer.

bably not affluent, as he was entered at Oxford in the rank of a servitor at Wadham college, in October 1719. It may be presumed that he recommended himself in that society by his talents and behaviour, for, on June 30, 1723, he was elected a scholar on a Cheshire foundation in the college. In the December following he took his first degree in arts. Before he became master of arts (which was on Dec. 1, 1726), he had chosen the church for his profession, and was ordained deacon by the bishop of Oxford, May 30, 1725; and was afterwards admitted to priest's orders on May 28, 1727. He was not long without some preferment, being admitted to the rectory of St. Peter le Bailey in Oxford (a living in the gift of the crown), under a sequestration, and instituted to it in February 1728. In June the same year, he was elected a fellow of his college; but, desirous probably to take a wider view of the world, he accepted, not long after, the appointment of chaplain to the English factory at Leghorn, to which he had been chosen. In this situation he did not long enjoy his health, and, leaving it on that account, he was at Florence in April 1733, where he attended Mr. Coleman, the English envoy, in his last moments. Mr. Swinton returned through Venice and Vienna; and, in company with some English gentlemen of fortune, visited Presburg in Hungary, and was present at one of their assemblies.

It is possible that he had not quitted England in the summer of 1730, for he was elected a fellow of the Royal Society in June that year, and admitted about three months later. It was probably while he was abroad that he was admitted into some foreign societies, namely the academy *degli Apatisti* at Florence, and the Etruscan academy of Cortona. On his return, he seems to have taken up his abode at Oxford, where he resided all the latter part of his life, and was for many years chaplain to the gaol in that city. It may be presumed that he married in 1743; it was then at least that he gave up his fellowship. In 1759 he became bachelor of divinity; in 1767 he was elected *Custos Archivorum*, or keeper of the university records; and, on April 4, 1777, he died, in the seventy-fourth year of his age, leaving no children. His wife survived till 1784, and both were buried, with a very short and plain inscription, in the chapel of Wadham college.

The monuments of his literary life were numerous, and learned, but not of great magnitude. He published, 1.

"De Linguæ Etruriæ Regalis vernacula Dissertatio," Oxon. 1738, 4to, 19 pages. 2. "A critical essay concerning the words Δαιμων and Δαιμονιον, occasioned by two late inquiries into the meaning of the Demoniacks in the New Testament," London, 1739, 8vo. 3. "De priscis Romanorum literis dissertatio," Oxon. 1746, 4to, 20 pages. 4. "De primogenio Etruscorum alphabeto, dissertatio," Oxon. 1746. 5. "Inscriptiones Citieæ: sive in binas Inscriptiones Phœnicias, inter rudera Citii nuper repertas, conjecturæ. Accedit de nummis quibusdam Samaritanis et Phœniciis, vel insolitam præ se literaturam ferentibus, vel in lucem hactenus non editis, dissertatio," Oxford, 1750, 4to, 87 pages. 6. "Inscriptiones Citieæ: sive in binas alias inscriptiones Phœnicias, inter rudera Citii nuper repertas, conjecturæ," 4to, 19 pages. 7. "De nummis quibusdam Samaritanis et Phœniciis, vel insolitam præ se literaturam ferentibus, vel in lucem hactenus non editis, dissertatio secunda," 4to, 36 pages. 8. "Metilia: sive de quinario Gentis Metiliæ, è nummis vetustis cæteroquin minimum notæ, dissertatio," Oxon. 1750, 4to, 22 pages. 9. Several dissertations published in the Philosophical Transactions of the Royal Society. As, "A dissertation upon a Parthian coin; with characters on the reverse resembling those of the Palmyrenes," vol. xlix. p. 593. "Some remarks on a Parthian coin, with a Greek and Parthian legend, never before published," vol. i. p. 16. "A dissertation upon the Phœnician numeral characters, anciently used at Sidon," vol. i. p. 791. "In nummum Parthicum hactenus ineditum conjecturæ, vol. li. p. 683. "A dissertation upon a Samnite Denarius, never before published, vol. lii. p. 28. "An account of a subærated Denarius of the Plætorian family, adorned with an Etruscan inscription on the reverse, never before published or explained," vol. lxii. p. 60. "Observations upon five ancient Persian coins, struck in Palestine or Phœnicia, before the dissolution of the Persian empire, vol. lxii. p. 345. Other papers by him may be found in the general index to the Philosophical Transactions. 10. A part of the ancient universal history, contained in the sixth and seventh volumes of that great work. The particulars of this piece of literary history were communicated by Dr. Johnson to Mr. Nichols, in a paper printed in the Gentleman's Magazine for December 1784, p. 892. The original of that paper, which affords a strong proof of the steady attachment of Johnson to the

interests of literature, has been, according to his desire, deposited in the British Museum. The letter is as follows:

"To Mr. Nichols.

"The late learned Mr. Swinton of Oxford having one day remarked, that one man, meaning, I suppose, no man but himself, could assign all the parts of the Universal History to their proper authors, at the request of sir Robert Chambers, or of myself, gave the account which I now transmit to you in his own hand, being willing that of so great a work the history should be known, and that each writer should receive his due proportion of praise from posterity. I recommend to you to preserve this scrap of literary intelligence, in Mr. Swinton's own hand, or to deposit it in the Museum, that the veracity of the account may never be doubted.

I am, sir,
your most humble servant,

Dec. 6, 1784. SAM. JOHNSON."

The paper alluded to, besides specifying some parts written by other persons, assigns the following divisions of the history to Mr. Swinton himself. "The history of the Carthaginians, Numidians, Mauritanians, Gætulians, Garamantes, Melano-Gætulians, Nigritæ, Cyrenaica, Marmarica, the Regio Syrtica, Turks, Tartars, and Moguls, Indians, and Chinese, a dissertation on the peopling of America, and one on the independency of the Arabs." *

In 1740 Mr. Swinton was involved in a law-suit, in consequence of a letter he had published. It appears from one of the newspapers of the time, that a letter from the Rev. Mr. Swinton, highly reflecting on Mr. George Baker, having fallen into the hands of the latter, the court of King's Bench made the rule absolute for an information against Mr. Swinton. These two gentlemen were also engaged for some time in a controversy at Oxford; which took its rise from a matter relative to Dr. Thistlethwaite, some time warden of Wadham, which then attracted much attention. Mr. Swinton had the manners, and some of the peculiarities often seen in very recluse scholars, which gave rise to many whimsical stories. Among the rest, there is one mentioned by Mr. Boswell, in the Life of Johnson, as

* This list is given in Peshall's History of the city of Oxford, p. 171, and very probably from the author's authority; but it is added that he wrote in the *Modern* Universal History the Life of Mohammed and the History of the Arabs.

having happened in 1754. Johnson was then on a visit in the university of Oxford. "About this time," he says, "there had been an execution of two or three criminals at Oxford, on a Monday. Soon afterwards, one day at dinner, I was saying that Mr. Swinton, the chaplain of the gaol, and also a frequent preacher before the university, a learned man, but often thoughtless and absent, preached the condemnation sermon on repentance, before the convicts on the preceding day, Sunday; and that, in the close, he told his audience that he should give them the remainder of what he had to say on the subject, the next Lord's-day. Upon which, one of our company, a doctor of divinity, and a plain matter-of-fact man, by way of offering an apology for Mr. Swinton, gravely remarked, that he had probably preached the same sermon before the university: "Yes, sir, (says Johnson,) but the university were not to be hanged the next morning!"[1]

SYBRECHT (JOHN), a landscape painter, was born at Antwerp, about 1630, and brought up in that city under his father. He was a close imitator of nature in all his landscapes; and in his younger days went upon the Rhine and other adjacent places, where he drew several pleasant views in water-colours. Having spent more of his life in that way, than in painting, his drawings were more valued than his pictures. The duke of Buckingham, passing through the Netherlands, in his way home from his embassy into France, stayed some time at Antwerp; where, meeting with some of this master's works, he was so well pleased with them, that he invited him over to England, and employed him at Cliefden. Sybrecht continued in his service three or four years, and then worked for the nobility and gentry of England, continuing in vogue a long time. He drew several sorts of cattle remarkably well, and usually contrived to place some of them in his landscapes. He died in London about 1703, and was buried in St. James's church. There are some of his pictures at Newstede-abbey, lord Byron's, and in other houses belonging to the nobility. In 1686 he made several views of Chatsworth.[2]

SYDENHAM (FLOYER), deserves a fuller account than can now be given of a learned and diligent man, unfortunately altogether unpatronized, who undertook, and in

[1] Preceding edit of this Dict. [2] Pilkington.—Walpole's Anecdotes.

part executed, a translation of the works of Plato. His proposals for this great undertaking were published in a quarto tract in 1759; and he produced successively, between that time and 1767, translation of the "Iö, a discourse on poetry," of "The Greater Hippias," "The Lesser Hippias," "The Banquet, Part I." and "The Banquet, Part II." He is said to have lived for some years, and finally to have died, in great indigence. The Gentleman's Magazine places his death on April the 1st, 1787, and adds, that he was born in 1710, and educated at Wadham college, Oxford, where he took the degree of M. A. April 30, 1734. In an account published by the society called the Literary Fund, the following narrative of his death is given: "During the summer recess of the year 1788, an event took place, which tarnished the character of English opulence and humanity, and afflicted the votaries of knowledge. Floyer Sydenham, the well-known translator of Plato, one of the most useful, if not one of the most competent Greek scholars of his age; a man revered for his knowledge, and beloved for the candour of his temper and the gentleness of his manners, died in consequence of having been arrested, and detained, for a debt to a victualler, who had, for some time, furnished his frugal dinner. At the news of that event, every friend of literature felt a mixture of sorrow and shame; and one of the members of a club at the prince of Wales's coffeehouse proposed, that it should adopt, as its object and purpose, some means to prevent similar afflictions, and to assist deserving authors and their families in distress." Whether the account reported to these gentlemen, of the time and manner of Sydenham's death was accurate or not, the friends of literature and humanity will feel great consolation in finding that it gave occasion to a society so benevolent in its designs; which arose, after a few changes and modifications, out of the proposal above-mentioned. The society is now in a flourishing and improving state, and has given very timely and important assistance to many deserving authors.[1]

SYDENHAM (THOMAS), a very eminent physician, and one of the most eminent as an improver of the art that England has produced, was born in 1624 at Winford Eagle in Dorsetshire, where his father William Sydenham, esq.

1 Preceding edition of this Dictionary.

had a large fortune. Under whose care he was educated, or in what manner he passed his childhood, is not known. At the age of eighteen, in 1642, he entered as a commoner of Magdalen-hall, Oxford, where it is not probable that he continued long; for he informs us himself, that he was withheld from the university by the commencement of the war; nor is it very clearly known in what state of life he engaged, or where he resided during that long series of public commotion. It is indeed reported, that he had a commission in the king's army*, but no particular account is given of his military conduct; nor are we told what rank he obtained (unless that of a captain), when he entered into the army, or when or on what occasion he retired from it. It is certain, however, that if ever he took upon him the profession of arms, he spent but few years in the camp; for in 1648 he obtained at Oxford the degree of bachelor of physic, for which, as some medical knowledge is necessary, it may be imagined that he spent some time in qualifying himself.

His application to the study of physic was, as he himself relates, produced by an accidental acquaintance with Dr. Cox, a physician eminent at that time in London, who in some sickness prescribed to his brother, and, attending him frequently on that occasion, inquired of him what profession he designed to follow. The young man answering that he was undetermined, the doctor recommended physic to him, and Sydenham having determined to follow his advice, retired to Oxford for leisure and opportunity to pursue his studies.

It is evident, says his biographer, that this conversation must have happened before his promotion to any degree in physic, because he himself fixes it in the interval of his absence from the university, a circumstance which will enable us to confute many false reports relating to Dr. Sydenham, which have been confidently inculcated, and implicitly believed. It is the general opinion, that he was made a physician by accident and necessity; and sir Richard Blackmore reports in plain terms (in the preface to his "Treatise on the Small-Pox"), that he engaged in practice without any preparatory study, or previous knowledge,

* Surely not in the king's army. This is contrary to all authority. His commission, if he had any, must have been in the parliamentary army, in which he had a brother, an officer of high rank mentioned hereafter. This is in some measure confirmed by Wood, our earliest authority.

of the medicinal sciences; and affirms, that, when he was consulted by him what books he should read to qualify him for the same profession, he recommended Don Quixote. That he recommended Don Quixote to Blackmore, we are not, continues Dr. Johnson, to doubt; but the relater is hindered by that self-love which dazzles all mankind, from discovering that he might intend a satire very different from a general censure of all the ancient and modern writers on medicine, since he might perhaps mean, either seriously or in jest, to insinuate, that Blackmore was not adapted by nature to the study of physic, and that, whether he should read Cervantes, or Hippocrates, he would be equally unqualified for practice, and equally unsuccessful in it. Whatever was his meaning, nothing is more evident, than that it was a transitory sally of an imagination warmed with gaiety, or the negligent effusion of a mind intent on some other employment, and in haste to dismiss a troublesome intruder; for it is certain that Sydenham did not think it impossible to write usefully on medicine, because he has himself written upon it; and it is not probable that he carried his vanity so far, as to imagine that no man had ever acquired the same qualifications besides himself. He could not but know that he had rather restored than invented most of his principles, and therefore could not but acknowledge the value of those writers whose doctrines he adopted and enforced.

That he engaged in the practice of physic without any acquaintance with the theory, or knowledge of the opinions or precepts of former writers, is undoubtedly false, for he declares that after he had, in pursuance of his conversation with Dr. Cox, determined upon the practice of physic, he applied himself in earnest to it, and spent several years in the university, before he began to practise in London. Nor was he satisfied with the opportunities of knowledge which Oxford afforded, but travelled to Montpellier, as Desault relates ("Dissertation on Consumptions"), in quest of farther information, Montpellier being at that time the most celebrated school of physic. It is a common opinion that he was thirty years old before he formed his resolution of studying physic; but this arises from the misrepresentation of an expression in his dedication to Dr. Mapletoft, in which he observes that from his conversation with Dr. Cox to the publication of that treatise *thirty years* had intervened. The facts already related sufficiently confute

this error, since it appears that Sydenham, after having been for some time absent from the university, returned to it in order to pursue his physical inquiries before he was twenty-four years old; for in 1648, when exactly of that age, he was admitted to the degree of M.B.

Among other reports respecting this great man, it has also been said that he composed his works in English, but was obliged to have recourse to Dr. Mapletoft to translate them into Latin. This has been asserted by Ward in his Lives of the Gresham professors, but without bringing any proof*; and it is observable that his "Processus Integri," published after his death, discovers alone more skill in the Latin language than is commonly ascribed to him. It is likewise asserted by sir Hans Sloane, with whom he was familiarly acquainted, that Dr. Sydenham was particularly versed in the writings of the great Roman orator and philosopher; and there is evidently such a luxuriance in his style, as may discover the author who gave him most pleasure, and most engaged his imitation.

About the same time that he became bachelor of physic, he obtained, by the interest of a relation, a fellowship of All Souls' college, having submitted, by the subscription required, to the authority of the visitors appointed by the parliament, upon what principles, or how consistently with his former conduct, it is now impossible to discover†. When he thought himself qualified for practice, he fixed his residence in Westminster, became doctor of physic at Cambridge, received a licence from the college of physicians, and lived in the first degree of reputation, and the greatest affluence of practice, for many years, without any other enemies than those which he raised by the superior merit of his conduct, the bright lustre of his abilities, or his improvements of his science, and his contempt of pernicious methods supported only by authority in opposition to sound reason and indubitable experience. These men are indebted to him for concealing their names, when he

* Dr. Ward did bring his proofs, in a letter sent to the Gent Mag. vol. XIII. in which however he endeavours to obviate the conclusion that might be drawn from his first assertion, namely that Sydenham was not capable of translating his works into Latin, and this he has done very candidly and very satisfactorily.

† This mistake is founded on that mentioned in the last note but one. Wood informs us that he would not, from the first, join the young students who took up arms in defence of the king. There was nothing therefore in his present conduct inconsistent with his former.

records their malice, since they have thereby escaped the contempt and detestation of posterity*.

Dr. Sydenham, however, was not destined for long life. His health began to fail in the fifty-second year of his age, by frequent attacks of the gout, to which he had long been subject, and which afterwards was accompanied with the stone in the kidneys, and its natural consequence, bloody urine. These were distempers, says his elegant biographer, which even the art of Sydenham could only palliate, without hope of a perfect cure, but which, if he has not been able by his precepts to instruct us to remove, he has, at least, by his example taught us to bear; for he never betrayed any indecent impatience, or unmanly dejection, under his torments, but supported himself by the reflections of philosophy, and the consolations of religion, and in every interval of ease applied himself to the assistance of others with his usual assiduity. After a life thus usefully employed, he died at his house in Pall-mall, Dec. 29, 1689, in the sixty-fifth year of his age, and was buried in the aile, near the south door, of the church of St. James's, Westminster.

His works have been collected and frequently printed at London in one volume 8vo. The last edition is that by John Swan, M.D. of Newcastle in Staffordshire, 1742. To this is prefixed a life of Dr. Sydenham, by Dr. Johnson, which we have chiefly followed in the preceding account. His works were also printed at Leipsic in 1711, at Geneva in 1716, in 2 vols. 4to, and at Leyden in 8vo. They were written by himself in English, but translated afterwards into Latin, of which it is our opinion he was fully capable, although these translations, as already noticed, have been attributed to Dr. Mapletoft and others. The last English edition is that by Dr. George Wallis, 1788, 2 vols. 8vo, with notes and opinions of subsequent medical writers.

* "The great Sydenham, for all his labours, only gained the sad and unjust recompence of calumny and ignominy: and that from the emulation of some of his collegiate brethren and others, whose indignation at length arose to that height, that they endeavoured to banish him, as guilty of medicinal heresy, out of that illustrious society: and by the whispering of others he was baulked the employment of the royal family, where before he was called among the first physicians. Yet some patrons this great and good man had among his brethren, as Goodall, Brady, Gaman, and Dr. Cole of Worcester, as may be seen by their epistles in his works. Dr. Micklethwait a little before his death did profess, notwithstanding all the attempts of several against the methods of Sydenham, that these would prevail, and triumph over all other methods; and the event has fully verified this prediction of Dr. Micklethwait." Ibid. MS. communicated by Dr. Lettsom to the Gent. Mag. vol. LXXI. p. 684.

Sydenham has frequently been called the father of physic among the moderns. He tells us, in the preface to his works, that "the increase and perfection of the medical art is to be advanced by these two means: by composing an history of distempers, or a natural and exact description of distempers and their symptoms; and by deducing and establishing a method of cure from thence." This is the way which that great delineator of the right road to real knowledge in all its various branches, lord Bacon, had pointed out; and its being more closely pursued by Sydenham than by any modern physician before him, is what has justly entitled him to those high encomiums which have ever been paid him. Sir Richard Blackmore allows, and all are now convinced, that Sydenham, "who built all his maxims and rules of practice upon repeated observations on the nature and properties of diseases, and the power of remedies, has compiled so good an history of distempers, and so prevalent a method of cure, that he has improved and advanced the healing art much more than Dr. Willis with all his curious speculations and fanciful hypotheses." He relates of himself, in his dedication to Dr. Mapletoft, that ever since he had applied himself to the practice of physic, he had been of opinion, and the opinion had been every day more and more confirmed in him, that the medical art could not be learned so surely as by use and experience; and that he, who should pay the nicest and most accurate attention to the symptoms of distempers, would infallibly succeed best in searching out the true means of cure. "For this reason," says he, "I gave myself up entirely to this method of proceeding, perfectly secure and confident, that, while I followed nature as my guide, I could never err." He tells him afterwards, that Mr. Locke approved his method, which he considered as no small sanction to it; and what he says upon this occasion of Mr. Locke is worth transcribing: "Nosti præterea, quem huic meæ methodo suffragantem habeam, qui eam intimius per omnia perspexerat, utrique nostrum conjunctissimum dominum Joannem Locke; quo quidem viro, sive ingenio judicioque acri & subacto, sive etiam antiquis, hoc est, optimis moribus, vix superiorem quenquam, inter eos qui nunc sunt homines repertum iri confido; paucissimos certe pares." There are some Latin elegiac verses by Mr. Locke, addressed to Sydenham, prefixed to his "Treatise upon Fevers."

Mr. Granger has remarked that Sydenham received higher honours from foreign physicians than from his countrymen. This, however, applies only to his contemporaries, for no modern English physician has ever mentioned Sydenham unless in terms of high veneration. The encomiums of Boerhaave and Haller are well known to medical readers. His great merit consists in the accurate descriptions which he has left us of several diseases which first became conspicuous in his time. His account of the small-pox, and of his medical treatment of that disease, is admirable, and contributed in no small degree to establish his celebrity. He was the first person who introduced the cooling regimen in fevers, a method of treatment frequently attended with the happiest effects, though it must be acknowledged that he did not sufficiently distinguish between the typhus and the inflammatory fever, and on that account he sometimes carried his bleedings to an excess. He contributed also essentially to introduce the Peruvian bark as a cure for intermittents.

He had an elder brother WILLIAM, who was some time gentleman commoner of Trinity college in Oxford, and, entering into the parliament's army, acquitted himself so well, that he rose, by several gradations, to the highest post and dignities. In 1649, he was appointed governor of the Isle of Wight, and made vice-admiral of that isle and Hampshire. In 1653, he was summoned to parliament for Dorsetshire; in 1654, made commissioner of the treasury, and member of the privy-council; and in 1658, summoned to parliament by the protector Richard Cromwell. This connection, together with his own principles and former engagements, would probably hinder Dr. Sydenham from being a very popular physician, during the period of his flourishing, that is, in the reigns of Charles II. and James II.; yet he seems to have owed more of his neglect to the envy of his contemporary brethren.

His biographer remarks that Dr. Sydenham's skill in physic "was not his highest excellence; that his whole character was amiable; that his chief view was the benefit of mankind, and the chief motive of his actions the will of God, whom he mentions with reverence, well becoming the most enlightened and most penetrating mind. He was benevolent, candid, and communicative, sincere, and religious; qualities, which it were happy if they could copy

from him, who emulate his knowledge, and imitate his methods."[1]

SYKES (Arthur Ashley), a divine of the church of England, but to whom that church was little indebted, was the son of Mr. Arthur Sykes, of Ardely or Yardly in Hertfordshire, and was born in London about 1684. He was educated at St. Paul's school under the celebrated Mr. Postlethwayte, and was admitted of Corpus Christi college, Cambridge, in 1701, under the care of the rev. Charles Kidman, B. D. tutor of that college. In Feb. 1701-2 he was appointed a scholar of the house. While an undergraduate he wrote some Hebrew verses on the death of king William, which were printed in the Cambridge collection on that occasion. He took the degree of B. A. in 1704-5, and proceeded M. A. in 1708. After leaving college he was employed for some time as one of the assistants at St. Paul's school, but quitted this situation as inconsistent with the prosecution of his private studies. In 1712-13 he was collated to the vicarage of Godmersham in Kent by archbishop Tenison, who had a great personal regard for him, and was a generous patron to the members of Corpus Christi, of which he had himself been fellow. In April 1714 he was instituted to the rectory of Dry-Drayton in Cambridgeshire, on the presentation of the duchess dowager of Bedford, and in August following he resigned his vicarage of Godmersham in Kent. In Nov. 1718, he was instituted to the rectory of Rayleigh in Essex, which he retained to his death, but now resigned the living of Dry-Drayton. In Dec. following, at a meeting of the governors and directors of King-street chapel, Golden-square, he was unanimously appointed afternoon preacher at that place, which is a chapel of ease to St. James's Westminster, of which his friend Dr. Clarke was then rector. In 1721, on the morning preachership becoming vacant by Dr. Wilcocks's promotion to the see of Gloucester, Mr. Sykes was unanimously appointed to succeed him. In January 1723-4 he was collated to the prebend of Alton-Borealis in the cathedral of Salisbury, by bishop Hoadly, and three years afterwards his lordship appointed him to the præcentorship of the same cathedral, vacant by the death of their common friend Dr. Daniel Whitby. In

[1] Life by Dr. Johnson.—Biog. Brit.—Birch's Lives.—Ath. Ox. vol. II.—Thomson's Hist. of the Royal Society.

April 1725, upon the nomination of Dr. Clarke, he was appointed assistant preacher at St. James's church, Westminster. In 1726 he proceeded to take the degree of D. D. in the university of Cambridge. In Feb. 1739 he was advanced to the deanry of St. Burien in Cornwall, which is in the patronage of the crown; and on October 15, 1740, he was collated to a prebend in the cathedral of Winchester, through the friendship of his former patron bishop Hoadly, who had been translated to the see of Winchester in 1734. His ecclesiastical promotions seem to have ended here.

During many years Dr. Sykes had been greatly afflicted with the gout and stone, but had received much relief from the pains of the latter disorder, for fifteen or sixteen years before his death, by the medicine purchased by parliament of Mrs. Stephens, for the public use. And upon the whole he enjoyed a general state of good health and spirits, until he was seized with a stroke of the palsy, while attending the funeral of a friend, on Monday evening, Nov. 15, 1756, and died, at his house in Cavendish-square, at two o'clock in the afternoon of Tuesday the 23d, in the seventy-third year of his age. He was buried near the pulpit in the parish church of St. James's Westminster on the 30th of November. Dr. Gregory Sharpe, who succeeded him in King-street chapel, and was afterwards master of the Temple, and who had long been in habits of friendship with the deceased, officiated upon this occasion.

Dr. Sykes had been married many years to Mrs. Elizabeth Williams, a widow lady, and a native of Bristol, but had no children by her. He left the whole of his fortune, which was considerable, to her for life, and afterwards to his brother the rev. George Sykes, rector of Rayleigh in Essex, and vicar of Preston in Kent. Mrs. Sykes died in January 1763, and was buried near her husband in St. James's church.

Dr. Sykes was a divine of the school of Clarke and Hoadly, who, while they made it the business of their lives to oppose the distinguishing doctrines of the established church, were content to enjoy both its dignities and emoluments. Such men have been well represented by an ingenious critic *, as holding a grand debate between conviction and interest, and endeavouring to accommodate

* Monthly Review, vol. LXXIII. p. 207.

matters with as much ease as possible between both; a sort of half-way reformers, who endeavour to find out the secret band which will unite the two opposite extremes, and coalesce, in one mass, the most heterogeneous qualities of inward persuasion and outward profession. They subscribe articles which they do not believe, and reconcile it to their conscience by calling them articles of *peace* and not of *faith*; and by this principle of accommodation they endeavour to secure the character of the "children of light," without wholly relinquishing the *good things* which fall to the share of the "children of the world."

Such was Dr. Sykes, who in all his controversial writings (and the greater part of his writings were of that kind) endeavoured to lay open the church to persons of the most opposite sentiments, especially those approaching the Socinian scheme, and therefore argues in one of his tracts, that "a latitude of opinion is intended and allowed by the legislature to subscribers, as they are members of the church of England," which the more recent author of "The Confessional" has amply refuted. It was of course very natural for Dr. Sykes, at a subsequent period, to maintain, in other pamphlets, that the fences which the church has determined to secure against innovation are of no importance.

His publications amount in the whole to sixty-three. Most of these are only pamphlets on temporary topics, and are now little known or sought after; but the following have been thought to possess a more permanent character: "Essay on the Truth of the Christian Religion; wherein its real foundation upon the Old Testament is shown;" this was published in 1725 against Collins; and "The principles and connexion of Natural and Revealed Religion distinctly considered," 1740, 8vo.[1]

SYLBURGIUS (FREDERIC), a learned German, eminent for his great skill in Greek, was born at Marpurg, in the landgraviate of Hesse, in 1546, or, as Saxius says, 1536. His father, who was a farmer, gave him a liberal education, of which he made so good a use, as to become perfect in the Latin, French, and Greek languages, at a time when the latter was understood by very few. He was a school-master at Licha, for some of the first years of his life; but afterwards quitted that employment, and applied

[1] Memoirs of the Life and Writings of Dr. Sykes, by Dr. Disney, 1785, 8vo.

himself wholly to the revision and correction of ancient authors, the Greek particularly; many of which, still held in estimation, were published by him, from the presses of Wechel and Commelin. Among these were Aristotle, Herodotus, Dionysius Halicarnassensis, Dion Cassius, Justin Martyr, Clemens Alexandrinus, Theodoret, &c. He gave some assistance to Henry Stephens in compiling his "Thesaurus Græcæ linguæ;" and was also the author of a Greek grammar, which was much valued, a Hebrew grammar, notes upon Clenardus, &c. For these and other services, he had an annual stipend allowed him by the university of Marpurg. He was universally well spoken of by the learned, and died much lamented by them in 1596. "Unhappy event," says Casaubon, "to the republic of letters! for, a few days before his death, he sent me word by Commelin of many new labours projected and begun. The lovers of Greek have more especially reason to deplore the loss of him."[1]

SYLVESTER (JOSHUA), the laborious and quaint translator of Du Bartas, was born in 1563, and died September 28, 1618. His death happened at Middleburg in Holland. By what circumstances he was induced, or compelled, to quit his native country we have not discovered; but John Vicars, his friend, who styles him "the best of Poets," speaks of it as a reproach to his country.

And hadst thou dy'd at home it had been better;
 It would (at least) have giv'n thee much content;
 But herein England's worthy to be shent,
Which to thy worth did prove so bad a debtor.
Nor minde I this, but then I blush for shame,
 To think, that though a cradle thee it gave,
 Yet (O unkinde) deny'd thy corps a grave;
Much more a statue reared to thy name.

He was, in 1597, a candidate for the office of secretary to the company of merchant adventurers at Stade, of which he was a member; on which occasion the unfortunate earl of Essex interested himself in his favour, and wrote two letters in his behalf, dated from the court on the last of April; a private one to Mr. Ferrers, the deputy-governor, recommending Mr. Sylvester as an able and honest man; and a general one to the company, to the same purpose, in which he mentions that he had received a very good

[1] Melchior Adam.—Scaliger in Scaligeranis Secundis—Fabric. Bibl. Græc.—Saxii Onomast.

report of his sufficiency and fitness for the post of secretary, being both well qualified with language, and many other good parts, and honest and of good conversation; two especial motives of his lordship's request in his behalf. Sylvester's translation of Du Bartas is dedicated to king James; and among those who pay him the highest compliments appears Ben Jonson, whom tradition makes an intimate friend, and, as some think, a relation. He translated also the Quatrains of Pibrac, and many other pieces of French poetry; with some from the Latin of Fracastorius, &c. One of his own pieces has the ridiculously quaint title of "Tobacco battered, and the pipes shattered, (about their ears that idlely idolize so base and barbarous a weed; or at least-wise over-love so loathsome a vanitie:) by a volley of holy shot thundered from mount Helicon." This may be supposed to have been written to please the great enemy of tobacco, James I. Not much can now be said in favour of his compositions, either the translations, or those that are original, although he gained greater reputation from the former than the latter. Dryden tells us, in the Dedication to the Spanish Fryar, that "when he was a boy, he thought inimitable Spenser a mean poet, in comparison of Sylvester's Dubartas," and "was wrapt into an ecstacy when he read these lines:

> "Now when the winter's keener breath began
> To crystallize the Baltic ocean;
> To glaze the lakes, to bridle up the floods,
> And periwig with snow the bald-pate woods."

He seems to have been always in great poverty, and very earnest in courting the great for relief. He appears, in a dedication to the parliament, to allude to some person of the name of Bowyer, as the cause of his ruin; for he subscribes,

> "Your under-clarke, unworthily undon
> By over trusting to a starting *Bow-*
> *Yer*—while too strong, to my poor wrong and woe."

He was apparently much admired in his time, and yet was neglected; so that the most probable cause for his exile was the fear of a gaol at home.[1]

SYLVESTRE*.

* A reference was made from *Ferrariensis* to Sylvestre, but this person appears too insignificant for notice.

[1] Ath. Ox. vol. I.—Phillips's Theatrum, by sir E. Brydges.—Cens. Lit. vol. II.—Dunster's Considerations on Milton's Early Reading, 1800.—Gent. Mag. vol. LXX and LXXV.—Ellis's Specimens, &c.

SYLVIUS, or DUBOIS, or DELEBOE (JAMES), a celebrated physician of France, was the son of Nicholas du Bois, a camblet-weaver, who had eleven sons and four daughters. He was born at Amiens in Picardy, in 1478, and went through a course of classical learning, under his elder brother Francis Sylvius; who was principal of the college of Tournay at Paris, and was a great promoter of letters in that age of barbarism. There he learned the Latin language, in much greater purity than it had been taught for a long time; and hence it was, that his writings are distinguished to such advantage by the elegance of the style. He became a very accomplished scholar in Latin and Greek, and had some little knowledge of the Hebrew; and applied himself also to mathematics and mechanics so successfully, as to invent machines, which deserved public notice. When the time was come for giving himself entirely up to physic, to which study his inclination had always led him, he traced it to its sources; and engaged so deeply in the reading of Hippocrates and Galen, that he scarcely did any thing but examine and translate those two authors. He discovered from thence the importance of anatomy, and applied himself to it so ardently, that he became as great a master as that age would permit. He studied pharmacy with no less care, and took several journeys to see, upon the spot, the medicines which different countries produce. Upon his return to Paris, he read lectures, and explained in two years a course of physic from Hippocrates and Galen; which so much extended his reputation, that scholars from all parts of Europe resorted to him. But being prohibited at last from teaching as not having taken his degree, he went to Montpellier in 1520 for that purpose, but not being willing to pay the expences of graduation, he returned to Paris, and by an agreement with the faculty, recommenced his lectures, although only a bachelor of physic. In 1535 he taught in the college of Treguier, while Fernelius taught in that of Cornouailles; but the latter had few scholars, while the former had about five hundred. The reason of this difference was, that Sylvius dissected bodies, and read lectures upon botany and the preparation of medicines, advantages which the scholars of Fernelius had not. The professorship of physic in the royal college becoming vacant in 1548, Sylvius was nominated to fill it; which he did, after hesitating about it two years. He continued in it till his death, which hap-

pened Jan. 13, 1555. He was never married, and shewed even an aversion to women. His personal character was particularly obnoxious. His behaviour was rude and barbarous. He had nothing social in his temper, or ever departed from a certain pompous stiffness; and it was observed that, when he attempted to relax, he did it aukwardly. The only witticism related of him is, that "he had parted with three beasts, his cat, his mule, and his maid." His avarice was extreme, and he lived in the most sordid manner: he allowed his servants nothing but dry bread, and had no fire all the winter. Two things served him as a remedy against cold; he played at foot-ball, and carried a great log upon his shoulders: and he said that the heat which he gained by this exercise was more beneficial to his health than that of a fire. He was most rigid in demanding his fees from his scholars, yet was puzzled often what to do with his money, for when, in 1616, his house in the rue de St. Jacques was pulled down, the workmen found many pieces of gold, which he had probably hid and knew not where to find. This avarice, which was his ruling passion, exposed him to the wit of his contemporaries. Buchanan has a distich on him, beginning "Sylvius hic situs est, gratis qui nil dedit unquam, &c." and a dialogue was published under the title of "Sylvius ocreatus," or "Sylvius booted," of which it was thought that Henry Stephens was the author, by the assumed name of Ludovicus Arrivabenus Mantuanus. It is founded on the supposition that Sylvius, wishing to pass Acheron without paying anything, went in boots that he might ford it. This satire was answered by John Melet, one of his pupils, who adopted the name of Claudius Burgensis, and entitled his performance "Apologia in Lud. Arrivabenum pro D. J. Silvio."

The various works of Sylvius which had been published separately were collected by René Moreau, under the title "J. Sylvii opera medica in sex partes digesta, castigata, &c." Geneva, 1630, fol. with a life of the author, the satire and answer just mentioned, and Sylvius's Latin poetry, which first appeared in 1584, 4to. He was a strenuous adherent to Galen, except in his love of judicial astrology, which Sylvius opposed. The French have some translations from his works, to which may be added, not in the preceding volume, a Latin and French grammar printed at Paris in 1531. He lived upon very bad terms

with Vesalius, who occasioned him the greatest vexation he ever suffered. Sylvius, whose excellence lay in anatomy, had prepared a work upon that subject, which he considered as a master-piece. Upon this, Vesalius published, in 1541, his "Opus Anatomicum," which was so well written, and illustrated with so many beautiful figures, that it was universally admired. Two circumstances aggravated this grievance; Vesalius had been Sylvius's pupil; and he had attacked Galen, whom Sylvius defended, even in his errors.[1]

SYMMACHUS (QUINTUS AURELIUS), a citizen and senator of ancient Rome, and consul in the year 391, has left us ten books of epistles; from which, as well as from other things, we collect, that he was a warm opposer of the Christian religion. This he shews particularly in the sixty-first epistle of the tenth book, addressed to the emperor Valentinian, whom he petitioned in favour of paganism. He was very unfortunate, after having enjoyed a high degree of favour at court. The emperor Theodosius thought proper to desire that he would pronounce his panegyric before him; but when he heard that Symmachus had been equally liberal in his praises of the tyrant Maximus, who reigned before him, and to whom Theodosius himself had submitted from political motives, he banished Symmachus, and persecuted him so even in his exile, that with all his prejudices in favour of paganism, he was obliged to take refuge in a Christian church to save his life. Ammianus Marcellinus speaks of him as a man of great learning and modesty; and his epistles shew him to have been a man of acute parts, and of eloquence, such as eloquence was in his time, that is, verbose and florid. Scioppius, Pareus, and other learned men, have written notes upon the epistles of Symmachus: but we know of no later edition of them than that of Leyden, 1653, 12mo. The first edition, which has no date, but probably was printed between 1503 and 1513, is very rare and valuable. Ambrose, bishop of Milan, wrote against Symmachus; and so did the Christian poet Prudentius.[2]

SYNESIUS, an ancient father and bishop of the Christian church, flourished at the beginning of the fifth century. He was born at Cyrene in Africa, a town situated

[1] Eloy Dict. Hist. de Medecine.—Biog. Univ. art. Dubois.—Niceron, vol. XXIX.

[2] Cave, vol. I.—Fabricii Bibl. Lat.—Blount's Censura.—Saxii Onomast.

upon the borders of Egypt, and afterwards travelled to the neighbouring country for improvement, where he happily succeeded in his studies under the celebrated female philosopher Hypatia, who presided at that time over the Platonic school at Alexandria, where also the eminent mathematicians Theon, Pappus, and Hero taught. Nicephorus, patriarch of Constantinople, who wrote annotations on a piece of Synesius, called "De insomniis," represents him as a man of prodigious parts and learning; and says, that "there was nothing he did not know, no science wherein he did not excel, no mystery in which he was not initiated and deeply versed." His works are in high esteem with the curious; and his epistles, in Suidas's opinion, are admirable, and in that of Photius, as well as Evagrius, "elegant, agreeable, sententious, and learned." Synesius was a man of noble birth, which added no less weight to his learning, than that reflected lustre on his quality; and both together procured him great credit and authority. He went, about the year 400, upon an embassy, which lasted three years, to the emperor Arcadius at Constantinople, on the behalf of his country, which was miserably harassed by the auxiliary Goths and other barbarians; and it was then, as he himself tells us, that "with greater boldness than any of the Greeks, he pronounced before the emperor an oration concerning government." About the year 410, when the citizens of Ptolemais applied to Theophilus of Alexandria for a bishop, Synesius was appointed and consecrated, though he took all imaginable pains to decline the honour. He declared himself not at all convinced of the truth of some of the most important articles of Christianity. He was verily persuaded of the existence of the soul before its union with the body; he could not conceive the resurrection of the body; nor did he believe that the world should ever be destroyed. He also owned himself to have such an affection for his wife, that he would not consent, either to be separated from her, or to live in a clandestine manner with her; and told Theophilus, that, if he did insist upon making him a bishop, he must leave him in possession of his wife and all his notions. Theophilus at length submitted to these singular terms, "upon a presumption," it is said, "that a man, whose life and manners were in every respect so exemplary, could not possibly be long a bishop without being enlightened with heavenly truth. Nor," continues Cave, "was Theo-

philus deceived; for Synesius was no sooner seated in his bishopric, than he easily acquiesced in the doctrine of the resurrection." Baronius says in his Annals, "that he does not believe these singularities of Synesius to have been his real sentiments; but only that he pretended them, with a view of putting a stop to the importunities of Theophilus, and of warding off this advancement to a bishopric, which was highly disagreeable to him." That the advancement was highly disagreeable to Synesius, is very certain; but it is likewise as certain, that Baronius's supposition is without all foundation. There is extant a letter of Synesius to his brother, of which an extract may be given, as illustrative of his character and opinions.

"I should be exceedingly to blame if I did not return most hearty thanks to the inhabitants of Ptolemais, for thinking me worthy of such honours, as I own I do not think myself worthy of: yet it is highly incumbent on me to consider, not only the great things they offer, but how far it may be prudent in me to accept them.—Now, the more I reflect upon it, the more I am convinced of my own inability to sustain the office and dignity of a bishop; and I will frankly tell you my thoughts upon this occasion.—While I had nothing to support but the character of a philosopher, I acquitted myself, I may say, with tolerable credit; and this has made some imagine that I am fit to be a bishop. But they have not considered, with what difficulty the mind acquires a new bent; that is, adapts itself to a province it has hitherto been a stranger to. I for my part am afraid, that by quitting the philosopher, and putting on the bishop, I should spoil both characters, that my new honours should make me arrogant and assuming, destroying at once the modesty of the philosopher; and yet that I should not be able to support them with a becoming dignity. For only consider my way of life hitherto. My time has always been divided between books and sports. In the hours of study nothing can be more retired, but in our sports every body sees us; and you know very well, that no man is fonder of all kinds of recreations than myself. You know also, that I have an aversion to civil employments, as indeed my education, and the whole bent of my studies, have been quite foreign to them. But a bishop ought to be, as it were, a man of God, averse to pleasures and amusements, severe in his manners, and for ever employed in the concerns of his flock. It requires a happy

complication of qualities to do all this as it should be done; to sustain such a weight of care and business; to be perpetually conversant with the affairs of men; and yet to keep himself unspotted from the world. It is true, I see this done by some men, and I highly admire and revere them for it; but I am myself incapable of doing it; and I will not burthen my conscience with undertaking what I know I cannot perform. But I have still farther reasons for declining this charge, which I will here produce; for though I am writing to you, yet I beg this letter may be made public: so that, whatever may be the result of this affair, or which way soever I may be disposed of, I may, at least, stand clear with God and man, and especially with Theophilus, when I shall have dealt thus openly and fairly. I say then, that God, the laws of the land, and the holy hands of Theophilus, have given me a wife: but I declare to all men, that I will neither suffer myself to be separated from her, nor consent to live like an adulterer in a clandestine manner: the one I think impious, the other unlawful. I declare further, that it will always be my earnest desire and prayer, to have as many children by her as possible. Again, let it be considered how difficult, or rather how absolutely impossible it is, to pluck up those doctrines, which by the means of knowledge are rooted in the soul to a demonstration. But you know, that philosophy is diametrically opposite to the doctrines of Christianity; nor shall I ever be able to persuade myself, for instance, that the soul had no existence before its union with the body, that the world and all its parts will perish together, and that the trite and thread-bare doctrine of the resurrection, whatever mystery be couched under it, can have any truth in it, as it is professed by the vulgar. A philosopher, indeed, who is admitted to the intuition of truth, will easily see the necessity of lying to the people; for light is to the eye, what truth is to the people. The eye cannot bear too much light; nay, if it is under the least indisposition, it is actually relieved by darkness: in like manner fable and falsehood may be useful to the people, while unveiling the truth may do them hurt. If, therefore, this method be consistent with the duties of the episcopal dignity; if I may freely philosophize at home, while I preach tales abroad; and neither teach nor unteach, but suffer people to retain the prejudices in which they were educated, I may indeed be consecrated; but if they shall

say, that a bishop ought to go farther, and not only speak, but think like the people, I must declare off, &c."

Besides rejecting the doctrine of the resurrection of the body, in his "Hymns" Synesius adapts the triad, or rather quaternion of the schools, to the received Christian doctrine of the Trinity. If the language of these mystical odes, says Brucker, be compared with that of the gnostics and cabbalists, with the theology of Proclus, and the Zoroastrean oracles, it will be easily seen that Synesius was a more worthy disciple of Hypatia than of Jesus Christ. His works were published, together with those of Cyril of Jerusalem, by Petavius at Paris, 1612; and afterwards, with an addition of notes, in 1633, folio. They are far from being voluminous, consisting only of about one hundred and fifty epistles, and some small pieces. He is chiefly celebrated for his eloquence, an elegant specimen of which remains in his "Dion," a treatise on the manner in which he instructed himself.[1]

SYNGE (Edward), a pious and learned archbishop of Tuam in Ireland, was the second son of Edward, bishop of Cork, &c. and was born April the 6th, 1659, at Inishonane, of which parish his father was then vicar. He was educated at the grammar school at Cork, and thence admitted a commoner at Christchurch, Oxford, where he took the degree of B. A. but on his father's death returned to Ireland, and finished his studies in the university of Dublin. His first preferment was two small parishes in the diocese of Meath, both together of about the yearly value of 100*l.* These he exchanged for the vicarage of Christchurch in the city of Cork, of the same value, but one of the most painful and laborious cures in Ireland. This he served for above twenty years, mostly without any assistant; preached twice every Sunday, catechised, and discharged all the other duties of his function. Some ecclesiastical preferments, tenable with his great cure, were given him at different times by the bishops of Cork and Cloyne, which at last increased his income to near 400*l.* per annum. In this situation an offer was made him by government, in 1699, of the deanery of Derry; but, although this was a dignity, and double in value to all that he had, yet he declined it from a motive of filial piety. He would not separate himself from an aged mother, who either could not,

[1] Cave, vol. I.—Fabric. Bibl. Græc.—Dupin.—Brucker.—Saxii Onomast.

or was unwilling, to be removed. Remaining therefore at Cork, he was chosen proctor for the chapter, in the convocation called in 1703. Soon after, the duke of Ormond, then lord-lieutenant of Ireland, gave him the crown's title to the deanery of St. Patrick's, in Dublin. But the chapter disputed this title, and claimed a right of election in themselves; and to assert this right, they chose Dr. John Sterne, then chancellor of the cathedral, their dean. The title of the crown being thus thought defective, and, after a full discussion of the point, found to be so, Dr. King, archbishop of Dublin, proposed an accommodation, which took place, and in consequence Dr. Sterne continued dean, and the archbishop gave the chancellorship to Mr. Synge.

This brought Mr. Synge to Dublin, though without any addition of income, or relaxation from labour, for the chancellor of St. Patrick's, as such, has the care of the parish of St. Werburgh, one of the most populous in Dublin. This great cure Mr. Synge served for eight years, preaching almost constantly to a crowded audience. During this period he took his degree of D. D. and a new convocation being summoned in 1713, he was chosen proctor for the chapter of St. Patrick's. On Dr. Sterne's promotion to the see of Dromore, the archbishop of Dublin appointed Dr. Synge his vicar-general, in which office he continued until he was made bishop of Raphoe, in 1714. His distinguished zeal for the revolution, and the Hanover succession, which had effectually obstructed his preferment in the latter years of queen Anne's reign, now as effectually promoted it, for, in 1716, he was made archbishop of Tuam, over which see he presided about twenty-five years. He died at Tuam, July 24, 1741, aged eighty-two, and was buried in the church-yard of his own cathedral.

It is remarkable of this prelate, that he was the son of one bishop; the nephew of another, namely, George Synge, bishop of Cloyne; and the father of two bishops, Edward, bishop of Elphin, and Nicholas, bishop of Killaloe. This learned divine, in the course of his ministry, composed and published several excellent treatises for the promotion of piety and virtue; they are written in a sensible, easy, and rational manner; and have been so well received by the public, as to go through many editions. His works form altogether 4 vols. 12mo, but consist of small tracts, which are all printed separately for Rivingtons and others. It has been said of archbishop Synge, that his life was as

exemplary as his writings were instructive; and that, "what he wrote he believed; and what he believed he practised."[1]

SYRUS PUBLIUS.—See PUBLIUS.

T.

TABOUROT (STEPHEN), a French author, generally known by the name of the sieur des Accords, was born in 1549, was proctor for the king in the bailiage of Dijon, and has obtained a kind of fame by some very eccentric publications. That which is best known, and is said to be least exceptionable, though certainly far from being a model of purity, was first published by him at the age of eighteen, but revised and much augmented when he was about thirty-five. It is entitled "Les Bigarrures et Touches du Seigneur des Accords;" to which some editions add "avec les Apophtegmes du Sieur Gaulard et les escraignes Dijonnoises;" and the best of all (namely, that of Paris, in 1614), "de nouveau augmentées de plusieurs Epitaphes, Dialogues, et ingenieuses equivoques." It is in two volumes, 12mo, and contains a vast collection of poems, conundrums, verses oddly constructed, &c. &c. The author died in 1590, at the age of forty-one. Having one day sent a sonnet to mademoiselle Bégar, he wrote at bottom, "A tous Accords," instead of his name; the lady in her answer called him the Seigneur des Accords, and the president Bégar frequently giving him that title afterwards, Tabourot adopted it. The Dictionnaire Historique places his birth in 1547, and makes him forty-three years old at his death; but in his own book is a wooden cut of him inscribed, ætat. 35, 1584, which fixes his age as we have given it, if the true time of his death was 1590.[2]

TACHARD (GUY), a Jesuit, and a missionary from France to the court of Siam, who died in Bengal of a con-

[1] Harris's edition of Ware.—Biog. Brit.

[2] Dict. Hist.

tagious disorder in 1694, is recorded as the author of two voyages to Siam, in 2 vols. at Paris, 1686 and 1689. It has, however, been since proved, that he was credulous in the extreme; was much flattered and imposed upon, and has given a most exaggerated account of the power and wealth of the king of Siam; other narratives are therefore preferred to his. He went first with the two French ambassadors, the chevalier de Chamont, and the abbé de Choisi.[1]

TACITUS (Caius Cornelius), one of the most eminent Roman historians, was born, most probably, in the year of Rome 809 or 810, or about 56 of the Christian æra; but the place of his nativity is no where mentioned. He was the son of Cornelius Tacitus, a procurator appointed by the prince to manage the Imperial revenue, and govern a province in Belgic Gaul. Where he was educated is not known; but it is evident that he did not imbibe the smallest tincture of that frivolous science, and that vicious eloquence which in his time debased the Roman genius. He most probably was formed upon the plan adopted in the time of the republic; and, with the help of a sound scheme of home-discipline, and the best domestic example, he grew up, in a course of virtue, to that vigour of mind which gives such animation to his writings. His first ambition was to distinguish himself at the bar. In the year of Rome 828, the sixth of Vespasian, being then about eighteen, he attended the eminent men of the day, in their inquiry concerning the causes of corrupt eloquence, and is supposed to have been the author of the elegant dialogue concerning oratory, usually printed with his works.

Agricola was joint consul with Domitian in the year of Rome 830, for the latter part of the year. His name does not appear in the Fasti Consulares, because that honour was reserved for the consuls who entered on their office on the kalends of January, and gave their name to the whole year. Tacitus, though not more than twenty, had given such an earnest of his future fame, that Agricola chose him for his son-in-law, and, thus distinguished, our author began the career of civil preferment. The circumstances of his progress, however, are not precisely mentioned, although Mr. Murphy has given us some ingenious conjectures to supply this deficiency. He was favoured

[1] Dict. Hist.

by Vespasian and by Titus, and rose to preferment even under the tyrant Domitian. It would be difficult, says his biographer, to account for the success of a man who in the whole tenour of his conduct preserved an unblemished character, if he himself had not furnished a solution of the problem. Agricola, he tells us, had the address to restrain the headlong violence of Domitian, by his prudence, and the virtues of moderation: never choosing to imitate the zeal of those who, by their intemperance, provoked their fate, and rushed on sure destruction, without rendering any kind of service to their country. The conduct of Agricola plainly shewed that great men may exist in safety under the worst and most barbarous tyranny. We may be sure, that he who commends the mild disposition of his father-in-law, had the prudence to observe the same line of conduct. Instead of giving umbrage to the prince, and provoking the tools of power, he was content to display his eloquence at the bar. Domitian, however, certainly advanced our author's fortune. It is no where mentioned that Tacitus discharged the office of tribune and ædile, but it may be presumed that he passed through these stations to the higher dignity of prætor, and member of the quindecemviral college, which he enjoyed at the secular games in the year of Rome 841, the seventh of Domitian.

In the course of the following year, our author and his wife left the city of Rome, and absented themselves more than four years. Some writers, willing to exalt the virtue of Tacitus, and aggravate the injustice of Domitian, assert, that Tacitus was sent into banishment. This, however, is mere conjecture, without a shadow of probability to support it. Tacitus makes no complaint against Domitian: he mentions no personal injury: he received marks of favour, and he acknowledges the obligation. It may, therefore, with good reason be affirmed, that prudential considerations induced our author to retire from a city, where an insatiate tyrant began to throw off all reserve, and wage open war against all who were distinguished by their talents and their virtue.

Tacitus had been four years absent from Rome when he received the news of Agricola's death, which happened in the year of Rome 846, and of the Christian æra 93. A report prevailed that he was poisoned by the emperor's orders; his rapid course of brilliant success in Britain having

alarmed the jealousy of Domitian, who dreaded nothing so much as a great military character: but Tacitus acknowledges that this report rested on no kind of proof. After this event, however, Tacitus returned to Rome, and from that time saw the beginning of the most dreadful æra, in which Domitian broke out with unbridled fury, and made the city of Rome a theatre of blood and horror. At length this tyrant fell the victim of a conspiracy, and was succeeded by a virtuous emperor, Nerva, in whose reign, in the year of Rome 850, Tacitus succeeded the celebrated Verginius Rufus, as consul for the remainder of the year, and for that reason, as before noticed, his name is not to be found in the Fasti Consulares. In honour of Verginius, the senate decreed, that the rites of sepulture should be performed at the public expence. Tacitus delivered the funeral oration from the rostrum, and the applause of such an orator, Pliny says, was sufficient to crown the glory of a well-spent life.

Nerva died Jan. 27, in the year of Rome 851, having, about three months before, adopted Trajan as his successor. In that short interval the critics have agreed to place the publication of the "Life of Agricola," by Tacitus, but Mr. Murphy assigns very good reasons for referring it to the reign of Trajan. The "Treatise on the Manners of the Germans," it is generally agreed, made its appearance in the year of Rome 851. The "Dialogue concerning Oratory" was an earlier production, and probably was published in the reign of Titus or Domitian, who are both celebrated in that piece, for their talents and their love of polite literature.

The friendship that subsisted between Tacitus and the younger Pliny, and which is well known, was founded on the consonance of their studies and their virtues. When Pliny says that a good and virtuous prince can never be sincerely loved, unless we shew our detestation of the tyrants that preceded him, we may be sure that Tacitus was of the same opinion. They were both convinced that a striking picture of former tyranny ought to be placed in contrast to the felicity of the times that succeeded. Pliny acted up to his own idea in the panegyric of Trajan, where we find a vein of satire on Domitian running through the whole piece. It appears in his letters, that he had some thoughts of writing history on the same principle, but had not resolution to undertake that arduous task. Tacitus had more vigour of mind: he thought more intensely, and

with deeper penetration, than his friend. We find that he had formed, at an early period, the plan of his history, and resolved to execute it, in order to shew the horrors of slavery, and the debasement of the Roman people through the whole of Domitian's reign. From the year of Rome 853, when along with Pliny, he pleaded in the famous cause of Priscus, the proconsul of Africa, and in behalf of those who had been oppressed by him, Tacitus appears to have dedicated himself altogether to his history. At what time it was published is uncertain, but it was in some period of the reign of Trajan, who died in the year of Rome 870, A. D. 117. In this work he began from the accession of Galba, and ended with the death of Domitian, i. e. from the year of Rome 822 to 849, a period of twenty-seven years. Vossius says that the whole work consisted of no less than thirty books; but, to the great loss of the literary world, we have only four books, and the beginning of the fifth. In what remains, we have little after the accession of Vespasian. The reign of Titus is totally lost, and Domitian has escaped the vengeance of the historian's pen.

The "Annals" followed, including a period of fifty-four years, from the year 767 to the death of Nero in 821; but of these have perished, part of the fifth book, containing three years of Tiberius, the entire four years of Caligula, the first six of Claudius and the last two of Nero. The style of these "Annals," Mr. Murphy observes, differs from that of the History, which required stately periods, pomp of expression, and harmonious sentences. The "Annals" are written in a strain more subdued and temperate; every phrase is a maxim; the narrative goes on with rapidity; the author is sparing of words, and prodigal of sentiment; the characters are drawn with a profound knowledge of human nature, and when we see them figuring on the stage of public business, we perceive the internal spring of their actions; we see their motives at work, and of course are prepared to judge of their conduct.

Tacitus intended, if his life and health continued, to review the reign of Augustus, in order to detect the arts by which the old constitution was overturned to make way for the government of a single ruler. This, in the hands of such a writer, would have been a curious portion of history; but it is probable he did not live to carry his design into execution. The time of his death is not mentioned by any ancient author. It seems, however, highly

probable that he died in the reign of Trajan, and we may reasonably conclude that he survived his friend Pliny. The commentators assume it as a certain fact, that he must have left issue, because they find that M. Claudius Tacitus, who was created emperor in A. D. 275, deduced his pedigree from our historian; and Vopiscus tells us that he ordered the image of Tacitus, and a complete collection of his works, to be placed in the public archives, with a special direction that twelve copies should be made every year, at the public expence. But when the mutilated state, in which our author has come down to posterity is considered, there is reason to believe that the orders of this prince, who reigned only six months, were never executed.

Without entering on the merits of Tacitus as a historian, which have been the subject of very extensive discussion, we may refer to Mr. Murphy's comprehensive view of his life and genius. It is universally acknowledged that his works are among the most precious remains of antiquity, and it is not much less universally acknowledged that he exhibits the defects as well as excellencies of the historian. The first edition of his works was published at Venice by John de Spira in 1468, containing the last six books of the "Annals," four books of the "History," with part of the fifth, the treatise on the "Manners of the Germans," and the "Dialogue concerning Oratory," which we see has always been printed with Tacitus's works, although many critics have doubted whether it was his. Another edition was published in a year or two after by Franciscus Puteolanus, more correct and elegant than the former, with the addition of the life of Agricola. The first six books of the "Annals" had not then been found, but diligent search being made in all parts of Europe, they were at length discovered in the monastery of Corby in Westphalia. Leo X. purchased this treasure, and, under his patronage, Beroaldus, in 1515, gave the world a complete edition of the whole, the manuscript having been deposited in the Florentine library. The principal subsequent editions were those of Froben, 1519, 1533, and 1544, fol.; several by Lipsius, 1574—1619; by Freinsheim, 1638 and 1664, 8vo; Elzivir, 1634, 1640, 2 vols. 12mo; the Variorum, 1672 and 1685, 2 vols. 8vo; by Rickius, 1687, 2 vols. 12mo; by Gronovius, 1721, 2 vols. 4to; by Mrs. Grierson of Dublin, 1730, 3 vols. 8vo; by Ernest, 1752, 1772, 2 vols. 8vo; by Lallemand, 1760, 3 vols. 12mo; by Brotier, 1771, 4 vols. 4to; by Crellius, 1779—92, 4 vols. 8vo; by Homer, 1790,

4 vols. 8vo; at Edinburgh, 1796, 4 vols. 4to and 8vo; and by Oberlin, 1801, 2 vols. 8vo. Brotier's, undoubtedly the best edition, is the model of all that followed. There have been translations of Tacitus in most European languages. His whole works have been published in English, with large political discourses annexed, by Mr. Gordon. The style of Gordon is, however, so vicious and affected, that it is impossible to read him with patience; and Tacitus has lately found a much more elegant and judicious translator in Mr. Murphy, whose work in 4 vols. 4to, was published in 1793, and has met with very general approbation. There have been in all, four English translations of Tacitus; that of Greenway and sir Henry Saville in the reign of Elizabeth; that performed by Dryden and others; the translation by Gordon; and that of Murphy.[1]

TACQUET (ANDREW), a Jesuit of Antwerp, known for his skill in the mathematical sciences, published, among other things, a good treatise on astronomy; an edition of Euclid's Elements, with the application of the problems and theorems to practical use. In matters of astronomy, the prejudices of the times seem to have prevented him from more effectually defending the system of Copernicus. He died in 1660. His works were published collectively, at Antwerp, in 1669 and 1707, in one volume, folio.[2]

TAFFI (ANDREA), an ingenious artist, born at Florence in 1213, was the person who introduced into Italy the art of designing in Mosaic, having learned it from some Greek artists, who were employed in the church of S. Mark at Venice. The chief of these artists was a man whose name was Apollonius. With him Taffi became associated, and they worked together at Florence, with great success. The most famous work of Taffi was a dead Christ, in a chapel at Florence; it was seven cubits long, and executed with abundance of care. He died in 1294, at the age of eighty one.[3]

TALBOT (JOHN), a name mentioned with distinguished honour in the English annals, was second son to Richard lord Talbot, and was born at Blechmore in Shropshire, in the reign of king Richard II. His first summons to parliament was in the eleventh year of the reign of king Henry IV. He married Maud, the eldest of the two daughters

[1] Life prefixed to Murphy's translation.
[2] Moreri.—Dict. Hist.—Hutton's Dict. new edit.—Philos. Transact. vol. HI.
[3] Bullart's Académie des Sciences.—Dict. Hist.

and coheiresses of sir Thomas Nevil, by Joan, sole daughter and heiress to William lord Furnival. In the first year of Henry V. he was committed to the Tower, but for what reason we are not informed. He was, however, soon released, and constituted, in Feb. following, lord lieutenant of Ireland, and had letters of protection sent him thither by the name of sir John Talbot, knight, lord Furnival. While in this office, he took Donald Mac Murghe, an Irish rebel of considerable note and power: and afterwards brought him prisoner to the Tower of London.

Although we cannot fix the exact time of his going to France, it appears that he attended Henry V. at the siege of Caen in 1417; and the following year, in conjunction with Richard Beauchamp, earl of Warwick, lord Talbot took the strong castle of Dumfront: and was afterwards present at the siege of Rouen, on all which occasions he was esteemed one of the bravest of those officers who had contributed to the conquest of France. About 1422 we find him again in England, employed in suppressing some riots, in the counties of Salop, Hereford, &c.: but he returned again to the continent before the year 1427, at which time he regained possession of the city of Mans, which had been a considerable time in the hands of the English, but had in part been retaken by the French, who were now attacked with such impetuosity, that all their troops were either killed or taken prisoners.. The unexpected recovery of this important place, the capital of the province of Maine, as it was entirely owing to lord Talbot, contributed not a little to encrease his military fame. He then made himself master of the town of Laval, and having joined the earl of Warwick in the siege of Pontorson, carried that place too, which had before been the grand obstacle in preventing the regent, the duke of Bedford, from carrying the war beyond the Loire. On its surrender, the earl of Warwick appointed lord Talbot and lord Ross governors of it.

In 1428, the earl of Warwick having returned to England, on being appointed governor to the young king Henry, Thomas Montacute, earl of Salisbury, arrived in France, and, accompanied by lord Talbot, sir John Fastolf (See FASTOLF) and others, undertook the memorable siege of Orleans, in the course of which lord Talbot exhibited such striking proofs of uncommon valour, that his very name would strike terror into the French troops. The siege was long carried on with great valour on the part of

the French, and the English had much reason to think that even if it concluded in their favour, the victory would be dearly purchased. They continued however to be apparently advancing towards the accomplishment of this important object, when the relative positions of the besiegers and the besieged began to assume a new appearance, in consequence of one of the most singular occurrences that is to be met with in history, namely the intervention of the celebrated maid of Orleans, Joan of Arc, whose actions have been already detailed. (See JOAN.) It may suffice here to add, that when this heroine, whose valour was attributed to supernatural agency, had spread dejection throughout the English army, the earl of Suffolk raised the siege, and retreated with all imaginable precaution. He afterwards retired with a detachment of his army to Jergeau, where he was besieged by the French, attended by Joan of Arc, and, the place being taken, his lordship was made prisoner.

After the siege of Orleans was raised, lord Talbot retired to Meun, which he fortified, and then seized another town in the neighbourhood, and threw a reinforcement into Baugenci, and on the disaster of Suffolk, he succeeded to the command of the remainder of the British troops. He was now however doomed to sustain a fatal reverse in the battle of Patay, which the French, encouraged by their enthusiasm, began in so sudden a manner that the English had no time to form themselves, and were still so possessed with the opinion that their enemies were assisted by a supernatural power, that all the efforts of lord Talbot were insufficient to make them sustain the attack of the enemy. He did all that became a brave man and an able general, and his enemies were astonished at his valour, for in conjunction with the lords Scales and Hungerford, and sir Thomas Rempstone, he sustained almost the whole fury of the French attack; but the general rout of his army was at last completed by the French with great slaughter, and lord Talbot, who was wounded in the neck, was taken prisoner, together with some other officers of distinction.

Lord Talbot had sustained a tedious captivity of three years and a half in the hands of the French, when the duke of Bedford found means to have him exchanged, Feb. 12, 1433, for Xaintrailles, a French officer of great reputation; and after paying a short visit to England, his lordship resumed his command in France, and Joan of Arc's magic

having no longer any influence, she having, according to the common accounts, been put to death as an impostor, or a witch, Lord Talbot, whose name was still an object of terror, extended his conquests, and took several fortified places, with his accustomed skill and bravery. In some instances he is accused of having treated the garrisons with improper severity, and perhaps the long duration of his captivity might have contributed to increase his animosity against the enemy. Among the places he took were the castle of Joigny, Beaumont upon the Oise, Creil, Pont de Maxeme, Neufville, Rouge Maison, Crespi in Valois, Clermont, St. Dennis, and Gisors. One of his exploits was performed in a singular manner. In the beginning of 1437, the weather was so extremely cold, that the generals on both sides could not undertake any regular operation in the field, yet even this lord Talbot contrived to turn to advantage. He collected a body of troops, and putting white cloths, or shirts, over their other clothes, marched with them all night, and brought them to the very walls of Pontoise, unperceived by the garrison, who did not distinguish them from the snow with which the ground was covered. They then mounted the walls by means of scaling-ladders, and seizing the chief gates, lord Talbot made himself master of this important place, which exposed the Parisians to the continual incursions of the English garrison up to the very gates of Paris.

His next conquests were Harfleur, Tankerville, Crotoy, where he defeated the troops of the duke of Burgundy, who had deserted the English interest, Longueville in Normandy, Carles, and Manille, and performed feats of great bravery, when the French attempted to recover Pontoise. In truth, all the reputation which the English arms in France still retained appears to have been almost wholly owing to the abilities, courage, and activity of lord Talbot: and in consideration of so great merit, he was advanced to the dignity of earl of Shrewsbury, his patent of creation bearing date May 20, 1442. In the following year, he was constituted one of the ambassadors to treat of peace with Charles VII. king of France; and the year after, the king acknowledging himself indebted to him in the sum of 10,426*l.* 4*s.* and a farthing, in consideration of his great services, as well to king Henry V. (his father) as to himself, both in France and Normandy, granted, that after the sum of twenty-one thousand pounds, in which he stood indebted

unto Henry the cardinal bishop of Winchester, were paid, he should receive, yearly, four hundred marks out of the customs and duties issuing from the port of Kingston upon Hull. He was, the same year, again retained to serve the king in his wars of France, with one baron, two knights, fourscore and sixteen men at arms, and three hundred archers, the king having given him ten thousand pounds in hand.

In 1444 he was again constituted lieutenant of Ireland, where he landed in 1446, and soon after held a parliament at Trim, in which several good laws were enacted for the security of the English. On July 17, the same year, having then the titles of earl of Shrewsbury, lord Talbot, Furnival, and Strange, "in consideration of his great services and blood spilt in the wars; as also considering the devastation and spoil done in the county and city of Waterford, and barony of Dungarvan, in the realm of Ireland, by several hostilities of the rebels; to the end that the said realm of Ireland might thenceforth be better defended and preserved, he was advanced to the title and dignity of earl of Wexford and Waterford; having the said city and county of Waterford, with the castles, honour, lands, and barony of Dungarvan, granted to him, with *jura regalia*, wreck, &c. from Youghal to Waterford, to hold to himself, and the heirs male of his body; and that he and they should thenceforth be stewards of that realm, to do and execute all things to that office appertaining, as fully as the steward of England did perform." Which patent was granted by writ of privy-seal and authority of parliament. He returned to England the next year, leaving his brother Richard Talbot, archbishop of Dublin, his deputy.

In 1450, being again in the wars of France, where the good success of the English then more and more declined, he was at the surrender of Falaize, and quitted that place on honourable terms. In 1451 he was made general of the English fleet, then going out, having four thousand soldiers with him in that expedition; and the year following, 1452, lieutenant of the duchy of Aquitaine, having under him these captains of his men at arms and archers, viz. John Viscount Lisle (his eldest son by his second wife), sir Robert Hungerford, lord Molins, sir Roger Camoys, sir John Lisle, and the bastard of Somerset: and in consideration of his great charge in that high employment, had a grant of the thirds, and third of the thirds, which were reserved

to the king upon his retainer therein. He then marched thither; took Bourdeaux, and put a garrison into it, which success caused several remote cities to submit to his authority. Hearing that the French had besieged Chastillon, he advanced thither, and gave them battle, on July 20; but the event of that day (though for a while it stood doubtful) at length proved fatal to the English; this renowned general being killed by a cannon ball, and his whole army routed.

He died on July 20, 1453, aged eighty, as the inquisition after his death shews; but the inscription, on a noble monument, erected to his memory at Whitchurch, in Shropshire, (to which his body was removed from Roan) makes his death on the 7th of that month.

He was first buried at Roan in France, together with his eldest son, and the inscription for him is thus translated: "Here lyeth the right noble knt. John Talbot, earl of Shrewsbury, earl of Wexford, Waterford, and Valence, lord Talbot of Goderich and Orchenfield, lord Strange of Blackmere, lord Verdon of Alton, lord Cromwell of Wingfield, lord Lovetofte of Worsop, lord Furnival of Sheffield, lord Faulconbridge, knight of the noble orders of the garter, St. Michael, and the golden fleece, great marshal to Henry VI. of his realm of France, who died in the battle of Bourdeaux, 1453."

It has been observed of this gallant soldier that he had been victorious in forty several battles and dangerous skirmishes. He was usually called the Achilles of England. Camden, in his "Remains," says that his sword was "not long since found in the river of Dordon, and sold by a peasant to an armourer of Bourdeaux, with this inscription; but pardon (he adds) the Latin, for it was not his, but his camping chaplain's:

"SUM TALBOTI M. IIII. C. XLIII.
PRO VINCERE INIMICO MEO."[1]

TALBOT (CHARLES), lord high chancellor of Great Britain, descended from the noble family of Talbot, was the son of William*, bishop of Durham, and was born in

[1] Collins's Peerage.—Monstrelet's Chron.—Rapin's Hist.—British Biography, &c.

* William Talbot, bishop of Durham, was descended from sir Gilbert Talbot of Grafton, knight banneret, and knight of the most noble order of the garter, third son of John the second earl of Shrewsbury, and was grandson of Sherrington Talbot of Salwarp in Worcestershire, esq. and son of William Talbot of Stourton castle in Staffordshire, by Mary daughter

1684. In 1701 he was admitted a gentleman commoner of Oriel college, Oxford, where he proceeded A.B. in 1704, at three years standing, a privilege allowed him as the son of a bishop. In November of the same year, he was elected a fellow of All Souls, but voided this by marrying, in a few years, Cecily, daughter and heir of Charles Matthews, of Castle Munich, in the county of Glamorgan, esq. and great grand-daughter, by the mother's side, of the famous judge Jenkins.

From his first admission into the university, he had fixed upon the law as a profession, and leaving Oxford before he proceeded farther in arts, was admitted a member of the society of Lincoln's-inn, and was called to the bar a considerable time before his course of reading was expired. He set out with great success, and in 1719 was chosen member of parliament for Tregony in Cornwall. In April 1726 he was made solicitor-general, and likewise was chosen member for the city of Durham, probably assisted by his father's interest, who was then bishop of that see. In Nov. 1733, George II. delivered to him the great seal, and he was then sworn of his majesty's privy council, and likewise constituted lord high chancellor, and created a baron of Great Britain by the title of lord Talbot, baron of Hensol, in the county of Glamorgan. On these promotions, he resigned the chancellorship of the diocese of Oxford, which had been given him by his father, when bishop of

of Thomas Doughty of Whittington in Worcestershire, esq. He was born at Stourton castle in 1659, and in the beginning of 1674 entered a gentleman commoner of Oriel college in Oxford. On October the 16th, 1677, he took the degree of bachelor of arts, and June the 23d, 1680, that of master. He afterwards entered into holy orders, and in the reign of king James II. preached and acted with great zeal against popery. In April 1691 he was nominated to the deanery of Worcester, in the room of Dr. George Hickes, ejected for refusing the oaths to king William and queen Mary; and in 1699 was advanced to the bishopric of Oxford, to which he was consecrated September the 24th, having leave to hold his deanery *in commendam*. In 1715 he was translated to the bishopric of Sarum, in which he was confirmed April the 23d. In September 1722 he was translated to the bishopric of Durham, of which county he was made lord lieutenant and custos rotulorum. He died October the 10th. 1730. He married Catharine, daughter of —— King, esq. one of the aldermen of London. He had eight sons, and several daughters; of whom those who lived to maturity were, 1. Charles, the lord Chancellor. 2. Edward, archdeacon of Berks, who died in 1720. 3. Sherrington, a captain of foot. 4. Henry, one of the commissioners of the salt office. 5. Henrietta Maria, married to Dr. Charles Trimnel, late bishop of Winchester 6. Catharine, married to Exton Sayer, LL.D. chancellor of Durham, and surveyor of his majesty's land revenues. There are in print two speeches of his in the House of Lords, one in favour of the union between England and Scotland, and the other upon the trial of Dr. Sacheverell. He published likewise a volume of sermons in 8vo.

that see; and in August 1735, the honorary degree of doctor of laws was conferred upon him by that university. He died, in the height of his fame and usefulness, of an illness of only five days, Feb. 14, 1737, at his house in Lincoln's-inn-fields, in the fifty-third year of his age. He was interred at Barrington in Gloucestershire, where his estate was, in the chancel of the church.

It has been said of lord chancellor Talbot, that eloquence never afforded greater charms from any orator, than when the public attention listened to his sentiments, delivered with the most graceful modesty; nor did wisdom and knowledge ever support it with more extensive power, nor integrity enforce it with greater weight. In apprehension he so far exceeded the common rank of men, that he instantaneously, or by a kind of intuition, saw the strength or imperfection of any argument; and so penetrating was his sagacity, that the most intricate and perplexing mazes of the law could never so involve and darken the truth, as to conceal it from his discernment. As a member of each house of parliament, no man ever had a higher deference paid to his abilities, or more confidence placed in his inflexible public spirit; and so excellent was his temper, so candid his disposition in debate, that he never offended those whose arguments he opposed. When his merit, and the unanimous suffrage of his country, induced his prince to intrust him with the great seal, his universal affability, his easiness of access, his humanity to the distress, which his employment too frequently presented to his view, and his great dispatch of business, engaged to him the affection and almost veneration of all who approached him. And by constantly delivering with his decrees the reasons upon which they were founded, his court was a very instructive school of equity, and his decisions were generally attended with such conviction to the parties, against whose interest they were made, that their acquiescence in them commonly prevented any farther expence. As no servile expedient raised him to power, his country knew he would use none to support himself in it. He was constant and regular in his devotions both in his family and in public. His piety was exalted, rational, and unaffected. He was firm in maintaining the true interest and legal rights of the church of England, but an enemy to persecution. When he could obtain a short interval from business, the pompous formalities of his station were thrown aside; his table was

a scene where wisdom and science shone, enlivened and adorned with elegance of wit. There was joined the utmost freedom of dispute with the highest good breeding, and the vivacity of mirth with primitive simplicity of manners. When he had leisure for exercise, he delighted in field-sports; and even in those trifles shewed, that he was formed to excel in whatever he engaged; and had he indulged himself more in them, especially at a time when he found his health unequal to the excessive fatigues of his post, the nation might not yet have deplored a loss it could ill sustain. But though he was removed at a season of life when others but begin to shine, he might justly be said, "satis & ad vitam & ad gloriam vixisse;" and his death united in one general concern a nation, which scarce ever unanimously agreed in any other particular; and notwithstanding the warmth of our political divisions, each party endeavoured to outvie the other in a due reverence to his momory.[1]

TALBOT (CATHERINE), a very ingenious lady, the only child of Edward Talbot, second son of William, bishop of Durham, and nephew to the chancellor, was born in May 1720. She was born five months after the decease of her father, who died at the early age of twenty-nine, and being a younger brother, left his widow in a situation very inadequate to his rank in life. She was the daughter of the rev. George Martyn, prebendary of Lincoln, and had been married to Mr. Talbot only a few months. Happily, however, for her, the kind attentions of a dear and intimate friend were not wanting at that critical period. Catharine, sister to Mr. Benson, afterwards bishop of Gloucester, who had been the companion of her early youth, and whose brother was upon an equally intimate footing with Mr. Talbot, was residing with her at the time of his death, and was her great support in that heavy affliction; and they continued to live together and bestow all their joint attention upon the infant Catherine. But before she was five years of age, this establishment was broken up by the marriage of Miss Benson to Mr. Secker, afterwards archbishop of Canterbury (See SECKER), but then rector of the valuable living of Houghton-le-Spring in Durham. Mr. Secker, mindful of his obligations to Mr. Edward Talbot, as mentioned in our account of him, immediately joined with his

[1] Gen. Dict.—Biog. Brit.

wife in the request that Mrs. and Miss Talbot would from that time become a part of his family. The offer was accepted, and they never afterwards separated; and upon Mrs. Secker's death, in 1748, they still continued with him, and took the management of his domestic concerns.

Besides her mother's instructions, which were chiefly confined to religious principles, Miss Talbot enjoyed the benefit of a constant intercourse with the eminent divine with whom they lived; and his enlightened mind soon discovered the extent of her early genius, and was delighted to assist in its improvement. Hence, although she never studied the learned languages, unless perhaps a little Latin, she reaped all the advantages of Mr. Secker's deep and extensive learning, of his accurate knowledge of the Scriptures, and of his critical and unwearied research into the sciences and languages more immediately connected with that important study. Yet though so much attention was bestowed on serious pursuits, the lighter and more ornamental parts of female education were not neglected; and for the acquirement of these there was abundant opportunity in the different situations in which Mr. Secker's rapid progress in the church placed him. From the time that she was seven years old, she lived, almost constantly, in or near large cities; and was consequently enabled to acquire every useful branch of education, and all elegant accomplishments. She made some progress in music, but much more in drawing and painting in water-colours. Nor were the sciences and modern languages neglected; she had a competent knowledge of French and Italian, and late in life she taught herself German. She studied also geography and astronomy with much care and attention, and her master in the latter of these sciences, a Mr. Wright, was the means of her becoming acquainted with the celebrated Mrs. Carter, with whom she formed a strict friendship, the amiable turn of which may be seen in their correspondence lately published. Miss Talbot formed also other friendly connections with persons of merit and rank, who highly esteemed her.

At what age she began to compose does not appear; but certainly it was early in life, for her poem on reading Hammond's elegies was written when she was not more than twenty-two years of age; and though not one of the best of them, it shows that she was familiar with composition, and that her powers of mind had been accustomed to

exertion. There are no dates, however, to her different productions, and therefore we cannot trace her progress in composition or sentiment, nor could she be prevailed upon by her friends either to arrange her papers, or to publish them herself. This is much to be regretted, for the world has been sufficiently inclined to do justice to Miss Talbot's talents; and few books of moral and religious instruction have had a greater sale, and gone through more editions than the little posthumous volume of her miscellaneous works. Of the "Reflections on the Days of the Week," published separately, upwards of 25,000 copies have been sold; and of the collection of her works, that now before us (1812, 8vo) is the seventh edition. This is a circumstance not less creditable to the age, than it is to the author; and it also proves the correctness of her friend's judgment into whose hands they were put by Mrs. Talbot Mrs. Carter published them upon her own account and at her own hazard, and the event shewed that she had formed a just estimate both of their merit and the reception they would meet with.

But Miss Talbot ought not to be considered by posterity merely as an author. Great as her talents, and brilliant as her accomplishments were, she possessed qualities of infinitely more importance, both to herself and society. Her piety was regular, constant, and fervent. It was the spring of all her actions, as its reward was the object of all her hopes. Her charity, including the whole meaning of the word, in its apostolic sense, was extended to all her acquaintance, rich as well as poor; and to the latter she gave, not only such relief as her circumstances would allow (for she was never rich) but what was infinitely more valuable to her, no small portion of her time. There is reason to believe that she was often Dr. Secker's almoner, for there can be no doubt that he, who when he became archbishop of Canterbury, constantly bestowed in charity upwards of 2,000*l.* a year, had been equally bountiful before in proportion to his income.

On the death of this affectionate friend in 1768, who bequeathed Mrs. Talbot and her daughter about 400*l.* a year, they removed from Lambeth-palace to a house in Grosvenor-street, but in the following year the declining state of Miss Talbot's health obliged them to leave London for a cooler and better air. Their kind and constant friend, the late marchioness Grey, lent them for this purpose her

house at Richmond, together with every thing she could think of to contribute to their comfort or amusement; and from this delightful retreat Miss Talbot only returned in time to breathe her last in her mother's house in town, Jan. 9, 1770, in the forty-ninth year of her age. Her chief disorder, added to a very weak, and now completely worn-out constitution, was a cancer, which had been for three years preying upon her enfeebled frame.

These particulars we have extracted from an elegant memoir of her life prefixed to the last edition of her works by the rev. Montague Pennington, but must refer to it for much interesting information respecting Miss Talbot's amiable character and disposition. Her works consist of "Reflections on the Seven Days of the week;" "Essays on various subjects;" "Letters to a friend on a Future State;" "Dialogues;" "Prose Pastorals;" "Imitations of Ossian;" "Allegories;" and "Poetry."[1]

TALBOT (PETER), a Roman catholic writer, of considerable celebrity in his day, was the son of sir William Talbot, and was born in 1620, of an ancient family in the county of Dublin. He was brother to colonel Richard Talbot, commonly called, about the court of England, "Lying Dick Talbot," whom James II. created duke of Tyrconnell, and advanced to the lieutenancy of Ireland. Peter was received into the society of the Jesuits in Portugal in 1635, and after studying philosophy and divinity, went into holy orders at Rome, whence he returned to Portugal, and afterwards to Antwerp, where he read lectures on moral theology. He was supposed to be the person who, in 1656, reconciled Charles II. then at Cologn, to the popish religion, and Charles is reported to have sent him secretly to Madrid to intimate to the court of Spain his conversion. He was also sent by his superiors to England to promote the interests of the Romish church, which he appears to have attempted in a very singular way, by paying his court to Cromwell, at whose funeral he attended as one of the mourners, and even joined Lambert in opposing general Monk's declaration for the king. He fled therefore at the restoration, but was enabled to return the year following, when the king married the infanta of Portugal, and he became one of the priests who officiated in her family. His intriguing disposition, however, created

[1] Life as above.—Mrs. Carter's Life and Correspondence.

some confusion at court, and he was ordered to depart the kingdom. The Jesuits, too, among whom he had been educated, thought him too busy and factious to be retained in their society, and it is supposed that by their interest pope Clement IX. was prevailed upon to dispense with his vows, and to advance him to the titular archbishopric of Dublin, in 1669. On his return to Ireland he recommenced his services in behalf of the church of Rome, by excommunicating those regulars and seculars of his own persuasion who had signed a testimony of their loyalty to the king. His ambition and turbulence led him also to quarrel with Plunket, the titular primate, a quiet man, over whom he claimed authority, pretending that the king had appointed him overseer of all the clergy of Ireland; but when this authority was demanded, he never could produce it. In 1670, when lord Berkeley landed as lord lieutenant, Talbot waited upon him, and being courteously received, had afterwards the presumption to appear before the council in his archiepiscopal character, a thing without a precedent since the reformation. He was, however, dismissed without punishment; but when the popish plot was discovered in England in 1678, he was imprisoned in the castle of Dublin, on suspicion of being concerned in it, and died there in 1680. He was a man of talents and learning, but vain, ambitious, and turbulent. Sotwell, Harris, and Dodd have enumerated several of his publications, which, says Dodd, are plausible, and generally in defence of the Jesuits, but some of them are virulent against the English church.[1]

TALBOT (Robert), one of our earliest antiquaries, was born at Thorp, in Northamptonshire, and was educated at Winchester school, whence he was admitted of New college, Oxford, in 1525. He left the university in 1530, but took the degree of D. D. either there or in some other place. In 1541 he was made a prebendary of Wells, and April 9, 1547, treasurer of the cathedral church of Norwich, which he possessed at the time of his death, Aug. 27, 1558. He was a very diligent searcher into the antiquities of his country, and his collections proved of great service to Leland, Bale, Caius, Camden, and others. He also furnished archbishop Parker with many Saxon books, some of which he had from Dr. Owen, physician to Henry

[1] Harris's edition of Ware.—Dodd's Ch. Hist.

VIII. He left his MSS. to New college. He was the first of our countrymen who illustrated Antoninus's Itinerary with various readings and notes, which were of great use to Camden, and are printed by Hearne at the end of the third volume of Leland's Itinerary from a MS. in the Bodleian library, which belonged to John Stowe, and is in his handwriting; but Talbot's notes reach only to the sixth iter. Two other copies are in Bene't college library; a fourth is in Caius college library, with additions by Dr. Caius; and a fifth in the Cotton library. Camden followed his settlement of the stations in most instances, but William Burton frequently differs from him in his "Commentary on Antoninus his Itinerary." His other MSS. are "Aurum ex Stercore; vel de Ænigmaticis et Propheticis," in Corpus college, Oxford; and "De chartis quibusdam Regum Britannorum," in Bene't college, Cambridge.[1]

TALIACOTIUS, or TAGLIACOZZO (GASPAR), professor of medicine and anatomy in the university of Bologna, was born in that city in 1546, and died there Nov. 7, 1599, in the fifty-third year of his age. There is little recorded of his life; his fame depends on his having practised the art of restoring lost parts of the body by insition, particularly the nose, which has been a topic of ridicule ever since it was mentioned by Butler in his Hudibras, "So learned Taliacotius from, &c." Addison has also a humorous paper on the same subject in the Tatler (No. 260), and Dr. Grey some remarks in his notes on Hudibras. Taliacotius, however, was not the inventor of this art, for he allows that Alexander Benedictus and Vesalius had given some account of the same art before him, and Ambrose Paré mentions a surgeon who practised it much and successfully. Charles Bernard, serjeant-surgeon to queen Anne, asserts, that though those who have not examined the history may be sceptics, there are incontestable proofs that this art was actually practised with dexterity and success. Other writers have doubted whether Taliacotius did more than write on the theory, but there seems no foundation for depriving him of the honours of success in practice also. Our readers may, indeed, satisfy themselves as to the practicability of the art, as far as the nose is concerned, by perusing a very recent treatise, "An account of two successful operations for restoring a lost

[1] Ath. Ox. vol. I.—Leland in Encom.—Bale.—Gough's Topography.

Nose, from the integuments of the forehead, in the cases of two officers of his majesty's army," by J. C. Carpue, surgeon, 1815, 4to. The lips and ears were the other parts which Taliacotius professed to restore; and his writings on the subject are, 1. "Epistola ad Hieronymum Merculiarem de naribus, multo ante abscissis, reficiendis," Francf. 1587, 8vo. 2. "De Curtorum Chirurgia per insitionem libri duo," Venice, 1597, fol. and reprinted at Francfort, 1598, 8vo, under the title "Chirurgia nova de narium, aurium, labiorumque defectu, per insitionem cutis ex humero, arte hactenus omnibus ignota, sarciendo." The magistrates of Bologna had such a high opinion of Taliacotius's success, that they erected a statue of him, holding a nose in his hand. [1]

TALLARD (CAMILLE D'HOSTUN, count of), an admired general, and mareschal of France, was born Feb. 14, 1652, the son of Roger d'Hostun, marquis of la Beaume. Like other young nobles of France, he chose the army for his profession, and at the age of sixteen had the royal regiment of Cravates, in which command he signalized himself for ten years. In 1672 he attended Louis XIV. into Holland, obtained soon after the confidence of Turenne, and distinguished himself on several occasions. He was raised to the rank of lieutenant-general in 1693, and in 1697 was employed in an embassy to England. On the renewal of war, he commanded on the Rhine in 1702, and soon after was created mareschal of France. He distinguished himself in the ensuing year against the Imperialists, and gained a brilliant advantage, which, however, he rather disgraced by his pompous manner of announcing it. He was less fortunate in 1704, when being engaged against the English in the plains of Hochstedt, near Blenheim, he was defeated and brought a prisoner to England, where he remained for seven years. Soon after this battle, he said, in a kind of peevish compliment to the duke of Marlborough, "Your grace has defeated the finest troops in Europe;" "You will except, I hope," said the duke, "the troops who beat them." His residence in England, say the French historians, was not without its use to France; as he very much assisted in detaching queen Anne from the party of the allies, and causing the recall of the duke of

[1] Eloy Dict. Hist. de Medicine.—Notes on the Tatler, and on Grey's Hudibras.

Marlborough. He returned to Paris in 1712, and was created a duke. In 1726 he was named secretary of state, which honour he did not long retain, but died March 3, 1728, at the age of seventy-six. He was a man of good talents and character; his chief fault being that he was rather inclined to boasting.[1]

TALLENTS (FRANCIS), a non-conformist divine of considerable eminence and learning, was born at Palsley, near Chesterfield, Nov. 1619, and educated at the public schools at Mansfield and Newark, whence he went to Peterhouse, Cambridge, but being chosen sub-tutor to the sons of the earl of Suffolk, removed for that purpose to Magdalen college, and in 1642 travelled with them on the continent. On his return he was chosen fellow of Magdalen college, and afterwards became senior fellow and president. In 1648 he was ordained at London, in the presbyterian form. In 1652 he left the university, and went to Shrewsbury, where he became minister of St. Mary's. At the restoration, an event in which he rejoiced, he was inclined to conform, but probably scrupling to be re-ordained, which was the chief obstacle with many other non-conformists, he was ejected. In 1670 he again visited the continent as tutor to two young gentlemen, and about three years afterwards returned to Shrewsbury, and preached in a dissenting meeting there, while unmolested. He lived also some time in London, but very privately. After reaching the very advanced age of eighty-nine, he died April 11, 1708, and was buried in St. Mary's, Shrewsbury. His funeral sermon was preached by the celebrated Matthew Henry, who, in an account appended, gives him a very high character for piety, learning, and moderation. He was one of those of whom the great Mr. Boyle took early notice, and lived in friendship with all his life. He published a few religious, chiefly controversial, tracts, but is principally remembered as the editor of a work once in very high reputation, "A view of Universal History; or, chronological Tables," engraved in his house and under his particular inspection, on sixteen large copper-plates.[1]

TALLIS (THOMAS), one of the greatest musicians of this country, or of Europe, in his time, flourished about the middle of the sixteenth century. He is said to have been organist of the royal chapel to king Henry VIII. king

[1] Dict. Hist. [2] Calamy.—Biog. Brit. old edit. vol. II. p. 916, note F.

Edward VI. queen Mary, and queen Elizabeth; but the inscription on his grave-stone warrants no such assertion. In the two reigns of Edward VI. and queen Mary, he was simply a gentleman of the chapel, and served for sevenpence halfpenny a day; but under Elizabeth, he and Bird were gentlemen of the chapel and organists. The studies of Tallis seem to have been wholly devoted to the service of the church, for his name is not to be found to any musical compositions of songs, ballads, madrigals, or any of those lighter kinds of music framed with a view to private recreation. Of the many disciples who had profited by his instruction, Bird seems to have possessed the greatest share of his affection, one proof of which was a joint publication by them of one of the noblest collections of hymns and other compositions for the service of the church that ever appeared in any age or country. This was printed by Vautrollier in 1575, with the title of "Cantiones quæ ab argumento sacræ vocantur quinque et sex partium, Autoribus Thomæ Tallisio et Gulielmo Birdo, Anglis, serenissimæ reginæ majestati à privato sacello generosis et organistis," and was published under the protection of a patent of queen Elizabeth, the first of the kind that had ever been granted.

Though it has been commonly said that Tallis was organist to Henry VIII. and the three succeeding princes, his descendants, it may well be doubted whether any layman were employed in that office till the beginning of the reign of queen Elizabeth, when Tallis and Bird were severally appointed organists of the royal chapel. Notwithstanding he was a diligent collector of musical antiquities, and a careful peruser of the works of other men, the compositions of Tallis, learned and elegant as they are, are so truly original, that he may justly be said to be the father of the cathedral style; and, though a like appellation is given by the Italians to Palestrina, it is much to be questioned, considering the time when Tallis flourished, whether he could derive the least advantage from the improvements of that great man. Perhaps he laid the foundation of his studies in the works of the old cathedralists of this kingdom, and probably in those of the German musicians, who in his time had the pre-eminence of the Italians; and that he had an emulation to excel even these, may be presumed from the following particular. John Okenheim, a native of the Low Countries, and a disciple of

Iodocus Pratensis, had made a composition for no fewer than thirty-six voices, which, Glareanus says, was greatly admired. Tallis composed a motet in forty parts, the history of which stupendous composition, as far as it can now be traced, is given by sir John Hawkins. Notwithstanding his supposed attachment to the Romish religion, it seems that Tallis accommodated himself and his studies to the alterations introduced at the reformation. With this view, he set to music those several parts of the English liturgy, which at that time were deemed the most proper to be sung, namely, the two morning services, the one comprehending the "Venite Exultemus," "Te Deum," and "Benedictus;" and the other, which is part of the communion-office, consisting of the "Kyrie Eleison," "Nicene Creed," and "Sanctus:" as also the evening service, containing the "Magnificat," and "Nunc dimittis." All these are comprehended in that which is called Tallis's first service, as being the first of two composed by him. He also set musical notes to the Preces and Responses, and composed that Litany which for its excellence is sung on solemn occasions in all places where the choral service is performed. As to the Preces of Tallis in his first service, they are no other than those of Marbeck in his book of Common-prayer noted: the Responses are somewhat different in the tenor part, which is supposed to contain the melody; but Tallis has improved them by the addition of three parts, and has thus formed a judicious contrast between the supplications of the priest and the suffrages of the people as represented by the choir. The services of Tallis contain also chants for the "Venite Exultemus," and the "Creed of St. Athanasius:" these are tunes that divide each verse of the psalm or hymn according to the pointing, to the end that the whole may be sung alternately by the choir, as distinguished by the two sides of the dean and the chanter. Two of these chants are published in Dr. Boyce's Cathedral Music, vol. I. The care of selecting from the Common-prayer the offices most proper to be sung was a matter of some importance, especially as the rubric contains no directions about it; for this reason it is supposed that the musical part of queen Elizabeth's liturgy was settled by Parker, archbishop of Canterbury, who was not only a great divine, an excellent canon-lawyer and ritualist, and a general scholar, but also a skilful musician. Besides the offices above-mentioned,

constituting what are now termed the Morning, Communion, and Evening Services, in four parts, with the Preces, Responses, and Litany, Tallis composed many anthems. He died Nov. 23, 1585, and was buried in the parish-church of Greenwich in Kent; where there is a brass plate for him in the chancel; the inscription on which was repaired by dean Aldrich, and may be seen in Strype's Stow, but no memorial now remains.[1]

TAMERLANE, or TIMUR BEC, the great conqueror of the East, was born in 1335, in the village of Kesch, belonging to the ancient Sogdiana. His name of Tamerlane is derived by some writers from *Timur Lenc*, or *Timur* the *lame*, as he had some defect in his feet. His origin is uncertain, some reporting him to be the son of a shepherd, and others of the royal blood. He raised himself, however, by his personal courage and talents. He was distinguished early by these qualities; and, having acquired some followers devoted to his fortunes, his first conquest was that of Balk, the capital of Khorasan, on the frontiers of Persia. He then made himself master of the whole province of Candahar, and returning to subdue the people beyond the Oxus, took Bagdad. He now determined to undertake the conquest of India; but his soldiers, fatigued by their former efforts, refused at first to follow him. On this occasion he employed a pretended prophet to exhort them in the name of heaven; and having made them ashamed of their reluctance, and filled them with a strong enthusiasm, led them on to greater victories. Delhi fell before him, and he became possessed of the immense treasures of the Mogul empire. Returning from his Indian exploits, he entered Syria and took Damascus: and Bagdad having attempted to revolt, he made a terrible example, by putting many thousands of the inhabitants to the sword, and delivering the city to pillage. Bajazet, emperor of the Turks, now attracted his notice, and to him he sent an embassy, requiring him to do justice to some Mahometan princes whom he had deposed, and to abandon the siege of Constantinople. This haughty message being as haughtily answered, war was commenced between them. Tamerlane marched towards Bajazet, whom, in 1402, he engaged, conquered, and took prisoner, in the plains of Ancyra near Phrygia. The battle lasted three days. The

1 Hawkins and Burney's Histories of Music.

Turkish writers say, that after this event, Tamerlane asked Bajazet what he would have done to him, if *he* had been victorious. "I would have shut you up," said Bajazet, "in an iron cage." Upon which he was himself condemned to the same punishment. Some writers, however, boast of the generosity and magnanimity of the conqueror. Be this as it may, he certainly carried his victories to a wonderful extent: while he was engaged in the war with Bajazet, he vanquished Egypt, and seized the immense treasures of Grand Cairo, nor could any thing in the East withstand him. He died about three years after his victory, on the first of April, 1405, in the seventy-first year of his age, and the thirty-sixth of his reign. When he found death approaching, he called the princes together, appointed his grandson to be his heir, and died, professing his implicit faith in the Koran, and repeating the sacred words of the Mahometans, "There is no God but God, and Mahomet is his prophet."

Timur, according to Arabshah, was tall and corpulent, with a fair complexion, and agreeable countenance. He was very strong, and well made, except his lameness, which was on the right side; and as vigorous in constitution as undaunted in courage. He retained his faculties to the last. In his manners he appears to have been stern, hating not only falsehood, but even jesting. His history affords a wonderful example of long and invariable success attending one man. He conquered as much as Alexander, but with far less humanity.[1]

TANCRED (CHRISTOPHER), a gentleman who deserves to be recorded among the benefactors to literature, was great grandson to sir Richard Tancred, who was knighted for his services and severe sufferings during the rebellion. This sir Richard was the son of Charles Tancred, esq. who purchased the manor and rectory of Whixley, anciently Quixley, situated between York and Aldborough. Christopher Tancred, the subject of this article, died in 1754 unmarried, and left his house and estate at Whixley for the maintenance of twelve decayed gentlemen who have borne arms in the service of their country, each of whom receive twenty-two guineas annually, and a separate apartment is assigned to each of them, but the whole dine in common. He also founded four medical exhi-

[1] Univ. Hist.—Gibbon.

bitions at Caius college; four in divinity at Christ's college, Cambridge, and four law studentships at Lincoln's-Inn, of which he was a bencher. These were originally of the yearly value of 50*l.*, but are now 100*l.* each. The trustees in this foundation are the masters of Caius and Christ's college, the president of the college of Physicians, the treasurer of Lincoln's-Inn, the master of the Charter-house, the president of Christ's hospital, and the governor of Greenwich hospital. These exhibitions continue for about eight years, three years after taking the degree of M. A. or M. B. and after being called to the bar; and a Latin oration is spoken annually, by one of the exhibitioners and students, in commemoration of their liberal benefactor.[1]

TANNER (THOMAS), an excellent antiquary, was the son of a father of both his names, vicar of Market Lavington in Wilts, and was born in 1674. He became a student in Queen's-college, Oxford, in Michaelmas-term, 1689; admitted clerk in that house, 1690; B. A. 1693; entered into holy orders at Christmas, 1694; and became chaplain of All-souls-college in January following; chosen fellow of the same, 1697; chancellor of Norfolk, and rector of Thorpe near Norwich in 1701. He was installed prebendary of Ely, Sept. 10, 1713, (which he quitted in 1723); made archdeacon of Norfolk, Dec. 7, 1721; canon of Christ-church, Feb. 3, 1723-4; and prolocutor of the lower house of convocation, which was convened anno 1727. To this honour he was unanimously elected on account of his great abilities, however contrary to his own inclinations; and was consecrated bishop of St. Asaph, Jan. 23, 1732. Bishop Tanner died at Christ-church, Oxford, Dec. 14, 1735; and was buried in the nave of that cathedral, near the pulpit; without any funeral pomp, according to his own direction. He ordered his body to be wrapped up in the coarsest crape, and his coffin to be covered with serge, not cloth: the pall-bearers to have each of them one of Baskett's folio bibles; the under-bearers a Sherlock upon Death; to the dean of Christ-church, he left five pounds; to the eight canons five shillings each; eighty pounds to buy coats for eighty poor men; and one hundred pounds to the college, towards their library then building. A monument to his memory

[1] Hargrove's Hist. of Knaresborough.—Gent. Mag. vol. LXXVII.

is affixed to one of the pillars, with an inscription. Another inscription, and a translation of it, may be seen in the "Anecdotes of Bowyer." He was thrice married, first, to Rose, eldest daughter of Dr. Moore, bishop of Ely, and by her, who died March 15, 1706, aged twenty-five, he had a daughter who died in her infancy; secondly, to Frances, daughter of Mr. Jacob Preston, citizen of London. She died June 11, 1718, aged forty, and left two daughters, who both died young, and his son and heir, the rev. Thomas Tanner, who died in 1760, at that time precentor of St. Asaph, rector of Kessingland, and vicar of Lowestoff. The bishop married, thirdly, in 1733, Miss Elizabeth Scottow, of Thorpe, near Norwich, with a fortune of 15,000*l.* She survived him, and married Robert Britiffe, esq. recorder of Norwich, and M. P. She died in 1771.

Bishop Tanner's character seems to have descended to posterity without any blemish. His virtues are acknowledged by his contemporaries, and of his learning as an antiquary, which was very extensive, he was most readily communicative to all who were engaged in publications of that nature. He had a considerable hand in the second edition of Wood's "Athenæ," but appears to have given offence to some of Wood's friends, by softening certain of his prejudices as well as his coarse language. This produced something like a controversy, which the reader may find detailed in the life of A. Wood, prefixed to his "Annals," or in the preface to the new edition of the "Athenæ," by Mr. Bliss. Of the publications more particularly belonging to himself, the first appeared before he was twenty years old. It formed an excellent compendium of our religious houses, setting forth, when and by whom they were founded, their dedications, orders, and value; and was entitled, "Notitia Monastica, or a short History the Religious Houses in England and Wales," 1695, 8vo. This was so favourably received that it became very scarce, and at the request of his friends he set about revising and enlarging it in 1715, but the duties of his station, and afterwards his infirmities, prevented him from leaving it quite complete. It appeared, however, under the care of the rev. John Tanner, his brother, in 1744, folio, under the title of "Notitia Monastica; or an Account of all the Abbies, Priories, and Houses of Friers, heretofore in England and Wales; and also of all the Colleges and Hospitals

founded before A. D. 1511. By the right rev. Dr. Thomas Tanner, late lord bishop of St. Asaph. Published by John Tanner, A. M. vicar of Lowestoft in Suffolk, and precentor of the cathedral church of St. Asaph." Of this a much improved edition was published in 1787, by Mr. Nasmith; but the greater part of the impression having been consumed in Mr. Nichols's fire, it now ranks among scarce books. His "Bibliotheca Britannico-Hibernica," which employed him forty years, was published in 1748, folio, with a posthumous preface by Dr. Wilkins. He left large collections for the county of Wilts,* and large notes on Richard Hegge's Legend of St. Cuthbert, 1663. His immense and valuable collections are now in the Bodleian library at Oxford. His portrait was engraved by Vertue in 1736, at the expence of the Society of Antiquaries. The portrait prefixed to the "Notitia," is inscribed, "Reverendus admodum Thomas Tanner, Asaphensis Episcopus, Primævæ Antiquitatis Cultor. G. Vertue sculp. 1743." This print was a copy of that engraved by Vertue, with some difference in the decoration, and this addition to the inscription: "Hoc ectypum fratris sui dignissimi antiquis moribus ornati posteris sacratum esse voluit Soc. Ant. Lond. 1736."[1]

TANSILLO (LEWIS), an Italian poet, whose works were once proscribed by the inquisition, and having become scarce, are therefore accounted valuable, was born at Nola about 1520. He passed a great part of his life attached to the service of don Pedro de Toledo, viceroy of Naples, and don Garcias de Toledo, commander of the gallies in the same kingdom. The period of his death is not precisely known, but he is said to have been judge of Gaieta in 1569; and, as he was then in a very bad state of health, is supposed to have died soon after. He had the reputation of a very good poet, and his productions, as far as they are now known, are these: 1. "Il Vendemmiatore," the Vintager, a poem; in which he described in too free a manner, the licence of the inhabitants in the vicinity of Nola, at the time of the vintages; Naples, 1534; Venice, 1549, 4to. On this account all his poems were put into the Index expurgatorius. Mortified at this rigour, he addressed an ode to the pope, asserting, that, though his poem

[1] Ath. Ox. vol. II.—Biog. Brit.—Letters from Eminent persons, 1813, 3 vols. 8vo.—Gough's Topography.—Bp. Nicolson's Letters, vol. I. p. 57.—Nichols's Bowyer.

was licentious, his life had not been so; remonstrating against the inclusion of his innocent productions in the sentence with the culpable piece; and declaring that he was employed in a poem upon the tears of St. Peter, whose merits, he trusted, would atone for his offence, and procure him deserved honour. In consequence of this ode, when the next edition of the Index expurgatorius appeared, not only the innoxious poems, but the Vendemmiatore also, were omitted, as if the repentance of the poet had purified his poem! 2. "Il Cavallarizzo," Vicenza, 8vo. 4. Sonnets, Songs, Stanzas, and some Comedies. Lastly, in 1767, professor Ranza published an inedited poem of Tansillo's, entitled "Balia," which has been elegantly translated into English by Mr. Roscoe, under the title "The Nurse," 1798, 4to.[1]

TARIN (Peter), a French physician, born at Courtenai, died in 1761, at what age is uncertain. He was known by various works, of which the following were the chief: 1. "Elements of Physiology," translated from the Latin of Haller, 1752, 8vo. 2. "Adversaria Anatomica, 1750, 4to, with a medical Bibliography, extracted from the "Methodus Studii Medici" of Haller. 4. "Osteographia," Paris, 1753, 4to, a compilation, illustrated by engravings. 5. "Anthropotomie," or the art of dissecting, 1750, 2 vols. 12mo. 6. "Desmographie," or a treatise on ligaments, the same year. 7. "Observations on Medicine and Surgery," 1758, 3 vols. 12mo. 8. "Myographia," or a description of the muscles, 1753, 4to, with figures from Albinus. He wrote also some medical articles for the Encyclopedia.[2]

TARTINI (Joseph), styled by Dr. Burney, "the admirable," was born in April 1692, at Pirano in the province of Istria. His father having been a great benefactor to the cathedral at Parenzo, was ennobled for his piety. Joseph was intended for the law, but taking up the study of music, among his other pursuits, it prevailed over all the rest in gaining his attachment. In 1710, he was sent to the university of Padua, to study as a civilian; but, before he was twenty, having married without the consent of his parents, they wholly abandoned him. After wandering for some time in search of an asylum, he was received in a convent at Assisi, by a monk to whom he was related.

[1] Tiraboschi.—Roscoe's preface. [2] Eloy, Dict. Hist. de Medecine.

Here he amused himself by practising the violin, till being accidentally discovered by a Paduan acquaintance, family differences were accommodated, and he settled with his wife at Venice. While he remained there, he heard, in 1714, the celebrated Veracini, whose performance, excelling every thing he had then heard, excited in his mind a wonderful emulation. He retired the very next day to Ancona, to study the use of the bow with more tranquillity, and attain, if possible, those powers of energy and expression which he had so greatly admired. By diligent study and practice, he acquired such skill and reputation, that in 1721, he was invited to the place of first violin, and master of the band, in the famous church of St. Antony of Padua. He had also frequent invitations, which he declined, to visit Paris and London. By 1728, he had made many excellent scholars, and formed a school, or method of practice, that was celebrated all over Europe, and increased in fame to the end of his life. In 1744, he is said to have changed his style, from extremely difficult execution, to graceful and expressive; and Pasqualino Bini, one of his best scholars, having heard of the change, placed himself afresh under his tuition. This admirable musician, and worthy man, for such he is represented, died Feb. 26, 1770, to the great regret of the inhabitants of Padua, where he had resided near fifty years; and where he was not only regarded as its chief and most attractive ornament, but as a philosopher, and even a saint, having devoted himself to the service of his patron St. Antony of Padua.

The first book of solos by Tartini, was published at Amsterdam, in 1734, the second at Rome, in 1745; and Dr. Burney relates that he possesses the third, sixth, seventh, and ninth of his publications, besides two books printed in England, amounting to upwards of fifty solos, exclusive of manuscripts. His concertos amount to two hundred; but a surreptitious copy of two sets having appeared in Holland, he would never own them. Of these, which are yet supposed to be certainly genuine, six were composed in his first manner, and six after 1744, when he had improved his style. But his most celebrated work is his "Trattato di Musica," or treatise on music, in which, though his system, as to the scientific part, has since been confuted, he appears as one of the most ingenious theorists of this century. It was published in 1754, in 4to. He published, in 1767, "Dissertazione de' principi dell' Armonia Musicale,

contenuta nel Diatonico genere," another theoretical work. Tartini was so ambitious of being thought a follower of Corelli's precepts and principles, that, after his own reputation was in its zenith, he refused to teach any other music to his disciples, till they had studied the *opera quinta*, or solos of Corelli. His musical character is thus drawn by the very able judge to whose account we have already referred: "Tartini, on a recent examination of his works, seems, to my feelings and conceptions, to have had a larger portion of merit, as a mere instrumental composer, than any other author who flourished during the first fifty or sixty years of the present century. Though he made Corelli his model in the purity of his harmony, and simplicity of his modulation, he greatly surpassed that composer in the fertility and originality of his invention; not only in the subjects of his melodies, but in the truly *cantabile* manner of treating them. Many of his adagios want nothing but words to be excellent, pathetic, opera songs. His allegros are sometimes difficult; but the passages fairly belong to the instrument for which they were composed, and were suggested by his consummate knowledge of the finger-board, and powers of the bow. He certainly repeats his passages, and adheres to his original *motive*, or theme, too much for the favourite desultory style of the present times; but it must be allowed that, by his delicate selection and arrangement of notes, his passages are always good; play them quick, or play them slow, they never seem unmeaning or fortuitous. Indeed, as a harmonist, he was, perhaps, more truly scientific than any other composer of his time, in the clearness, character, and precision of his bases; which were never casual, or the effect of habit, or auricular prejudice and expectation, but learned, judicious, and certain."[1]

TARRANTIUS (LUCIUS), surnamed FIRMANUS, because he was a native of Firmum, a town in Italy, flourished at the same time with Cicero, and was one of his friends. He was a mathematical philosopher, and therefore was thought to have great skill in judicial astrology. He was particularly famous by two horoscopes which he drew, the one the horoscope of Romulus, and the other of Rome. Plutarch says, "Varro, who was the most learned of the Romans in history, had a particular friend named Tarran-

[1] Burney's Hist. of Music.

tius, who, out curiosity, applied himself to draw horoscopes, by means of astronomical tables, and was esteemed the most eminent in his time." Historians controvert some particular circumstances of his calculations; but all agree in conferring on him the honorary title Prince of astrologers.[1]

TARTAGLIA, or TARTALEA (NICHOLAS), a noted mathematician, was born at Brescia in Italy, probably towards the conclusion of the fifteenth century, as we find he was a considerable master or preceptor in mathematics in 1521, when the first of his collection of questions and answers was written, which he afterwards published in 1546, under the title of "Quesiti et Inventioni diverse," at Venice, where he then resided as a public lecturer on mathematics, he having removed to this place about 1534. This work consists of nine chapters, containing answers to a number of questions on all the different branches of mathematics and philosophy then in vogue. The last or ninth of these, contains the questions in algebra, among which are those celebrated letters and communications between Tartalea and Cardan, by which our author put the latter in possession of the rules for cubic equations, which he first discovered in 1530.

The first work of Tartalea's that was published, was his "Nova Scientia inventa," Venice, 1537, in 4to. This is a treatise on the theory and practise of gunnery, and the first of the kind, he being the first writer on the flight and path of balls and shells. This work was translated into English by Lucar, and printed at London in 1588, folio, with many notes and additions by the translator. Tartalea published at Venice, 1543, in folio, the whole books of Euclid, accompanied with many curious notes and commentaries. But the last and chief work of Tartalea was his "Trattato di Numeri et Misure," 1556, and 1560, fol. This is an universal treatise on arithmetic, algebra, geometry, mensuration, &c. It contains many other curious particulars of the disputes between our author and Cardan, which ended only with the death of Tartalea, before the last part of this work was published, or about 1558.[1]

TASSIE (JAMES), a very ingenious artist, in the modelling department, was born in the neighbourhood of Glasgow, of obscure parents, and began life as a country stone-

[1] Gen. Dict.—Hutton's Dictionary.
[2] Bullart's Academie des Sciences.—Gen. Dict.—Hutton's Dictionary.

mason, without the expectation of ever rising higher. Going to Glasgow on a fair-day, to enjoy himself with his companions, at the time when the Foulis's were attempting to establish an academy for the fine arts in that city, he saw their collection of paintings, and felt an irresistible impulse to become a painter. He accordingly removed to Glasgow; and in the academy acquired a knowledge of drawing, which unfolded and improved his natural taste. He was frugal, industrious, and persevering; but he was poor, and was under the necessity of devoting himself to stone-cutting for his support; not without the hopes that he might one day be a statuary if he could not be a painter. Resorting to Dublin for employment, he became known to Dr. Quin, who was amusing himself in his leisure hours with endeavouring to imitate the precious stones in coloured pastes, and take accurate impressions of the engravings that were on them.

That art was known to the ancients, and many specimens from them are now in the cabinets of the curious. It seems to have been lost in the middle ages; was revived in Italy under Leo X. and the Medici family at Florence; and became more perfect in France under the regency of the duke of Orleans, by his labours and those of Homberg. By those whom they instructed as assistants in the laboratory it continued to be practised in Paris, and was carried to Rome. Their art was kept a secret, and their collections were small. It is owing to Quin and to Tassie that it has been carried to such high perfection in Britain, and has attracted the attention of Europe.

Dr. Quin, in looking out for an assistant, soon discovered Tassie to be one in whom he could place perfect confidence. He was endowed with fine taste; he was modest and unassuming; he was patient; and possessed the highest integrity. The doctor committed his laboratory and experiments to his care. The associates were fully successful; and found themselves able to imitate all the gems, and take accurate impressions of the engravings. As the doctor had followed the subject only for his amusement, when the discovery was completed, he encouraged Mr. Tassie to repair to London, and to devote himself to the preparation and sale of those pastes as his profession. Accordingly, in 1766, he arrived in the metropolis; but he was diffident and modest to excess; very unfit to introduce himself to the attention of persons of rank and of affluence; besides,

the number of engraved gems in Britain was small; and those few were little noticed. He long struggled under difficulties which would have discouraged any one who was not possessed of the greatest patience, and the warmest attachment to the subject. But he gradually emerged from obscurity, obtained competence, and what to him was more, he was able to increase his collection, and add higher degrees of perfection to his art. His name soon became respected, and the first cabinets in Europe were open for his use; and he uniformly preserved the greatest attention to the exactness of the imitation and accuracy of the engraving, so that many of his pastes were sold on the continent by the fraudulent for real gems. His taste led him to be peculiarly careful of the impression; and he uniformly destroyed those with which he was in the least dissatisfied. The art has been since practised by others; and many thousands of pastes have been sold as Tassie's, which he would have considered as injurious to his fame. Of the fame of others he was not envious; for he uniformly spoke with frankness in praise of those who executed them well, though they were endeavouring to rival himself.

To the ancient engravings he added a numerous collection of the most eminent modern ones; many of which approach in excellence of workmanship, if not in simplicity of design and chastity of expression, to the most celebrated of the ancients. Many years before he died he had a commission from the empress Catherine of Russia, for above 15,000 different engravings, which being executed in the best and most durable manner, were arranged in elegant cabinets, and were placed in the apartments of the palace of Czarsk Zelo. In executing this commission, Mr. Tassie availed himself of all the advantages which the improved state of chemistry, the various ornamental arts, and the knowledge of the age, seemed to afford. The impressions were taken in a beautiful white enamel composition, which is not subject to shrink, or form air-bladders; which emits fire when struck with steel, and takes a fine polish; and which shews every stroke and touch of the artist in higher perfection than any other substance. When the colours, mixed colours, and nature of the respective originals could be ascertained, they were imitated as completely as art can imitate them; insomuch that many of the paste intaglios and cameos in this collection are such faithful imitations, that artists themselves have owned they could hardly be

distinguished from the originals. And when the colour and nature of the gems could not be authenticated, the pastes were executed in agreeable, and chiefly transparent colours: constant attention being bestowed to preserve the outlines, extremities, attributes, and inscriptions. It was the learned Mr. Raspe (from whom this account is taken), who arranged this great collection, and made out the descriptive catalogue. (See "A Descriptive Catalogue," &c. 2 vols. 4to, 1791.)

Mr. Tassie died in 1799, at which time his collection of engravings amounted to 20,000. For a number of years he practised the modelling of portraits in wax, which he afterwards moulded and cast in paste. In taking likenesses he was, in general, uncommonly happy: and it is remarkable, that he believed there was a certain kind of inspiration (like that mentioned by the poets) necessary to give him full success. The writer of his life in the Encyclopædia Britannica, in conversing with him on the subject, always found him fully persuaded of it. He mentioned many instances in which he had been directed by it: and even some, in which, after he had laboured in vain to realize his ideas on the wax, he had been able, by a sudden flash of imagination, to please himself in the likeness several days after he had seen the original. He possessed also an uncommon fine taste in architecture, and would have been eminent in that branch if he had followed it. In private life Mr. Tassie was universally esteemed for his uniform piety, and for the simplicity, the modesty, and benevolence, that shone in the whole of his character. [1]

TASSO (TORQUATO), a most celebrated Italian poet, was descended from the illustrious house of the Tassi of Almenno, about five miles from Bergamo, a family which had supported itself by alliances till the time of Bernardo Tasso, whose mother was of the house of Cornaro. The estate of Bernardo, the father of our poet, was no wise equal to his birth; but this deficiency, in point of fortune, was in some measure compensated by the gifts of understanding. His works in verse and prose are recorded as monuments of his genius; and his fidelity to Ferrante of Sanseverino, prince of Salerno, to whom he was entirely devoted, entitled him to the esteem of every man of honour. This prince had made him his secretary, and taken

[1] Dr. Gleig's Supplement to the Encyclop. Britannica.

him with him to Naples, where he settled, and married Portia di Rossi, of one of the most illustrious families in that city.

Portia was six months gone with child, when she was invited by her sister Hippolita to Sorrento, to pay her a visit. Bernardo accompanied her thither: and in this place Portia was delivered of a son, on the 11th day of March, 1544, at noon. The infant was baptised a few days after, in the metropolitan church of Sorrento, by the name of Torquato. Bernardo and Portia returned soon after to Naples with him, concerning whom historians relate incredible things of his early and promising genius. They tell us, that at six months old, he not only spoke and pronounced his words clearly and distinctly, but thought, reasoned, expressed his wants, and answered questions; that there was nothing childish in his words, but the tone of his voice; that he seldom laughed or cried; and that, even then, he gave certain tokens of that equality of temper which supported him so well in his future misfortunes.

Toward the end of his third year, Bernardo his father was obliged to follow the prince of Salerno into Germany, which journey proved the source of all the sufferings of Tasso and his family. The occasion was this: Don Pedro of Toledo, viceroy of Naples for the emperor Charles V, had formed a design to establish the inquisition in that city. The Neapolitans, alarmed at this, resolved to send a deputation to the emperor, and made choice of the prince of Salerno, who seemed most able, by his authority and riches, to oppose the viceroy. The prince having consented, Bernardo Tasso accompanied him into Germany; but, before his departure, committed the care of his son to a man of learning; under whom, at three years of age, they tell us, he began to study grammar; and, at four, was sent to the college of the Jesuits, where he made so rapid a progress, that at seven he was pretty well acquainted with the Latin and Greek tongues; at the same age he made public orations, and composed some pieces of poetry, of which the style is said to have retained nothing of puerility.

The success the prince of Salerno met with in his embassy greatly increased his credit amongst the Neapolitans, but entirely ruined him with the viceroy, who so much exasperated the emperor against the prince of Salerno,

that Ferrante, finding there was no longer any security for him at Naples, and having in vain applied to gain an audience of the emperor, retired to Rome, and renounced his allegiance to Charles V. Bernardo Tasso would not abandon his patron in his ill fortune; neither would he leave his son in a country where he himself was soon to be declared an enemy; and foreseeing he should never be able to return thither, he took Torquato with him to Rome.

As soon as the departure of the prince of Salerno was known, he, and all his adherents, were declared rebels to the state; and Torquato Tasso, though but nine years of age, was included by name in that sentence. Bernardo, following the prince of Salerno into France, committed his son to the care of his friend and relation Maurice Cataneo, a person of great ability, who assiduously cultivated the early disposition of his pupil to polite literature. After the death of Sanseverino, which happened in three or four years, Bernardo returned to Italy, and engaged in the service of Guglielmo Gonzaga, duke of Mantua, who had given him a pressing invitation. It was not long before he received the melancholy news of the decease of his wife Portia, which determined him to send for his son, that they might be a mutual support to each other in their affliction. He was now his only child, for his wife, before her death, had married his daughter to Martio Sersale, a gentleman of Sorrento. He was greatly surprised, on his son's arrival, to see the vast progress he had made in his studies. Although but twelve years of age, he had, according to the testimony of the writers of his life, entirely completed his knowledge in the Latin and Greek tongues: he was well acquainted with the rules of rhetoric and poetry, and completely versed in Aristotle's ethics. Bernardo soon determined to send him to the university of Padua, to study the laws, in company with the young Scipio Gonzaga, afterwards cardinal, nearly of the same age as himself. With this nobleman Tasso, then seventeen years of age, contracted a friendship that never ended but with his life. He prosecuted his studies at Padua with great diligence and success: at the same time employing his leisure hours upon philosophy and poetry, he soon gave a public proof of his talents, by his poem of "Rinaldo," which he published in the eighteenth year of his age. This poem, which is of the romance kind, is divided into twelve books

in ottava rima, and contains the adventures of Rinaldo, the famous Paladin of the court of Charlemain, who makes so principal a figure in Ariosto's work, and the first achievements of that knight for the love of the fair Clarice, whom he afterwards marries. The action of this poem precedes that of the "Orlando Furioso." It was composed in ten months, as the author himself informs us in the preface, and was first printed at Venice in 1562. Paolo Beni speaks very highly of this performance, which undoubtedly is not unworthy the early efforts of that genius which afterwards produced the "Jerusalem."

Tasso's father saw with regret the success of his son's poem: he was apprehensive, and not without reason, that the charms of poetry would detach him from those more solid studies which he judged were most likely to raise him in the world: and he knew well, by his own experience, that the greatest skill in poetry will not advance a man's private fortune. He was not deceived in his conjecture; Torquato, insensibly carried away by his predominant passion, followed the examples of Petrarch, Boccace, Ariosto, and others, who, contrary to the remonstrances of their friends, quitted the severer studies of the law for the more pleasing entertainment of poetical composition. In short, he entirely gave himslf up to the study of poetry and philosophy. His first poem extended his reputation through all Italy; but his father was so displeased with his conduct that he went to Padua on purpose to reprimand him. Though he spoke with great vehemence, and made use of several harsh expressions, Torquato heard him without interrupting him, and his composure contributed not a little to increase his father's displeasure. "Tell me," said Bernardo, "of what use is that vain philosophy, upon which you pride yourself so much?" "It has enabled me," said Tasso modestly, "to endure the harshness of your reproofs."

The resolution Tasso had taken to devote himself to the Muses was known all over Italy; the principal persons of the city and college of Bologna invited him thither by means of Pietro Donáto Cesi, then vice-legate, and afterwards legate. But Tasso had not long resided there, when he was pressed by Scipio Gonzaga, elected prince of the academy established at Padua, under the name of Etherei, to return to that city. He could not withstand this solicitation; and Bologna being at that time the scene of civil commotion, he was the more willing to seek elsewhere for

the repose he loved. He was received with extreme joy by all the academy, and being incorporated into that society, at the age of twenty years, took upon himself the name of Pentito; by which he seemed to show that he repented of all the time which he had employed in the study of the law. In this retreat he applied himself afresh to philosophy and poetry, and soon became a perfect master of both: it was this happy mixture of his studies that made him an enemy to all kinds of licentiousness. An oration was made one day in the academy upon the nature of love; the orator treated his subject in a very masterly manner, but with too little regard to decency in the opinion of Tasso, who, being asked what he thought of the discourse, replied, "that it was a pleasing poison."

Here Tasso formed the design of his celebrated poem, "Jerusalem Delivered:" he invented the fable, disposed the different parts, and determined to dedicate this work to the glory of the house of Estè. He was greatly esteemed by Alphonso II. the last duke of Ferrara, that great patron of learning and learned men, and by his brother, cardinal Luigi. There was a sort of contest between these two brothers, in relation to the poem: the cardinal imagined that he had a right to be the Mæcenas of all Tasso's works, as "Rinaldo," his first piece, had been dedicated to him: the duke, on the other hand, thought that, as his brother had already received his share of honour, he ought not to be offended at seeing the name of Alphonso at the head of the "Jerusalem Delivered." Tasso for three or four years suspended his determination: at length, being earnestly pressed by both the brothers to take up his residence in Ferrara, he suffered himself to be prevailed upon. The duke gave him an apartment in his palace, where he lived in peace and affluence, and pursued his design of completing his "Jerusalem," which he now resolved to dedicate to Alphonso. The duke, who was desirous of fixing Tasso near him, had thoughts of marrying him advantageously, but he always evaded any proposal of that kind: though he appeared peculiarly devoted to Alphonso, yet he neglected not to pay his court to the cardinal.

The name of Tasso now became famous through all Europe: and the caresses he received from Charles IX. in a journey he made to France with cardinal Luigi, who went thither in quality of legate, show that his reputation was not confined to his own country. The cardinal's legation

being finished, Tasso returned to Ferrara, where he applied himself to finish his "Jerusalem," and in the mean time published his "Aminta," a pastoral comedy, which was received with universal applause. This performance was looked upon as a master-piece in its kind, and is the original of the "Pastor Fido" and "Filli di Sciro." It was not easy to imagine that Tasso could so well paint the effects of love, without having himself felt that passion: it began to be suspected that, like another Ovid, he had raised his desires too high, and it was thought that in many of his verses he gave hints of that kind. There were at the duke's court three Leonoras, equally witty and beautiful, though of different quality. The first was Leonora of Este, sister to the duke, who having refused the most advantageous matches, lived unmarried with Lauretta, duchess of Urbino, her elder sister, who was separated from her husband, and resided at her brother's court. Tasso had a great attachment to this lady, who, on her side, honoured him with her esteem and protection. She was wise, generous, and not only well read in elegant literature, but even versed in the more abstruse sciences. All these perfections were undoubtedly observed by Tasso, who was one of the most assiduous of her courtiers: and it appearing by his verses that he was touched with the charms of a Leonora, they tell us that we need not seek any further for the object of his passion.

The second Leonora that was given him for a mistress was the countess of San Vitale, daughter of the count of Sala, who lived at that time at the court of Ferrara, and passed for one of the most accomplished persons in Italy. Those who imagined that Tasso would not presume to lift his eyes to his master's sister, supposed that he loved this lady. It is certain that he had frequent opportunities of discoursing with her, and that she had frequently been the subject of his verses. The third Leonora was a lady in the service of the princess Leonora of Estè. This person was thought by some to be the most proper object of the poet's gallantry. Tasso, several times, employed his muse in her service: in one of his pieces he confesses that, considering the princess as too high for his hope, he had fixed his affection upon her, as of a condition more suitable to his own. But if any thing can be justly drawn from this particular, it seems rather to strengthen the opinion, that his desires, at least at one time, had aspired to a greater

height. It appears, however, difficult to determine with certainty in relation to Tasso's passion; especially when we consider the privilege allowed to poets: though M. Mirabaud makes no scruple to mention it as a circumstance almost certain, and fixes it without hesitation on the princess Leonora. Tasso, himself, in several of his poems, seems to endeavour to throw an obscurity over his passion.

In the mean while Tasso proceeded with his "Jerusalem," which he completed in the thirtieth year of his age: but this poem was not published by his own authority; it was printed against his will, as soon as he had finished the last book, and before he had time to give the revisals and corrections that a work of such a nature required. The public had already seen several parts, which had been sent into the world by the authority of his patrons. The success of this work was prodigious: it was translated into the Latin, French, Spanish, and even the oriental languages, almost as soon as it appeared; and it may be said, that no such performance ever before raised its reputation to such a height in so small a space of time. But the satisfaction which Tasso must have felt, in spite of all his philosophy, at the applause of the public, was soon disturbed by a melancholy event. Bernardo Tasso, who spent his old age in tranquillity at Ostia upon the Po, the government of which place had been given him by the duke of Mantua, fell sick. As soon as this news reached his son, he immediately went to him, attended him with the most filial regard, and scarce ever stirred from his bedside during the whole time of his illness: but all these cares were ineffectual; Bernardo, oppressed with age, and overcome by the violence of his distemper, paid the unavoidable tribute to nature, to the great affliction of Torquato. The duke of Mantua, who had a sincere esteem for Bernardo, caused him to be interred, with much pomp, in the church of St. Egidius at Mantua, with this simple inscription on his tomb:

"Ossa Bernardi Tassi."

This death seemed to forebode other misfortunes to Tasso; for the remainder of his life proved almost one continued series of vexation and affliction. About this time a swarm of critics began to attack his "Jerusalem," and the academy della Crusca, in particular, published a criticism of his poem, in which they scrupled not to prefer the rhap-

sodies of Pulci and Boyardo to the "Jerusalem Delivered." During Tasso's residence in the duke's court, he had contracted an intimacy with a gentleman of Ferrara, and having entrusted him with some transactions of a very delicate nature, this person was so treacherous as to speak of them again. Tasso reproached his friend with his indiscretion, who received his expostulation in such a manner, that Tasso was so far exasperated as to strike him: a challenge immediately ensued: the two opponents met at St. Leonard's gate; but, while they were engaged, three brothers of Tasso's antagonist came in and basely fell all at once upon Tasso, who defended himself so gallantly that he wounded two of them, and kept his ground against the others, till some people came in and separated them. This affair made a great noise at Ferrara: nothing was talked of but the valour of Tasso; and it became a sort of proverb, "That Tasso with his pen and his sword was superior to all men." The duke, being informed of the quarrel, expressed great resentment against the four brothers, banished them from his dominions, and confiscated their estates; at the same time he caused Tasso to be put under arrest, declaring he did it to screen him from any future designs of his enemies. Tasso was extremely mortified to see himself thus confined; he imputed his detention to a very different cause from what was pretended, and feared an ill use might be made of what had passed, to ruin him in the duke's opinion.

Though writers have left us very much in the dark with regard to the real motives that induced the duke to keep Tasso in confinement, yet, every thing being weighed, it seems highly probable that the affair of a delicate nature, said to have been divulged by his friend, must have related to the princess Leonora, the duke's sister *: and indeed it will be extremely difficult, from any other consideration, to account for the harsh treatment he received from a prince, who had before shown him such peculiar marks of esteem and friendship. However, Tasso himself had undoubtedly secret apprehensions that increased upon him every day, while the continual attacks which were made

* It must be observed that his late biographer, Serassi, denies that there was ever any intrigue between Tasso and the princess Leonora.—The question is discussed at great length, and with much acuteness, by Mr. Black, to whom the reader may be referred for many particulars respecting the disputable events of Tasso's life, on which it would be impossible to enter in a work like the present.

upon his credit as an author, not a little contributed to heighten his melancholy. At length he resolved to take the first opportunity to fly from his prison, for so he esteemed it, which after about a year's detention he effected, and retired to Turin, where he endeavoured to remain concealed; but notwithstanding all his precautions, he was soon known, and recommended to the duke of Savoy, who received him into his palace, and showed him every mark of esteem and affection. But Tasso's apprehensions still continued; he thought that the duke of Savoy would not refuse to give him up to the duke of Ferrara, or sacrifice the friendship of that prince to the safety of a private person. Full of these imaginations he set out for Rome, alone and unprovided with necessaries for such a journey. At his arrival there he went directly to his old friend Mauritio Cataneo, who received him in such a manner as entirely to obliterate for some time the remembrance of the fatigue and uneasiness he had undergone. He was not only welcomed by Cataneo, but the whole city of Rome seemed to rejoice at the presence of so extraordinary a person. He was visited by princes, cardinals, prelates, and by all the learned in general. But the desire of revisiting his native country, and seeing his sister Cornelia, soon made him uneasy in this situation. He left his friend Mauritio Cataneo one evening, without giving him notice; and, beginning his journey on foot, arrived by night at the mountains of Veletri, where he took up his lodging with some shepherds: the next morning, disguising himself in the habit of one of these people, he continued his way, and in four days time reached Gaieta, almost spent with fatigue: here he embarked on board a vessel bound for Sorrento, at which place he arrived in safety the next day. He entered the city and went directly to his sister's house: she was a widow, and the two sons she had by her husband being at that time absent, Tasso found her with only some of her female attendants. He advanced towards her, without discovering himself, and pretending he came with news from her brother, gave her a letter which he had prepared for that purpose. This letter informed her that her brother's life was in great danger, and that he begged her to make use of all the interest her tenderness might suggest to her, in order to procure letters of recommendation from some powerful person, to avert the threatened misfortune. For further particulars of the affair, she was referred to the

messenger who brought her this intelligence. The lady, terrified at the news, earnestly entreated him to give her a detail of her brother's misfortune. The feigned messenger then gave her so interesting an account of the pretended story, that, unable to contain her affliction, she fainted away. Tasso was sensibly touched at this convincing proof of his sister's affection, and repented that he had gone so far: he began to comfort her, and, removing her fears by little and little, at last discovered himself to her. Her joy at seeing a brother whom she tenderly loved, was inexpressible: after the first salutations were over, she was very desirous to know the occasion of his disguising himself in that manner. Tasso acquainted her with his reasons, and, at the same time, giving her to understand, that he would willingly remain with her unknown to the world, Cornelia, who desired nothing further than to acquiesce in his pleasure, sent for her children and some of her nearest relations, whom she thought might be entrusted with the secret. They agreed that Tasso should pass for a relation of theirs, who came from Bergamo to Naples upon his private business, and from thence had come to Sorrento to pay them a visit. After this precaution, Tasso took up his residence at his sister's house, where he lived for some time in tranquillity, entertaining himself with his two nephews Antonio and Alessandro Sersale, children of great hopes. The princess Leonora of Estè, however, who was acquainted with the place of his retreat, invited him to return to Ferrara, which he did in company with Gualingo, ambassador from the duke to the pope. Concerning the motive of Tasso's return to Ferrara, some authors think that, weary of living in obscurity, he had resolved to throw himself upon the duke's generosity. This opinion seems indeed drawn from Tasso's own words in a letter written by him to the duke of Urbino, in which he declares, "that he had endeavoured to make his peace with the duke, and had for that purpose written severally to him, the duchess of Ferrara, the duchess of Urbino, and the princess Leonora; yet never received any answer but from the last, who assured him it was not in her power to render him any service." We see here that Tasso acknowledges himself the receipt of a letter from the princess; and in regard to what he says to be the purport of it, it is highly reasonable to suppose, that he would be very cautious of divulging the real contents to the duke of Urbino, when his affairs with

that lady were so delicately circumstanced. This apparent care to conceal the nature of his correspondence with her, seems to corroborate the former suppositions of his uncommon attachment to her; and when all circumstances are considered, it seems more than probable that he returned to Ferrara at the particular injunction of Leonora.

The duke received Tasso with great seeming satisfaction, and gave him fresh marks of his esteem: but this was not all that Tasso expected; his great desire was to be master of his own works, and he was very earnest that his writings might be restored to him, which were in the duke's possession; but this was what he could by no means obtain: his enemies had gained such an ascendancy over the mind of Alphonso, that they made him believe, or pretend to believe, that the poet had lost all his fire, and that in his present situation he was incapable of producing any thing new, or of correcting his poems: he, therefore, exhorted him to think only of leading a quiet and easy life for the future: but Tasso was sensibly vexed at this proceeding, and believed the duke wanted him entirely to relinquish his studies, and pass the remainder of his days in idleness and obscurity. "He would endeavour," says he, in his letter to the duke of Urbino, "to make me a shameful deserter of Parnassus for the gardens of Epicurus, for scenes of pleasures unknown to Virgil, Catullus, Horace, and even Lucretius himself." Tasso, therefore, reiterated his entreaties to have his writings restored to him, but the duke continued inflexible, and, to complete our poet's vexation, all access to the princesses was denied him: fatigued at length with useless remonstrances, he once more quitted Ferrara, and fled (as he expresses it himself) like another Bias, leaving behind him even his books and manuscripts.

He then went to Mantua, where he found duke Guglielmo in a decrepid age, and little disposed to protect him against the duke of Ferrara: the prince Vincentio Gonzaga received him indeed with great caresses, but was too young to take him under his protection. From thence he went to Padua and Venice, but carrying with him in every part his fears of the duke of Ferrara, he at last had recourse to the duke of Urbino, who shewed him great kindness, but perhaps was very little inclined to embroil himself with his brother-in-law, on such an account: he advised Tasso rather to return to Ferrara, which counsel he took, resolving once more to try his fortune with the duke.

Alphonso, it may be, exasperated at Tasso's flight, and pretending to believe that application to study had entirely disordered his understanding, and that a strict regimen was necessary to restore him to his former state, caused him to be strictly confined in the hospital of St. Anne. Tasso tried every method to soften the duke and obtain his liberty; but the duke coldly answered those who applied to him, "that instead of concerning themselves with the complaints of a person in his condition, who was very little capable of judging for his own good, they ought rather to exhort him patiently to submit to such remedies as were judged proper for his circumstances." This confinement threw Tasso into the deepest despair; he abandoned himself to his misfortunes, and the methods that were made use of for the cure of his pretended madness had nearly thrown him into an absolute delirium. His imagination was so disturbed that he believed the cause of his distemper was not natural; he sometimes fancied himself haunted by a spirit, that continually disordered his books and papers; and these strange notions were perhaps strengthened by the tricks that were played him by his keeper. This second confinement of Tasso was much longer than the first; but after seven years confinement, his release was procured by Vincentio Gonzaga, prince of Mantua, who took him with him to Mantua. It is said that the young prince, who was naturally gay, being desirous to authorize his pleasures by the example of a philosopher, introduced one day into Tasso's company three sisters, to sing and play upon instruments: these ladies were all very handsome, but not of the most rigid virtue. After some short discourse, he told Tasso, that he should take two of them away, and would leave one behind, and bade him take his choice. Tasso answered "that it cost Paris very dear to give the preference to one of the goddesses, and, therefore, with his permission, he designed to retain the three." The prince took him at his word, and departed; when Tasso, after a little conversation, dismissed them all handsomely with presents.

At last, weary of living in a continual state of dependence, he resolved to retire to Naples, and endeavour to recover his mother's jointure, which had been seized upon by her relations when he went into exile with his father Bernardo. This appeared the only means to place him in the condition of life he so much desired. He applied to his friends, and having procured favourable

letters to the viceroy, he took leave of the duke of Mantua and repaired to Bergamo, where he stayed some time, and thence went to Naples. While here, dividing his time between his studies and the prosecution of his law-suit, the young count of Palena, by whom he was highly esteemed, persuaded him to take up his residence with him for some time; but in this affair he had not consulted the prince of Conca, his father, who, though he had a value for Tasso, yet could not approve of his son's receiving into his house the only person that remained of a family once devoted to the prince of Salerno. A contention being likely to ensue, on this account, between the father and son, Tasso, with his usual goodness of disposition, to remove all occasion of dispute, withdrew from Naples, and retired to Bisaccio with his friend Manso, in whose company he lived some time with great tranquillity.

In this place Manso had an opportunity to examine the singular effects of Tasso's melancholy; and often disputed with him concerning a familiar spirit, which he pretended to converse with. Manso endeavoured, in vain, to persuade his friend that the whole was the illusion of a disturbed imagination; but the latter was strenuous in maintaining the reality of what he asserted; and, to convince Manso, desired him to be present at one of those mysterious conversations. Manso had the complaisance to meet him the next day, and while they were engaged in discourse, on a sudden he observed that Tasso kept his eyes fixed upon a window, and remained in a manner immovable: he called him by his name, several times, but received no answer: at last Tasso cried out, "There is the friendly spirit who is come to converse with me: look, and you will be convinced of the truth of all that I have said." Manso heard him with surprize: he looked, but saw nothing except the sun-beams darting through the window: he cast his eyes all over the room, but could perceive nothing, and was just going to ask where the pretended spirit was, when he heard Tasso speak with great earnestness, sometimes putting questions to the spirit, and sometimes giving answers, delivering the whole in such a pleasing manner, and with such elevated expressions, that he listened with admiration, and had not the least inclination to interrupt him. At last, this uncommon conversation ended with the departure of the spirit, as appeared by Tasso's words; who turning toward Manso, asked him if his doubts were removed. Manso

was more amazed than ever; he scarce knew what to think of his friend's situation, and waved any further conversation on the subject.

At the approach of winter they returned to Naples, when the prince of Palena again pressed Tasso to reside with him; but Tasso, who judged it highly unadvisable to comply with his request, resolved to retire to Rome, and wait there the issue of his law-suit. He lived in that city about a year in high esteem with pope Sixtus V; when, being invited to Florence by Ferdinando, grand duke of Tuscany, who had been cardinal at Rome when Tasso first resided there, and who now employed the pope's interest to procure a visit from him, he could not withstand such solicitations, but went to Florence, where he met with a most gracious reception. Yet not all the caresses he received at the duke's court, nor all the promises of that prince, could overcome his love for his native country, or lessen the ardent desire he had to lead a retired and independent life. He therefore took his leave of the grand duke, who would have loaded him with presents; but Tasso, as usual, could be prevailed upon to accept of no more than was necessary for his present occasions. He returned to Naples by the way of Rome, and the old prince of Conca dying about this time, the young count of Palena prevailed upon Tasso, by the mediation of Manso, to accept of an apartment in his palace. Here he applied himself to a correction of his Jerusalem, or rather to compose a new work entitled "Jerusalem Conquered," which he had begun during his first residence at Naples. The prince of Conca, being jealous lest any one should deprive him of the poet and poem, caused him to be so narrowly watched that Tasso observed it, and being displeased at such a proceeding, left the prince's palace, and retired to his friend Manso's, where he lived master of himself and his actions; yet he still continued upon good terms with the prince of Conca.

In a short time after he published his "Jerusalem Conquered," which is a sufficient proof of the injustice of the criticisms that have been passed upon his "Jerusalem Delivered;" since the "Jerusalem Conquered," in which he endeavoured to conform himself to the taste of his critics, was not received with the same approbation as the former poem, where he had entirely given himself up to the enthusiasm of his genius. He had likewise designed a third

correction of the same poem, which, as we are informed, was to have been partly compounded of the Jerusalem Delivered and Conquered; but this work was never completed. In all probability, this last performance would not have equalled the first: and indeed our poet seems to owe his fame to the "Jerusalem Delivered," the second poem upon that subject being little known.

Manso's garden commanded a full prospect of the sea. Tasso and his friend being one day in a summer-house with Scipio Belprato, Manso's brother-in-law, observing the waves agitated with a furious storm, Belprato said, "that he was astonished at the rashness and folly of men who would expose themselves to the rage of so merciless an element, where such numbers had suffered shipwreck." "And yet," said Tasso, "we every night go without fear to bed, where so many die every hour. Believe me, death will find us in all parts, and those places that appear the least exposed are not always the most secure from his attacks." While Tasso lived with his friend Manso, cardinal Hippolito Aldobrandini succeeded to the papacy by the name of Clement VIII. His two nephews, Cynthio and Pietro Aldobrandini, were created cardinals: the first, afterwards called the cardinal of St. George, was the eldest, a great patron of science, and a favourer of learned men: he had known Tasso when he resided last at Rome, and had the greatest esteem for him; and now so earnestly invited him to Rome, that he could not refuse, but once more abandoned his peaceful retreat at Naples. As in consequence of the confines of the ecclesiastical state being infested with banditti, travellers, for security, used to go together in large companies, Tasso joined himself to one of these; but when they came within sight of Mola, a little town near Gaieta, they received intelligence that Sciarra, a famous captain of robbers, was near at hand with a great body of men. Tasso was of opinion, that they should continue their journey, and endeavour to defend themselves, if attacked: however, this advice was overruled, and they threw themselves for safety into Mola, in which place they remained for some time in a manner blocked up by Sciarra. But this outlaw, hearing that Tasso was one of the company, sent a message to assure him that he might pass in safety, and offered himself to conduct him wherever he pleased. Tasso returned him thanks, but declined accepting the offer, not choosing,

perhaps, to rely on the word of a person of such character. Sciarra upon this sent a second message, by which he informed Tasso, that, upon his account, he would withdraw his men, and leave the ways open. He accordingly did so, and Tasso, continuing his journey, arrived without any accident at Rome, where he was most graciously welcomed by the two cardinals and the pope himself. Tasso applied himself in a particular manner to cardinal Cynthio, who had been the means of his coming to Rome; yet he neglected not to make his court to cardinal Aldobrandini, and he very frequently conversed with both of them. One day the two cardinals held an assembly of several prelates, to consult, among other things, of some method to put a stop to the license of the pasquinades. One proposed that Pasquin's statue should be broken to pieces and cast into the river. But Tasso's opinion being asked, he said, "it would be much more prudent to let it remain where it was; for otherwise from the fragments of the statue would be bred an infinite number of frogs on the banks of the Tyber, that would never cease to croak day and night." The pope, to whom cardinal Aldobrandini related what had passed, interrogated Tasso upon the subject. "It is true, holy father," said he, "such was my opinion; and I shall add moreover, that if your holiness would silence Pasquin, the only way is to put such people into employments as may give no occasion to any libels or disaffected discourse."

At last, being again disgusted with the life of a courtier, he obtained permission to retire to Naples to prosecute his law-suit. At his arrival there, he took up his lodging in the convent of St. Severin, with the fathers of St. Benedict. Thus was Tasso once more in a state of tranquillity and retirement, so highly agreeable to his disposition; when cardinal Cynthio again found means to recall him, by prevailing on the pope to give him the honour of being solemnly crowned with laurel in the capitol. Though Tasso himself was not in the least desirous of such pomp, yet he yielded to the persuasion of others, particularly of his dear friend Manso, to whom he protested that he went merely at his earnest desire, not with any expectation of the promised triumph, which he had a secret presage would never be. He was greatly affected at parting from Manso, and took his leave of him as of one he should never see again. In his way he passed by Mount Cassino, to pay his devotion to the relics of St. Benedict, for whom he had a particular

veneration. He spent the festival of Christmas in that monastery, and thence repaired to Rome, where he arrived in the beginning of 1595. He was met at the entrance of that city by many prelates and persons of distinction, and was afterward introduced, by the two cardinals, Cynthio and Pietro, to the presence of the pope, who was pleased to tell him, "that his merit would add as much honour to the laurel he was going to receive, as that crown had formerly given to those on whom it had hitherto been bestowed."

Nothing was now thought of but the approaching solemnity: orders were given to decorate not only the pope's palace and the capitol, but all the principal streets through which the procession was to pass. Yet Tasso appeared little moved with these preparations, which he said would be in vain: and being shewn a sonnet composed upon the occasion by his relation, Hercole Tasso, he answered by the following verse of Seneca:

Magnifica verba mors propé admota excutit.

His presages were but too true, for, while they waited for fair weather to celebrate the solemnity, cardinal Cynthio fell ill, and continued for some time indisposed: and, as soon as the cardinal began to recover, Tasso himself was seized with his last sickness.

Though he had only completed his fifty-first year, his studies and misfortunes had brought on a premature old age. Being persuaded that his end was approaching, he resolved to spend the few days he had yet to live in the monastery of St. Onuphrius. He was carried thither in cardinal Cynthio's coach, and received with the utmost tenderness by the prior and brethren of that order. His distemper was now so far increased, and his strength so exhausted, that all kind of medicine proved ineffectual. On the 10th of April he was taken with a violent fever, occasioned perhaps by having eat some milk, a kind of aliment he was particularly fond of. His life now seemed in imminent danger: the most famous physicians in Rome tried all their art, but in vain, to relieve him: he grew worse and worse every day. Rinaldini, the pope's physician, and Tasso's intimate friend, having informed him that his last hour was near at hand, Tasso embraced him tenderly, and with a composed countenance returned him thanks for his tidings; then looking up to Heaven, he "acknowledged the goodness of God, who was at last pleased

to bring him safe into port after so long a storm." From that time his mind seemed entirely disentangled from earthly affairs: he received the sacrament in the chapel of the monastery, being conducted thither by the brethren. When he was brought back to his chamber, he was asked where he wished to be interred; he answered, in the church of St. Onuphrius: and being desired to leave some memorial of his will in writing, and to dictate himself the epitaph that should be engraven on his tomb, he smiled and said, "that in regard to the first, he had little worldly goods to leave, and as to the second, a plain stone would suffice to cover him." He left cardinal Cynthio his heir, and desired that his own picture might be given to Giovanni Baptista Manso, which had been drawn by his direction. At length having attained the fourteenth day of his illness, he received the extreme unction. Cardinal Cynthio hearing that he was at the last extremity, came to visit him, and brought him the pope's benediction, a grace never conferred in this manner but on cardinals and persons of the first distinction. Tasso acknowledged this honour with great devotion and humility, and said, "that this was the crown he came to receive at Rome." The cardinal having asked him "if he had any thing further to desire," he replied, "the only favour he had now to beg of him, was, that he would collect together the copies of all his works (particularly his "Jerusalem Delivered," which he esteemed most imperfect) and commit them to the flames: this task, he confessed, might be found something difficult, as those pieces were dispersed abroad in so many different places, but yet he trusted it would not be found altogether impracticable." He was so earnest in his request, that the cardinal, unwilling to discompose him by a refusal, gave him such a doubtful answer as led him to believe that his desire would be complied with. Tasso then requesting to be left alone, the cardinal took his farewel of him with tears in his eyes, leaving with him his confessor and some of the brethren of the monastery. In this condition he continued all night, and till the middle of the next day, the 25th of April, being the festival of St. Mark; when, finding himself fainting, he embraced his crucifix, uttering these words: *In manus tuas, Domine*—but expired before he could finish the sentence.

Tasso was tall and well-shaped, his complexion fair, but rather pale through sickness and study; the hair of his head was of a chesnut colour, but that of his beard some-

what lighter, thick and bushy; his forehead square and high, his head large, and the fore part of it, towards the end of his life, altogether bald; his eye-brows were dark; his eyes full, piercing, and of a clear blue; his nose large, his lips thin, his teeth well set and white; his neck well proportioned; his breast full; his shoulders broad, and all his limbs more sinewy than fleshy. His voice was strong, clear, and solemn; he spoke with deliberation, and generally reiterated his last words: he seldom laughed, and never to excess. He was very expert in the exercises of the body. In his oratory, he used little action, and rather pleased by the beauty and force of his expressions, than by the graces of gesture and utterance, that compose so great a part of elocution. Such was the exterior of Tasso: as to his mental qualities, he appears to have been a great genius, and a soul elevated above the common rank of mankind. It is said of him, that there never was a scholar more humble, a wit more devout, or a man more amiable in society. Never satisfied with his works, even when they rendered his name famous throughout the world; always satisfied with his condition, even when he wanted every thing; entirely relying on Providence and his friends; without malevolence towards his greatest enemies; only wishing for riches that he might be serviceable to others, and making a scruple to receive or keep auy thing himself that was not absolutely necessary. So blameless and regular a life was ended by a peaceable death, which carried him off in 1595, in the fifty-second year of his age.

He was buried the same evening, without pomp, according to his desire, in the church of St. Onuphrius, and his body was covered with a plain stone. Cardinal Cynthio had purposed to erect a magnificent monument to his memory; but the design was so long prevented by sickness and other accidents, that, ten years after, Manso coming to Rome, went to visit his friend's remains, and would have taken on himself the care of building a tomb to him; but this cardinal Cynthio would by no means permit, having determined himself to pay that duty to Tasso. However, Manso prevailed so far as to have the following words engraven on the stone:

HIC IACET TORQVATVS TASSVS.

Cardinal Cynthio dying without putting his design in execution, cardinal Bonifacio Bevilacqua, of an illustrious

family of Ferrara, caused a stately sepulchre to be erected, in the church of St. Onuphrius, over the remains of a man whose works had made all other monuments superfluous.

As to his works, we have mentioned his principal: his "Rinaldo," "Aminta," and "Gierusalemme liberata," an epic poem in twenty-four books. This poem had been published in an imperfect state, through the importunity and authority of some of his noble patrons, but the first complete edition of it appeared at Ferrara in 1581, 4to. The critics falling upon this work, he proposed to give a new and corrected edition of it, or, more properly speaking, to write it over again, which he did, and published at Rome, under the title of "Gierusalemme conquistata," in 1593, 4to. But the poem, thus accommodated to the taste and humour of his critics, was not received by the world at large with the same applause as the first edition had been, which is the only one now read. Many writers, especially among the Italians, have compared Tasso to Virgil; and their partiality has, perhaps, made Boileau criticize him more severely than he would otherwise have done: he calls Tasso's verses tinsel, when compared with the gold of Virgil; and censures the simple judgment of those, who prefer "le clinquant du Tasse à tout l'or de Virgile." In the mean time some virtuosi of Italy have made it a question for a long while, whether Ariosto does not deserve the precedency of Tasso: a comparison which more judicious critics think never ought to have been instituted; and Tiraboschi says we may as well compare Virgil's Æneid with Ovid's Metamorphoses. Tasso's "Jerusalem" is regularly epic in its whole construction, and ranks deservedly among the few of that species of composition, ancient or modern, which all ages will probably admire. A little too much of the marvellous, one or perhaps two of the episodes, and part of his machinery, are the only subjects to which the most rigid criticism has ventured to object. Where some of his defects, some of his conceits, are visible, they have been referred to his age, but these are not frequent, and it seems generally acknowledged that while he is inferior to Homer, in simplicity and fire, to Virgil, in tenderness, and to Milton, in daring sublimity of genius, he yields to no other in any poetical talents.

The works of Tasso have been often printed separately, at various times and places. The abbé Serassi has enumerated 132 editions of the "Jerusalem Delivered," of

which he thinks the best was that printed at Mantua by Francisco Osanna, in 1584, 4to. The "Jerusalem Conquered" had but thirteen editions, of which the last is in 1642. "Rinaldo" had fifteen, and "Aminta" fifty-eight, without reckoning those which appeared out of Italy. Of the translations of the first poem, Serassi mentions eleven in the different dialects of the Italian, and twenty-three in the other languages in Europe, but he has omitted some, particularly the French translation in Alexandrian verses, by M. Montenlas. Tasso's whole works, together with his life, and several pieces for and against his "Gierusalemme Liberata," were published at Florence, 1724, in six volumes, folio. The life was written by his friend Battista Manso, and printed at Rome in 1634; of which that by the abbé de Charnes, printed at Paris in 1690, 12mo, is only an abridgment. But the best edition of the whole works, in Mr. Black's opinion, is that of Venice,* 12 vols. 4to, although it does not bear so high a price. His "Aminta," and "Gierusalemme liberata," have been translated into English; the former being published at London in 1628; the latter in 1713; and again, with the true spirit of the original, by Mr. Hoole, in 1762. Within these few years English literature has been enriched by a very valuable and elaborate "Life of Torquato Tasso; with an historical and critical account of his writings, by John Black," 1810, 2 vols. 4to. In this the reader will receive ample satisfaction as to the disputed parts of Tasso's eventful history, and many illustrations of the times in which he lived, and of the lives of his contemporaries, the relative state of literary history, and, indeed, will find an assemblage of every kind of evidence that can now be expected to throw light on the genius of this truly great poet.[1]

TASSONI (ALESSANDRO), an Italian poet of great fame, was born at Modena, in 1565. He was early left an orphan, and exposed to many difficulties, yet he cultivated the knowledge of the learned languages with great assiduity, and, in 1597, entered into the service of cardinal Ascanio Colonna, as his secretary. With him he went into Spain; and, after the death of that patron, contrived to be introduced into the court of Charles Emanuel duke of Savoy. Not agreeing with the prince cardinal, son of the duke, he retired, after a time, and sought an asylum

[1] Life by Hoole, prefixed to his Translation.—Life, as above, by Mr. Black.

with cardinal Ludovisio, who gave him a pension of 400 Roman crowns, and apartments in his palace. After the death of this cardinal, he had recourse at length to his natural sovereign Francis I. d'Este, duke of Modena, from whom he received an honorary salary. He died in 1635, and was buried in St. Peter's. He was a member of the academy of the Umoristi. His character was lively and agreeable, notwithstanding his turn for satire.

His works are, 1. his "Secchia rapita," or rape of the bucket, which the Italians in general consider as the first model of a mock-heroic poem that was given in their language. It seems, say the critics of that nation, that the graces clothed this poem with all their ornaments. A delicate burlesque, with the art of joining great things to small; an unaffected lightness, and consummate elegance, concurred in it to form a complete Italian model of an heroi-comic poem, which will in time be admired by strangers. The edition most valued is that of Ronciglione in 1624. It was translated into French by Peter Perrault, 1678, in two vols. 12mo; and again by M. de Cedars, in 1759, in three volumes. 2. "Considerazione sopra il Petrarca." He thought Petrarch, great as he was, too much imitated, and tried in this publication to lessen the rage for that kind of imitation. In that he succeeded. 3. He published also "Pensieri diversi," which he made a very amusing book. His attack upon the imitators of Petrarch occasioned a contest between him and Gius. Aromatari; and that produced finally, 4. "La Tenda rossa, risposta di Girolamo Nomisenti (Alessandro Tassoni) ai dialoghi de Falcidio Melampodio," (Giuseppe de gli Aromatori,) Francfort, 1613, 8vo. His will is also cited as a piece of humour, and there are some productions by him still remaining in manuscript; among the rest, one entitled "Esequie della monarchia di Spagna." Many interesting particulars respecting Tassoni, accompanied with contemporary literary history, and much sound criticism, has just been given in "Memoirs of Alessandro Tassoni, &c. By the late Joseph Cooper Walker, esq. M. R. I. A." 1815, 8vo, edited by his brother, Sam. Walker, esq. No other reference can hereafter be wanting.[1]

TATE (FRANCIS), an English lawyer and antiquary, the son of Bartholomew Tate, of Delapre, in Northamptonshire,

[1] Memoirs by Walker.

was born in that county in 1560, and entered of Magdalen college, Oxford, in 1577. After some application to study he left the university without taking a degree, went to the Middle Temple, and after his admission to the bar, acquired great reputation as a counsellor, not only learned in the law, but as a good antiquary, and Saxon scholar. He had a seat in parliament about the end of queen Elizabeth's reign, and in the 5th James I. was Lent-reader of the Middle Temple, and about that time became one of the justices itinerant for Wales. He died Nov. 16, 1616, leaving various manuscripts on legal antiquities, the fate of which seems unknown, but the following have been printed in Gutch's "Collectanea Curiosa:" 1. "The antiquity, use, and privileges of Cities, Boroughs, and Towns." 2. "The antiquity, use, and ceremonies of lawful Combats in England." And in Hearne's "Curious Discourses" are, 3. "Of Knights made by Abbots. 4. "Questions about the ancient Britons." 5. "Of the antiquity of Arms in England." 6. "Of the antiquity, variety and ceremonies of Funerals in England:" and 7. "The antiquity, authority, and succession of the High Steward of England."[1]

TATE * (NAHUM), a well known Psalmodist, was born in Dublin in 1652. His father, Dr. Faithful Tate, was also son to a Dr. Tate, a clergyman, and was born in the county of Cavan, and educated in the college of Dublin, where he took the degree of D. D. In 1641, being then minister of Ballyhays, in that county, he was a great sufferer by the rebels, against whom he had given some information, and in his way to Dublin was robbed by a gang, while about the same time his house at Ballyhays was plundered, and all his stock, goods, and books, burnt or otherwise destroyed. His wife and children were also so cruelly treated, that three of the latter died of the severities inflicted upon them. After this he lived for some time in the college of Dublin, in the provost's lodgings. He became then preacher of East Greenwich, in Kent, and lastly minister of St. Werburgh's church, in Dublin. He was esteemed a man of great piety; but, as Harris says, was thought to be

* He was matriculated by the name of Nahum TEAT, which Mr. Malone seems to think was his real name; but "being called by the less polished of his countrymen, *Tate*, according to the ordinary Irish pronunciation, he probably, when he came to England, adopted the new spelling of his name." On this we have only to remark, that the name is spelt both ways in the title-pages of his father's works.

[1] Ath. Ox. vol. I. new edit.—Archæologia, vol. I.

puritanically inclined, as perhaps may be surmised from his own and his son's Christian names, names taken from the Scriptures being very common with a certain class of the puritans. He was living in 1672, but the time of his death we have not been able to fix. Besides two occasional sermons, he published, 1. "The doctrine of the three sacred persons of the Trinity," Lond. 1669, 8vo; and, 2. "Meditations," Dublin, 1672, 8vo.

His son, NAHUM, at the age of sixteen, was admitted of Dublin college, but does not appear to have followed any profession. It is observed by Warburton, in the notes to the Dunciad, that he was a cold writer, of no invention, but translated tolerably when befriended by Dryden, with whom he sometimes wrote in conjunction. He succeeded Shadwell as poet-laureat, and continued in that office till his death, which happened Aug. 12, 1715, in the Mint, where he then resided as a place of refuge from the debts which he had contracted, and was buried in St. George's church. The earl of Dorset was his patron; but the chief use he made of him was to screen himself from the persecutions of his creditors. Gildon speaks of him as a man of great honesty and modesty; but he seems to have been ill qualified to advance himself in the world. A person who died in 1763, at the age of ninety, remembered him well, and said he was remarkable for a down-cast look, and had seldom much to say for himself. Oldys also describes him as a free, good-natured, but intemperate companion. With these qualities it will not appear surprising that he was poor and despised. He was the author of nine dramatic performances, and a great number of poems; but is at present better known for his version of the Psalms, in which he joined with Dr. Brady, than any other of his works. His miscellaneous poems are enumerated in Cibber's "Lives," and by Jacob, who says Tate's poem on the Death of queen Anne, which was one of the last, is "one of the best poems he ever wrote." His share in the "Second Part of Absalom and Achitophel" is far from inconsiderable; and may be seen in the English Poets. He published also "Memorials for the Learned, collected out of eminent authors in history," &c. 1686, 8vo; and his "Proposal for regulating of the Stage and Stage Plays," Feb. 6, 1698, is among bishop Gibson's MSS. in the Lambeth library.[1]

[1] Cibber's Lives.—Nichols's Poems.—Jacob's Lives.—Harris's edition of Ware. —Malone's Dryden, vol. I. p. 141.

TATIAN, a writer of the primitive church, was a Syrian by birth, and flourished about the year 170. He was a sophist by profession, very profound in all branches of literature, and acquired great reputation by teaching rhetoric. Being converted to Christianity, he became the scholar of Justin Martyr, whom he attended to Rome, and partook with him of the hatred of the philosopher Crescens: for he tells us himself, that Crescens laid wait for his life, as well as for Justin's. While Justin lived he continued steady in the orthodox belief, but after his death became the author of a new set of fanciful opinions, which, after propagating them for some time at Rome, he carried into the east, and opened a school in Mesopotamia, and other places. Nothing is certainly known concerning his death.

His apology for Christianity, entitled "Oratio ad Græcos," "An address to the Greeks," the only genuine work of Tatian which remains, every where breathes the spirit of the Oriental philosophy. He teaches that God, after having from eternity remained at rest in the plenitude of his own light, that he might manifest himself, sent forth from his simple nature, by an act of his will, the Logos, through whom he gave existence to the universe, the essence of which had eternally subsisted in himself. "The Logos," he says, "through the will of God, sprang from his simple nature." This first emanation, which, after the Alexandrian Platonists, he calls the Logos, and which, like the Adam Kadmon of the Cabbalists, is the first medium through which all things flow from God, he represents as proceeding, without being separated from the divine nature. Matter is conceived by Tatian to have been the production of the Logos, sent forth from his bosom. And the mind of man is, according to him, reason produced from a rational power, or an essential emanation from the divine Logos. He distinguishes between the rational mind and the animal soul, as the Alexandrian philosophers between νȣ̃ς and ψύχη, and the Cabbalists between Zelem and Nephesh. The world he supposed to be animated by a subordinate spirit, of which all the parts of visible nature partake: and he taught that dæmons, clothed in material vehicles, inhabit the aerial regions; and that above the stars, æons, or higher emanations from the divine nature, dwell in eternal light. In fine, the sentiments and language of Tatian upon these subjects perfectly agree with those of the Ægyptian and the Cabbalistic philosophy,

whence it may be presumed that he derived them, in a great measure, from these sources. After Plato, this Christian father maintained the imperfection of matter as the cause of evil, and the consequent merit of rising above all corporeal appetites and passions; and it was, probably, owing to this notion, that, with other fathers, he held the superior merit of the state of celibacy above that of marriage; and that he adopted, as Jerom relates, the Gnostic opinion, that Christ had no real body. The tenor of Tatian's Apology concurs with what is known of his history, to prove, that he was a Platonic Christian. His "Oratio" was first printed at Zurich in 1546, together with the Latin version of Conradus Gesner. It was afterwards subjoined to Justin Martyr's works, printed at Paris in 1615 and 1636, folio; but the best edition of it is that of Oxford, 1700, in 12mo.[1]

TATISICHEF (VASSILI), a modern historian, in 1720 began to collect materials for a complete history of Russia; and continued his researches without intermission for the space of thirty years. This indefatigable compiler finished his account to the reign of Feodor Ivanovitch; and was bringing it down to this century, when death put a period to his labours. Part of this great work was consumed in a fire; and the remainder was published after the author's death by Mr. Muller. It consists of three large volumes in quarto. The first contains several curious dissertations relative to the antiquity of the Sclavonian nation; while the second and third comprise the history of the Russian empire, from its earliest origin to 1237.

It can hardly be called a regular history, but is rather a connected series of chronicles, whose antiquated Sclavonian dialects are only changed into the Russian idiom; and the author is justly censured for not regularly citing the various annalists as he abridges or new models them, and for not assigning the reasons which induced him to prefer the writers whose relations he has adopted, to those which he has rejected.[2]

TATIUS (ACHILLES), an ancient Greek writer of Alexandria, is supposed to have lived in the third century, but this is uncertain. According to Suidas, who calls him Statius, he embraced Christianity in the latter part of his life, and became a bishop. He wrote a book "Upon the

[1] Cave, vol. I.—Fabric. Bibl. Græc.—Brucker.

[2] Coxe's Travels in Russia.

Sphere," which seems to have been nothing more than a commentary upon Aratus. Part of it is extant, and has been translated into Latin by father Petavius, under the title of "Isagoge in phænomena Arati." He wrote also a romance, probably from its licentiousness when he was a heathen, entitled, "Of the Loves of Clitophon and Leucippe," in eight books, which were first published in Latin only, at Basil, 1554. This Latin version, made by Annibal Cruceius of Milan, was republished by Commelinus, with the Greek, at Heidelberg, 1608, 8vo, with Longus and Parthenius, writers of the same class: after which, a more correct edition of the Greek was given by Salmasius at Leyden, 1640, in 12mo, with Cruceius's version. The best edition is that of Boden, Gr. and Lat. Leipsic, 1776, 8vo.[1]

TAUBMAN (FREDERIC), an eminent German critic, was born at Wonscisch in Franconia, about 1565. His father, who was a tradesman of the lower order, died while Taubman was a child, and his mother married a taylor, who, however, had sense enough to discern the boy's capacity, and resolved to bring him up to letters. For that purpose he sent him to Culmbach, a town of Franconia, to school, where he remained until he was sixteen years of age, and made an uncommon progress in literature. The circumstances of his parents, however, were so very indifferent, that they were unable to furnish him with much, and it is said that he was frequently constrained to beg his bread from door to door. While he was at this school his mother died, and his father-in-law married another wife, who proved very kind to one now become an orphan in every way.

In 1582, George-Frederic, marquis of Brandenburg, having founded a college at Heilbrun, a town of Suabia, collected the promising youth out of all his states, and Taubman among the rest, whose great capacity recommended him to public notice; and who, besides his skill in the Latin and Greek authors, had acquired much fame by his poetry. After staying ten years at Heilbrun, he went in 1592 to Wittemberg, where he soon distinguished himself; and Frederic William, the prince of Saxony, conceived so high an esteem for him, as often to admit him into his company. The professorship of poetry and the

[1] Vossius de Scient. Math.—Fabric. Bibl. Græc.—Montuclæ Hist. Math.

belles lettres becoming vacant in 1595, the university asked it of the court for Taubman, who accordingly took possession of it in October that year, and held it, with great honour to himself, and advantage to the public, as long as he lived. He died of a fever in 1613, leaving five children and a wife, whom he had married in 1596. He was one of those few happy men who had qualities to make himself beloved as well as admired. His very great learning procured him the admiration of mankind; and the liveliness of his disposition, and many private virtues, secured to him their esteem and affection.

His works are, 1. "Commentarius in Plautum, Francof. 1605;" and in 1612, not only enlarged, but more correct. A third edition, with additions, by Janus Gruterus, was published after his death in 1622. In these editions, which are all in quarto, Taubman has greatly contributed towards the restoration of the true text of Plautus. Joseph Scaliger complimented Taubman upon his Commentary on Plautus; and tells him, that it has all the marks of penetration, judgment, and industry. The learned have since ever considered it in this light; and many consider the second and third editions, notwithstanding the labours of any later critic, as the best we still have of Plautus. After his death was published, by his son, his 2. "Commentarius in Virgilium;" which Tanaquil Faber scruples not, in one of his letters, to call the best commentary we have upon Virgil; but this is not the general opinion. 3. "De linguâ Latinâ dissertatio," published by himself at Wittemburg in 1602. He also published other small pieces, and some Latin poetry. Taubmanniana came out at Leipsic in 1703: Taubman had a great turn for raillery, but whether any of his genuine witticisms can be found in this collection may reasonably admit of a doubt.[1]

TAULERUS (JOHN), a writer famous among the mystical devotees, flourished in the fourteenth century. We have no certain account of the year or place of his birth. He was born in Germany, and became a monk of the Dominican order, and acquired great skill in philosophy and school-divinity; but he applied himself principally to mystical divinity; and as it was believed that he was favoured with revelations from heaven, he was styled *the illuminated divine*. He had great talents for preaching, and there was

[1] Melchior Adam.—Niceron, vol. XIX.—Dibdin's Classics.

no preacher in that age more followed than he. He reproved with great zeal and great freedom the faults of every body; and this made him odious to some monks, whose persecutions of him he bore patiently. He submitted with the same resolution to other trials, and it was thought that he was thus visited by God, that he might not grow proud of the extraordinary gifts which he had received from heaven. The two principal cities in which he preached, were Cologne and Strasburg. He died in the latter after a long sickness, May 17, 1361, and was honourably interred there in the academical college, near the winter-auditory. He wrote several books; concerning which different judgments have been formed; some catholics have censured them, and some protestants have commended them. Among the latter, we may mention our Dr. Henry More, who exceedingly admired Taulerus's work entitled "Theologia Germanica," which Luther also praises. This was first translated from the German into Latin by Surius, and then by Sebastian Castalio, and went through a great many editions from 1518 to 1700, when it was printed in French at Amsterdam.[1]

TAURUS (CALVISIUS), of Beryta, who flourished under the reign of Antoninus Pius, is mentioned as a Platonist of some note. Among his pupils was Aulus Gellius, who has preserved several specimens of his preceptor's method of philosophising. He examined all sects, but preferred the Platonic: in which he had at least the merit of avoiding the infection of that spirit of confusion, which at this period seized almost the whole body of the philosophers, especially those of the Platonic school. In a work which he wrote concerning the differences in opinion among the Platonists, Aristotelians, and Stoics, he strenuously opposed the attempts of the Alexandrian philosophers, and others, to combine the tenets of these sects into one system. He wrote several pieces, chiefly to illustrate the Platonic philosophy. He lived at Athens, and taught, not in the schools, but at his table. A. Gellius, who was frequently one of his guests, gives the following account, in his "Noctes Atticæ," of the manner in which they were conducted: "Taurus, the philosopher, commonly invited a select number of his friends to a frugal supper, consisting of lentils, and a gourd, cut into small pieces upon an earthen dish;

[1] Gen. Dict.—Biog. Brit. art. More.—Freheri Theatrum.

and during the repast, philosophical conversation, upon various topics, was introduced. His constant disciples, whom he called his family, were expected to contribute their share towards the small expence which attended these simple repasts, in which interesting conversation supplied the place of luxurious provision. Every one came furnished with some new subject of inquiry, which he was allowed in his turn to propose, and which, during a limited time, was debated. The subjects of discussion, in these conversations, were not of the more serious and important kind, but such elegant questions as might afford an agreeable exercise of the faculties in the moments of convivial enjoyment; and these Taurus afterwards frequently illustrated more at large with sound erudition."[1]

TAVERNER (RICHARD), a pious layman of the reigns of Henry VIII. Edward, Mary, and Elizabeth, descended from an ancient family in Norfolk, and was the eldest son of John Taverner of Brisley, where he was born in 1505. He is said to have studied logic for some time in Corpus Christi college, Cambridge, and, if so, must have been contemporary with archbishop Parker. He afterwards removed to Oxford, and was one of the learned scholars invited by cardinal Wolsey to his new college there. Wood informs us that he took the degree of A.B. on May 21, 1527, and that of A.M. in 1530, having been made one of the junior canons the year before. Having thus acquired a competent knowledge in the sciences and learned languages, he studied law in the Inner Temple. In 1534 he was introduced to court, and being taken into the service of sir Thomas Cromwell, principal secretary of state, he was recommended by him to the king for one of the clerks of the signet in 1537, which place he held until the reign of queen Mary, notwithstanding his commitment to the Tower about four years after for "slandering the ladie Anne of Cleve," or rather on account of his being deemed one of the *gospellers*, as they were termed, of his college. He certainly was a friend to the reformation, and in order to promote it undertook a new translation or edition of the English bible, "recognized with great diligence after most faithful examples," Lond. 1539, fol. It was dedicated to the king, and allowed to be read in churches. But in 1545, his patron, lord Cromwell, being then dead, the popish

[1] Auli Gellii Noct. Atticæ.—Brucker.

bishops caused the printers to be imprisoned and punished; and the editor himself also was committed to the Tower. Here however he acquitted himself so well, that he was not only soon after released, but restored again to the king's favour, and chosen a member of parliament in 1545. Bale calls Taverner's edition of the Bible, "Sacrorum Bibliorum recognitio, seu potius versio nova;" but it is neither a bare revisal of the preceding editions, nor a new version, but between both. It is a correction of what is called Matthewe's Bible; many of whose marginal notes are adopted, and many omitted, and others inserted by the editor. Archbishop Newcome thinks it probable that Taverner's patron, Cromwell, encouraged him to undertake this work, on account of his skill in the Greek tongue; but it is more probable that he was principally induced to it by the printers, as we learn from a passage in the dedication, in which, after telling the king that a correct or faultless translation of the Bible must be the production of many learned men, and of much time and leisure, he adds; "but forasmuch as the printers were very desirous to have the Bible come forth as faultless and emendately as the shortness of the time for the recognising of the same would require, they desired him, for default of a better learned, diligently to overlook and peruse the whole copy, and, in case he should find any notable default that needed correction, to amend the same, &c."

On the accession of king Edward, Taverner, although a layman, had a special licence in 1552 to preach throughout the king's dominions. Good preaching was at that time so very scarce, that not only the king's chaplains were obliged to make circuits round the country to instruct the people, and to fortify them against popery, but even laymen, who were scholars, were employed for that purpose. From this however he was obliged to desist when queen Mary came to the throne, and therefore retired to Norbiton hall, near Kingston in Surry, where he lived quietly during the whole of her reign. As soon as Elizabeth became queen, to whom he presented a congratulatory epistle in Latin upon that happy occasion, he resumed his preaching in Oxford and elsewhere. Her majesty had a high respect for him, and besides offering him knighthood (which Tanner thinks he accepted), put him into the commission of the peace for the county of Oxford. Here numerous concerns were intrusted to him, and in 1569, he was made high

sheriff of the county. His zeal was still warm against popery, probably owing to the frightful effects of popish bigotry which he had witnessed in Mary's reign, and notwithstanding his new office, he continued his preaching. Even while high sheriff, he appeared in St. Mary's pulpit, with his gold chain about his neck, and his sword by his side, and is said to have begun one of his sermons in the following words: "Arriving at the mount of St. Mary's, in the stony stage * where I now stand, I have brought you some fine biskets, baked in the oven of charity, and carefully conserved for the chickens of the church, the sparrows of the spirit, and the sweet swallows of salvation." This style was much admired in his days even by the generality of the scholars, and indeed such alliteration was long afterwards a favourite both with speakers and hearers. He also endeavoured to promote the reformation by his writings and translations; of which, besides his Bible, we have the following list: 1. "The sum and pith of CL Psalms of David, reduced into a form of prayers and meditations, with certain other godly orisons," Lond. 1539, 8vo. 2. "The Epistles and Gospels, with a brief postill upon the same, from Advent to Low Sunday; and from Easter to Advent," Lond. 1540, two parts, 4to. 3. "Fruit of Faith, containing all the prayers of the patriarchs, &c. in the Old and New Testament," ibid, 1582, 12mo. 4. "The Garden of Wysdome, &c. containing the sayings of princes, philosophers, &c." 1539, 2 books. 5. "Flores aliquot sententiarum ex variis scriptoribus," translated from Erasmus. 6. "Catonis Disticha Moralia," Lond. 1553, 8vo, 1555, 4to. 7. "In Mimum Publianum lib. 1," 1562. 8. "Catechismus fidei." 9. "Proverbs or adagies gathered out of the Chiliades of Erasmus," 1545. His translations were, "Grostete's Prayers on the Psalms;" "Confession of the Germans, with the apology of Melancthon," and some tracts from Erasmus.

In the latter part of his life, Taverner lived at a seat he had built at Woodeaton in Oxfordshire, whence he dates a letter to archbishop Parker in 1562, excusing himself from lending the queen 100*l*., from inability at that time. He died at this place, July 14, 1575, in the seventieth year of his age, and was buried in the chancel of the church with great solemnity. He married two wives, Margaret

* St. Mary's pulpit was then of stone.

the daughter of Walter Lambert, esq.; and after her decease, Mary, the daughter of sir John Harcourt, and had issue by both. Ward gives some account of his family and descendants in his "Lives of the Gresham Professors."[1]

TAVERNIER (JOHN BAPTIST), a Frenchman, famous for his travels, was born at Paris in 1605. His father, who was a native of Antwerp, settled at Paris, and traded very largely in geographical maps, so that the natural inclination which Tavernier had for travelling was greatly increased, by the conversations which daily passed in his father's house, concerning foreign countries. He began to gratify his passion so early, that, at the age of two and twenty years, he had seen the finest countries of Europe, France, England, the Low Countries, Germany, Switzerland, Poland, Hungary, and Italy. During the space of forty years he travelled six times into Turkey, Persia, and the East Indies, and by all the different routes he could take. In the course of these peregrinations, he gained a great estate by trading in jewels; and, being ennobled by Louis XIV. purchased the barony of Aubonne, near the lake of Geneva, in 1668. He had collected a great number of observations, but he had not learned either to speak or write well in French; for which reason he was forced to employ others in drawing up his relations. M. Chappuseau, with whom he lodged at Geneva, lent him his pen for the two first volumes of his travels; and M. Chapelle for the third. They have frequently been printed, and contain several curious particulars; yet not without some fables, which were told him purely to impose upon his simplicity. He is charged also with stealing from others to fill up his own accounts: thus Dr. Hyde, having cited a very long passage from Tavernier, tells us that "he had taken it like a downright plagiary from a book printed at Lyons, 1671, in 8vo, and written by father Gabriel de Chinon, who had lived in Persia thirty years."

Tavernier's affairs became embarrassed at the latter end of his life, by reason of the mismanagement and ill conduct of a nephew, who had in the Levant the direction of a cargo purchased in France for 222,000 livres, and which should have produced above a million. Tavernier therefore undertook a seventh journey into the East, to rectify

[1] Ath Ox. vol. I.—Master's Hist. of C. C. C. C.—Ward's Gresham Professors.—Newcombe's English Biblical Translations.

this disorder; for which purpose he sold his barony of Aubonne in 1687 to the marquis Du Quesne, but he died, on his way, at Moscow, in July 1689, aged eighty-four years. He was of the Protestant religion. Several parties, among which were the Dutch and the Jesuits, were offended at certain things inserted in his travels, and he has been abused in print on that account. He has one chapter where he considers the conduct of the Hollanders in Asia; and is very severe upon the directors of their East India company, by whom he represents himself to have suffered: but he declares at the beginning that he does not blame the conduct of the Dutch in general. The first edition of his "Travels" was printed at Paris, 1676—79, 3 vols. 4to. That most common is in 6 vols. 12mo.[1]

TAYLOR (Brook), a celebrated philosopher and mathematician, was born at Edmonton in Middlesex, Aug. 28, 1685. His grandfather, Nathaniel Taylor, was one of the Puritans whom Cromwell elected by letter, June 14, 1653, to represent the county of Bedford in parliament. His father, John Taylor, esq. of Bifrons in Kent, is said to have still retained some of the austerity of the puritanic character, but was sensible of the power of music; in consequence of which, his son Brook studied that science early, and became a proficient in it, as he did also in drawing. He studied the classics and mathematics with a private tutor at home, and made so successful a progress, that at fifteen he was thought to be qualified for the university. In 1701 he went to St. John's college, Cambridge, in the rank of a fellow-commoner, and immediately applied himself with zeal to the study of mathematical science, which alone could gain distinction there. It was not long before he became an author in that science, for, in 1708, he wrote his "Treatise on the Centre of Oscillation," though it was not published till it appeared some years after in the Philosophical Transactions. In 1709, he took the degree of bachelor of laws; and about the same time commenced a correspondence with professor Keil, on subjects of the most abstruse mathematical disquisition. In 1712 he was elected into the Royal Society, to which in that year he presented three papers, one, "On the Ascent of Water between two Glass Planes." 2. "On the Centre of Oscillation." 3. "On the Motion of a stretched String." He presented

1 Moreri.—Dict. Hist

also, in 1713, a paper on his favourite science of music; but this, though mentioned in his correspondence with Keil, does not appear in the Transactions.

His distinguished abilities as a mathematician had now recommended him particularly to the esteem of the Royal Society, who, in 1714, elected him to the office of secretary. In the same year, he took the degree of doctor of laws, at Cambridge. In 1715, he published his "Methodus incrementorum," and a curious essay in the Philosophical Transactions, entitled, "An Account of an Experiment for the Discovery of the Laws of Magnetic Attraction;" and, besides these, his celebrated work on perspective, entitled "New Principles of Linear Perspective: or the art of designing, on a plane, the representations of all sorts of objects, in a more general and simple method than has hitherto been done." This work has gone through several editions, and received some improvements from Mr. Colson, Lucasian professor at Cambridge. In the same year Taylor conducted a controversy, in a correspondence with Raymond count de Montmort, respecting the tenets of Malbranche, which occasioned him to be noticed afterwards in the eulogium pronounced on that celebrated metaphysician. In 1716, by invitation from several learned men, to whom his merits were well known, Dr. Taylor visited Paris, where he was received with every mark of respect and distinction. Early in 1717, he returned to London, and composed three treatises, which are in the thirtieth volume of the Philosophical Transactions. But his health having been impaired by intense application, he was now advised to go to Aix-la-chapelle, and resigned his office of secretary to the Royal Society. After his return to England in 1719, it appears that he applied his mind to studies of a religious nature, the result of which were found in some dissertations preserved among his papers, "On the Jewish Sacrifices," &c. He did not, however, neglect his former pursuits, but amused himself with drawing, improved his treatise on linear perspective, and wrote a defence of it against the attacks of J. Bernouilli, in a paper which appears in the thirtieth volume of the Philosophical Transactions. Bernouilli objected to the work as too abstruse, and denied the author the merit of inventing his system. It is indeed acknowledged, that though Dr. B. Taylor discovered it for himself, he was not the first who had trod the same path, as it had been done by Guido Ubaldi,

in a book on perspective, published at Pesaro in 1600. The abstruseness of his work has been obviated by another author, in a work entitled, "Dr. Brook Taylor's method of Perspective made easy, both in theory and practice, &c. by Joshua Kirby, painter;" and this publication has continued to be the manual both of artists and dilettanti. Towards the end of 1720, Dr. Taylor visited lord Bolingbroke, near Orleans, but returned the next year, and published his last paper in the Philosophical Transactions, which described, "An Experiment made to ascertain the Proportion of Expansion in the Thermometer, with regard to the Degree of Heat."

Dr. Brook Taylor was twice married, and both times so unfortunate as to lose his wife after a very short period. The first lady was a Miss Bridges, of Wallington in Surry, to whom he was united in 1721. As this lady, though of a good family, had little fortune, his marriage with her occasioned a rupture with his father, which lasted till after the birth of a son, who unhappily did not long survive. He became a widower in 1723. The two following years he resided with his father at Bifrons; and, in 1725, formed a new marriage with the daughter of John Sawbridge, esq. of Olantigh in Kent. In 1729, he succeeded to his father's estate at Bifrons, but in the following year had the misfortune to lose his second wife in child-bed; a blow which, in the impaired state of his health, he was unable to sustain. His remaining days were days of imbecility and sorrow, and he survived little more than a year. On the 29th of December, 1731, he died of a decline, in the forty-sixth year of his age, and was buried at St. Anne's, Soho.

In the interval between 1721 and his death, he appears to have been in part disabled by ill health, and in part diverted by other objects from severe study. "A Treatise on Logarithms," addressed to his friend lord Paisley, afterwards lord Abercorn, is almost the only fruit of his labour which has been found to belong to that period; and this has never been published. After the loss of his second wife, he seems to have endeavoured to divert his mind by study; and an essay, entitled "Contemplatio Philosophica," printed, but not published, by his grandson, sir William Young, in 1793, was probably written at this time, and for this purpose. It was the effort of a strong mind, and affords a most remarkable example of the close logic of the mathe-

matician, applied to metaphysics. The effort, however, was vain, and equally vain were the earnest endeavours of his friends to amuse and comfort him by social gratifications. Dr. Taylor is proved by his writings to have been a finished scholar, and a profound mathematician: he is recorded to have been no less a polished gentleman, and a sound and serious Christian. It is said of him, that "he inspired partiality on his first address; he gained imperceptibly on acquaintance; and the favourable impressions which he made from genius and accomplishments, he fixed in further intimacy, by the fundamental qualities of benevolence and integrity." His skill in drawing is also commended in the highest terms. "He drew figures," says his biographer, "with extraordinary precision and beauty of pencil. Landscape was yet his favourite branch of design. His original landscapes are mostly painted in water-colours, but with all the richness and strength of oils. They have a force of colour, a freedom of touch, a varied disposition of planes of distance, and a learned use of aerial as well as linear perspective, which all professional men who have seen these paintings have admired. Some pieces are compositions; some are drawn from nature: and the general characteristic of their effect may be exemplified, by supposing the bold fore-grounds of Salvator Rosa to be backed by the succession of distances, and mellowed by the sober harmony which distinguishes the productions of Gaspar Poussin. The small figures, interspersed in the landscapes, would not have disgraced the pencil of the correct and classic Nicolas."

The daughter of Dr. Brook Taylor, by his second wife, survived him; and it is to her son, sir William Young, that the public is indebted for the account of that eminent man, from which the present narrative has been drawn up. [1]

TAYLOR (Jeremy), a very learned and celebrated prelate, the son of Nathaniel and Mary Taylor, was born in the parish of the Holy Trinity in Cambridge, where his father was in the humble station of a barber: and was baptised Aug. 15, 1613. He was educated from the age of three to that of thirteen at Perse's free-school in Cambridge, and then entered a sizer of Caius-college, in August 1626, under Mr. Bachcroft. In this society he took

[1] Life prefixed to the "Contemplatio Philosophica."

his degree of bachelor in 1631, and bishop Rust says, that as soon as he was graduate, he was chosen fellow. The improvement which he made in his infancy was now followed up with increasing assiduity; and to such an extent had he carried his theological studies, as to be thought worthy of admission, like Usher, into holy orders before he had attained the age of twenty-one. About the same time he took his degree of master of arts, and removed to London, where, being requested by his chamber-fellow, Mr. Risden, to supply his turn, for a short time, at the lecture in St. Paul's cathedral, his talents attracted the attention of archbishop Laud, who preferred him to a fellowship at All Souls college, Oxford, "where he might have time, books, and company, to complete himself in those several parts of learning into which he had made so fair an entrance." Into this fellowship he was admitted in January 1636; but, as Wood remarks, it was an arbitrary act, contrary to the statutes.

About this time also he was appointed chaplain in ordinary to the king, having already been made chaplain to archbishop Laud; and in March 1638, he was instituted to the rectory of Uppingham, in the county of Rutland, by Francis Dee, bishop of Peterborough, on the presentation of William Juxon, bishop of London. He had no sooner received institution into this preferment than he commenced his charge over it, and continued to reside at Uppingham until 1642. In May 1639 he was married in the church of that town to Phœbe Landisdale, or Langsdale, a lady of whose family little is known, unless that she had a brother of the medical profession, a Dr. Langsdale of Gainsborough. By her Mr. Taylor had four sons and three daughters. Of the exemplary manner in which he administered the spiritual concerns of his parish, a fair conclusion may be drawn, both from his ardent piety, and from the way in which he himself speaks of his experience in the conduct of souls. He was no less attentive and useful in managing the secular affairs of his parish, of which many proofs exist in its records.

The tranquillity of his life here was soon disturbed by the progress of that commotion which finally accomplished the destruction of the monarchical and episcopal governments. As yet he had appeared as an author only in a "Sermon on the anniversary of the Gunpowder Treason," printed at Oxford in 1638, but had now more urgent

occasion to employ his pen, while argument seemed to promise any effect, in defence of the church. With this view he produced in 1642, his "Episcopacy asserted," which was published at Oxford by the king's command, and ran its course with the works of bishop Hall and others on the same subject. This is dedicated to his friend and patron, sir Christopher Hatton, afterwards lord Hatton of Kirby, whose son he afterwards assisted in preparing an edition of the Psalms, according to the authorized version. This appeared in 1644, and was entitled "The Psalter of David, with Titles and Collects according to the matter of each Psalm, by the right hon. Christopher Hatton." His biographer says, that "all that is new in this publication was the production of Taylor. The preface, which bears his name, and the titles and collects adapted to each psalm, were the efforts of his mind." This was a very popular work during the whole of the seventeenth century; but in the tenth edition, now before us, Lond. 1683, both Hatton's and Taylor's names are omitted from the title and preface, yet it appears even then to have been sold by the name of "Hatton's Psalms," as the binder has so titled it on the back.

In August 1642, when the king went to Oxford, Taylor was called upon to attend him in his capacity of chaplain, and was there honoured with a doctor's degree, but probably lost his living, as after this time there is no trace of him at Uppingham; yet though it was sequestered, it does not appear that he relinquished his claim to it, nor, in point of fact, does any rector occur between his departure and the year 1661, when John Allington signs himself as such. Being one of the king's retinue, Dr. Taylor probably accompanied the army, but there are no distinct particulars of his progress at this unfortunate period, and it is probable that he retired into Wales, either in the summer of 1645, or the spring of the following year. We can, however, more certainly trace his pen in the controversies of the times. When the assembly of divines at Westminster published their "Directory," which abolished the usual forms of prayer, Dr. Taylor published "A Discourse concerning Prayer extempore, or by pretence of the Spirit, in justification of authorised and set forms of Liturgie." This was printed in 1646, but without the place being specified. It had been preceded, probably about 1644, with "An apology for authorised and set forms of Liturgy:

against the pretence of the Spirit." They form a very able defence of liturgy.

While in Wales, he was obliged to maintain himself and family by keeping school, at Newton, in Carmarthenshire, where he was assisted by Mr. William Wyatt of St. John's college, Oxford, and they jointly produced, in 1647, "A new and easie institution of Grammar," London, 12mo. This scarce little volume has two dedications, one in Latin to lord Hatton by Wyatt, the other in English, by Taylor, addressed to lord Hatton's son. The eminence of Dr. Taylor's learning, and the integrity of his principles procured him scholars, who, as his biographer says, "having, as it were, received instruction from this prophet in the wilderness, were transplanted to the universities." He found also a generous patron in Richard Vaughan, earl of Carbery, who resided at Golden Grove, the seat of his ancestors, in the parish of Llanfihangel Aberbythick, near Llandillo Fawr, in Carmarthenshire. Into this hospitable family he was received as chaplain, and had a stipend allotted him, as he himself intimates in his dedication to lord Carbery, prefixed to his "Course of Sermons." It would appear that persecution had followed him into Wales, before he obtained his present comfortable asylum, but in what manner or to what extent is not known.

The first production of the quiet he now enjoyed, was his "Liberty of Prophecying," 1647, 4to, written in behalf of the clergy of the church of England, who were now generally excluded from their benefices, and forbidden to minister according to her liturgy. This was republished in 1650, along with his preceding works, and with the addition of the "Life of Christ," in 2 vols. 8vo. Of his "Liberty of Prophecying," his biographer remarks that there are few writings in which learning and modesty, charity and argument, are more happily blended*. His

* This work, however, did not escape censure. In it he was supposed to lay down such principles, as struck at the foundation of all hierarchy; and on that account gave offence to several members of the church of England, while many of its adversaries thought themselves countenanced by these principles, and even justified in their hostilities against it. Wood has descanted upon this work; and what he says is so curious, that it well deserves to be transcribed. "In the writing of this book, Dr. Taylor made use of a like stratagem as Hales did in writing his book of Schism, to break the Presbyterian power, and so countenance divisions between the factions, which were too much united against the loyal clergy. For in the said book he insists on the same topics of schism and heresy, of the incompetency of councils and fathers to determine our ecclesiastical controversies, and of scrupu-

next production was "The Great Exemplar," the purpose of which he states to be, "to advance the necessity, and to declare the manner and parts of a good life; to invite some persons to the consideration of all the branches of it, by intermixing something of pleasure with the use; and others by such portions, as would better entertain them than a romance." In 1650 he published one of his most popular and standard works, "The Rule and Exercises of Holy Living," of which the twenty-eighth edition was published in 1810. In Oct. 1650, he lost his valuable patroness the countess of Carbery, and delivered a funeral sermon on that melancholy occasion, which was published the same year.

Previous to the death of the countess of Carbery, Taylor had been occupied in writing his "Rule and Exercises of Holy Dying," and that part of his volume of "Sermons," which was preached at Golden Grove, in the summer half-year. These, with the addition of the funeral sermon lately delivered, and a "Discourse of the Divine institution, necessity, and sacredness of the office Ministerial," he published in 1651. His "Holy Living" and "Holy Dying" have been supposed by their late editor, the rev. Thomas Thirwall, to have been Dr. Taylor's favourite works, and they are certainly elaborated with more than his usual care; and the latter, as being occasioned by the countess of Carbery's illness, comes more from the heart. His "Sermons" have been ably analysed by his biographer, and are indeed to be recommended to the attention of the present age, rather in the form of extracts or selections, than as originally published.

In 1652 Dr. Taylor published "A short Catechism, composed for the use of the schools in South Wales," which he afterwards reprinted under the head "Credenda"

lous consciences; and urgeth far more cogent arguments than Mr. Hales did, but still had prepared his Σοφον φαρμακον, or Antidote to prevent any dangerous effect of his discourse: for the judicious reader may perceive such a reserve, though it lie in ambuscado, and is compacted in a narrow compass, as may easily rouse those troops, which began too soon to cry victoria, and thought of nothing else but dividing the spoil. And if the learned author (Hales) did this and was blameless, the goodness of the end in such cases denominating the action, I see no cause why our author, whose ends were for the restoring of peace, seeing he represented the causes of the war so frivolous and inconsiderable, ought to be represented as a criminal or adversary." If the fact be rightly alledged, the excuse certainly is not valid. In the mean time, Dr. Taylor's book has ever been admired; and those, who have not approved of many things advanced in it, have allowed it to abound, as indeed all his works do, with sense, wit, and the profoundest learning.

in his "Golden Grove." In the same year he consented to the publication of a "Discourse on Baptism, its institution, and efficacy upon all believers," which was only part of a projected work of a larger description. This was followed, in 1653, by another collection of "Twenty-five Sermons" for the winter season, making, together with the former, a course of sermons for the whole year. These, with ten additional, preached after the restoration, were republished in one volume folio, and before 1678 had gone through five editions. In 1654, he published "The Real Presence and Spiritual of Christ in the blessed sacrament proved against the doctrine of Transubstantiation." This he dedicated to Warner, bishop of Rochester, with whom he afterwards engaged in controversy. In 1655, the short catechism he had published for the youth of Wales, considerably enlarged, was republished under the title of "The Guide of Infant Devotion, or the Golden Grove, a manual of daily prayers and litanies fitted to the days of the week: containing a short summary of what is to be believed, practised, and desired. Also festival hymns, according to the manner of the ancient church."

In the same year appeared his "Unum necessarium, or the Doctrine and Practice of Repentance." This, says his biographer, led him into the consideration of original sin, and its effects; points which were at that time much controverted between the Arminian and Calvinistic parties, and he adopted the opinion of the former, carrying it to a degree that the latter utterly condemned, and which the church of England does not approve. His sentiments with regard to the doctrine of original sin were then, and are at present, generally considered heterodox; and are irreconcilable to the tenets of our church, as laid down in her liturgy, articles, and homilies. It was this, therefore, which drew him into controversy. His friend, the bishop of Rochester, Dr. Warner, shewed his disapprobation of the chapter of original sin, in a letter addressed to Dr. Taylor, dated July 28, 1656. It was also censured by Dr. Sanderson, afterwards bishop of Lincoln, and others, to whom he endeavoured to reply in two tracts, the one "Deus justificatus, or a Vindication of the Glory of the divine attributes, &c." and the other "A further explication of the doctrine of original sin, &c."

During some part of this controversy, he was in confinement in Chepstow castle, from a suspicion that he was

concerned in the insurrection of the royalists at Salisbury, but appears to have been released after the autumn of 1656, when he was at home, and lost two of his sons by the small pox. After this, in the beginning of 1657, he went to London, having determined to relinquish altogether his situation in Wales; and officiated to a private congregation of loyalists, but not without great danger from the prevailing party. During the preceding year, a treatise appeared which his biographer says is attributed to Dr. Taylor by Anthony Wood, and still occupies a place in the list of his writings, entitled "A Discourse of auxiliary Beauty, or artificial handsomenesse. In point of conscience between two ladies;" but this appears to be an oversight, for Anthony Wood attributes this little volume to Dr. Gauden, and not to Dr. Taylor, and gives 1662 as the date, and not 1656.

In 1657 Dr. Taylor collected several of his smaller pieces, with *collateral* improvements, into a folio volume, and published them under the title of "A collection of Polemical and Moral Discourses;" adding two hitherto unpublished, a "Discourse on Friendship," and "Two letters to persons changed in their Religion." The former was addressed to Mrs. Katherine Philips, and is in point of style and sentiment one of the best of Taylor's pieces, who is never more excellent than when on subjects of morals. This volume reached a third edition in 1674, but consists of somewhat different materials, and has a different title, being now called "Symbolum Theologicum, &c."

In this year, 1657, Dr. Taylor was induced by a new friend and patron, lord Conway, to go over to Ireland, and reside at Portmore, the mansion of that nobleman in the county of Antrim. This situation being adapted to study and contemplation, was to him a delightful retreat; and here he employed his time in arranging the treasures with which his mind was stored, and in correspondence with men of literature. Here he accomplished the largest and most laborious of his works, the "Ductor Dubitantium, or the Rule of Conscience in all her general measures; serving as a great instrument for the determination of cases of conscience," 1660, fol. Of this work it has been said, without exaggeration, that it is the production of retentive memory and laborious research, of learning various and profound, and of reasoning close and dispassionate. The demand for this work has lately risen very consider-

ably; and what we can remember holding a very inferior, if any place, in sale catalogues, is now a prominent article with a handsome price. It is undoubtedly a very interesting work to men that delight in the exercise of the reasoning power, but its real utility in satisfying scruples of conscience is, we think, not quite so apparent.

This work was dedicated to Charles II. the restoration having taken place. Dr. Taylor appears to have left Ireland early in the spring of 1660, and arriving at London, subscribed the declaration of the nobility and gentry that adhered to the late king in and about that city, and when the vacant sees came to be filled up, bishop Lesley was promoted to that of Meath, and Dr. Taylor succeeded him in that of Down and Connor. While yet bishop-elect, and before he left London, he published his book on the sacrament, entitled "The Worthy Communicant, &c." He then went over to Ireland, and was consecrated, and about the same time he was chosen vice-chancellor of the univerity of Dublin, an office which he held until his death. On opening the parliament in May 1661, he preached before the members of both houses at St. Patrick's, and his sermon was printed at London in 4to. The same year, on the translation of Dr. Robert Lesley to the see of Raphoe, the king, by grant of June 21, committed to the bishop of Down and Connor, the administration of the see of Dromore; which he held till his death. But it was no desire of enriching himself that induced the bishop to accept of this new charge. The dilapidated state of the church and ecclesiastical property at this juncture clearly evince his conduct to have been grounded upon a higher principle; and finding not only the spiritual affairs of this diocese in disorder, but the choir of the cathedral of Dromore in ruins, he undertook to rebuild it, and on this occasion his daughter Joanna presented the plate for the communion. In the same year he held a visitation at Lisnegarvy; at which he issued "Rules and advices to the clergy of his diocese for their deportment in their personal and public capacities." These form a very useful compendium of ministerial duty, and have been often recommended by subsequent prelates.

In the autumn of 1661, bishop Taylor, foreseeing a vacancy in the deanery of Connor, wrote to Cambridge for some able person, who might fill that dignity, and the proposition being made to Dr. George Rust, he was preferred

as soon as the vacancy took place (See RUST); and thus a friendship commenced between these two great men, which continued with mutual warmth and admiration till it was interrupted by death. Dr. Rust was the survivor, and succeeded bishop Taylor in the see of Dromore, and preached his funeral sermon. In 1662-3, bishop Taylor published "Three Sermons" which he had preached at Christ's church, Dublin; "Eleven Sermons," preached since the restoration; and his "Discourse on Confirmation." In July 1663, he preached the funeral sermon of Dr. John Bramhall, archbishop of Armagh, from whose hands he had received confirmation. This was published, and contains a well-drawn character of the primate. In the same year, at the request of the bishops of Ireland, he published "A Dissuasive from Popery, addressed to the people of Ireland." This work went through several editions, and some answers being published by the popish party, he wrote a second part of his "Dissuasive," which however, did not appear until after his death. He had also began a discourse on the beatitudes, when he was attacked by a fever, which proved fatal in ten days. He died at Lisburn, August 13, 1667, and was interred in the choir of the cathedral of Dromore. Dr. Rust, as we have already observed, preached his funeral sermon, and entered largely into his character. He was indisputably, as Dr. Rust represents him, a man of the acutest penetration and sagacity, the richest and most lively imagination, the solidest judgment, and the profoundest learning. He was perfectly versed in all the Greek and Roman writers, and was not unacquainted with the refined wits of later ages, whether French or Italian. His skill was great, both in civil and canon law, in casuistical divinity, in fathers, and ecclesiastical writers ancient and modern. He was a man of the greatest humility and piety: it is believed, says Dr. Rust, that he spent the greatest part of his time in heaven, and that his solemn hours of prayer took up a considerable portion of his life. He was indeed a great devotee, and had in him much of natural enthusiasm. Dr. Rust concludes his character with observing, that "he had the good-humour of a gentleman, the eloquence of an orator, the fancy of a poet, the acuteness of a schoolman, the profoundness of a philosopher, the wisdom of a chancellor, the sagacity of a prophet, the reason of an angel, and the piety of a saint. He had devotion enough for a cloister,

learning enough for an university, and wit enough for a college of virtuosi; and had his parts and endowments been parcelled out among his clergy that he left behind him, it would, perhaps, have made one of the best dioceses in the world." Yet amidst the blaze of this panegyric, we must not forget that dispassionate criticism will assign as bishop Taylor's highest excellence, his powers of moral suasion. He is always seen to most advantage as a moral writer, and his genius is every where inspired and invigorated by a love of what is good. Nor must it be forgot that he was one of the refiners of our language. His biographer has justly said that "English prose was in his time in a progressive state. It had been advanced very far by the genius of Sidney and the wisdom of Hooker; but the pedantry of the reign of James had done much to eclipse its lustre. In Taylor it broke out from its obscurity with energy and brightness. His polemical discourses exhibit a specimen of English composition superior to any that had gone before."

It is not ascertained whether his wife survived him; but it is well known that he left three daughters, Phœbe, Joanna, and Mary. The eldest died single; the second married Mr. Harrison, a barrister in Ireland, and the youngest became the wife of Dr. Francis Marsh, afterwards archbishop of Dublin. In this sketch of bishop Taylor's life, we have principally followed a recent valuable publication, "The Life of the Rt. Rev. Jeremy Taylor, D. D. &c. By the rev. Henry Kaye Bonney, M. A. of Christ's college, Cambridge, prebendary of Lincoln, and rector of King's Cliffe, in the county of Northampton," 1815, 8vo.[1]

TAYLOR (JOHN), usually called the WATER-POET, from his being a waterman as well as a poet, and certainly more of the former than the latter, was born in Gloucestershire about 1580. Wood says he was born in the city of Gloucester, and went to school there, but he does not appear to have learned more than his accidence, as appears by some lines of his own. From this school he was brought to London, and bound apprentice to a waterman, whence he was either pressed or went voluntarily into the naval service, for he was at the taking of Cadiz under the earl of Essex, in 1596, when only sixteen years old, and was afterwards in Germany, Bohemia, Scotland, as may be collected from

[1] Life as above.

various passages in his works. At home he was many years collector, for the lieutenant of the Tower, of the wines which were his fee from all ships which brought them up the Thames; but was at last discharged because he would not purchase the place at more than it was worth. He calls himself the "King's Water Poet," and the "Queen's Waterman," and wore the badge of the royal arms. While a waterman, he very naturally had a great hatred to coaches, and besides writing a satire against them, he fancied that the watermen were starving for want of employment, and presented a petition to James I. which was referred to certain commissioners, of whom sir Francis Bacon was one, to obtain a prohibition of all play-houses except those on the Bank-side, that the greater part of the inhabitants of London, who were desirous of seeing plays, might be compelled to go by water. Taylor himself is said to have undertaken to support this singular petition, and was prepared to oppose before the commissioners the arguments of the players, but the commission was dissolved before it came to a hearing.

When the rebellion commenced in 1642, Taylor left London, and retired to Oxford, where he was much noticed, and esteemed for his facetious turn. He kept a common victualling house there, and wrote pasquils against the round-heads; by which he thought, and Wood too seems to think, that he did great service to the royal cause. After the garrison at Oxford had surrendered, he retired to Westminster, kept a public-house in Phœnix-alley, near Long-acre, and continued constant in his loyalty to the king; after whose death, he set up a sign over his door of a mourning crown; but that proving offensive, he pulled it down, and hung up his own picture, with these verses under it:

"There's many a head stands for a sign,
Then, gentle reader, why not mine?"

And on the other side,

"Tho' I deserve not, I desire
The laurel wreath, the poet's hire."

He died in 1654, aged seventy-four, as Wood was informed by his nephew, a painter of Oxford, who gave his portrait to the picture-gallery there in 1655. This nephew's own portrait, also by himself, is on the staircase. His works were published under the title of "All the

Workes of John Taylor the water-poet, being sixty and three in number, collected into one volume by the author, with sundry new additions; corrected, revised, and newly imprinted," 1630, folio. These pieces, which are not destitute of natural humour, abound with low jingling wit, which pleased and prevailed in the reign of James I. and which too often bordered upon bombast and nonsense. He was countenanced by a few persons of rank and ingenuity; but was the darling and admiration of numbers of the rabble. He was himself the father of some cant words, and he has adopted others which were only in the mouths of the lowest vulgar. From the date of this volume it is evident that it does not contain those "pasquils" and satires which Wood says he wrote at Oxford, and which perhaps it might have been unsafe to avow, or re-publish, as he did not survive the times of the usurpation. Five articles, however, whose titles may be seen in the "Bibliotheca Anglo-Poetica," were published between 1637 and 1641. One of them is the life of old Par, printed in 1635, when Par is said to have been living at the age of one hundred and fifty-two.[1]

TAYLOR (JOHN), a learned dissenting teacher, was born near Lancaster in 1694, and educated at Whitehaven. He settled first at Kirkstead in Lincolnshire, where he preached to a very small congregation, and taught a grammar school for the support of his family, near twenty years; but in 1733, his merit in this obscure situation being known, he was unanimously chosen by a presbyterian congregation at Norwich, where he preached many years, and avowed his sentiments to be hostile to the Trinitarian doctrine. From this city he was, in 1757, invited to Warrington in Lancashire, to superintend an academy formed there; being judged the fittest person to give this new institution a proper dignity and reputation in the world. With this invitation, which was warmly and importunately enforced, he complied; but some differences about precedency and authority, as well as some disputes about the principles of morals, soon involved, and almost endangered, the very being of the academy, and subjected him to such treatment as he often said, "would shorten his days:" and so it proved. He had a very good constitution, which he had preserved by temperance, but it was now undermined by a

[1] Ath. Ox. vol. II.—Harleian Cat. No. 3517, vol. III.—Cibber's Lives.—Granger.

complication of disorders. "The last time I saw him," says Dr. Harwood, "he bitterly lamented his unhappy situation, and his being rendered (all proper authority, as a tutor, being taken from him) utterly incapable of being any longer useful, said his life was not any object of desire to him, when his public usefulness was no more; and repeated with great emotion some celebrated lines to this purpose out of Sophocles."

He died March 5, 1761, having gone to bed as well as usual the night before, only complaining a little of a pressure on his stomach. Of his writings, the first he published was "A prefatory Discourse to a Narrative of Mr. Joseph Rawson's Case;" who was excluded from communion with the congregational church at Nottingham, for asserting the unity and supremacy of God the Father. In 1740, "The Scripture doctrine of Original Sin," in which that doctrine is denied. This has gone through three editions. In 1745, "A Paraphrase on the Romans;" republished by bishop Watson in his "Tracts," and recommended by Dr. Bentham in his "Reflections on the study of Divinity;" and the same year, "A Scripture Catechism with Proofs." In 1750, "A Collection of Tunes in various Airs, with a Scheme for supporting the spirit and practice of Psalmody in congregations." In 1751, "The Importance of Children; or, Motives to the good Education of Children." In 1753, "The Scripture Doctrine of Atonement." In 1754, his great work, the labour of his whole life, "An Hebrew English Concordance," in 2 vols. folio, which will remain a lasting monument of his indefatigable industry and critical skill. The same year, "The Lord's Supper explained upon Scripture principles." In 1755, "The Covenant of Grace in defence of infant baptism." In 1757, "A Charge delivered at the ordination of Mr. Smithson." In 1756, "A Sermon," preached at the opening of the new chapel in Norwich. In 1759, "An Examination of Dr. Hutcheson's Scheme of Morality." His last performance, in 1760, was "A Sketch of Moral Philosophy;" which he drew up for the use of his own pupils, and as introductory to "Wollaston's Religion of Nature."

From his first settling at Warrington as tutor, he spent all his leisure hours in reviewing his "Concordance," collating passages in an alphabetical order, and correcting the English translation. He had made a considerable advance in this useful work, when death seized him. Dr. Taylor

composed, and fairly transcribed, a number of discourses on moral, critical, and practical subjects, sufficient to make four volumes in 8vo, which he designed for the press, and intended to be published after his death: and accordingly his "Scheme of Scripture Divinity" was afterwards published by his son. Dr. Taylor deviated very early from the orthodox system, at first adopting the sentiments of Dr. Clarke on the subject of the Trinity, but became at last a Socinian, which Dr. Clarke was not. Gilbert Wakefield gives a singular character of Dr. Taylor: "The reader," says Wakefield, "who is acquainted with the writings of this very learned, liberal, and rational divine, cannot fail to be impressed with sentiments highly favourable to the gentleness and forbearance of their author: for even the meekness of Christianity itself is exhibited in his prefaces and occasional addresses to the reader. But he was, in reality, a very peevish and angry disputant in conversation, and dictatorial even to intolerance. So imperfect a judgment may be formed of the mildness or asperity of any author from the correspondent quality of his writings." But an authority, equally valid with that of Mr. Wakefield, praises Dr. Taylor's "agreeable deportment in society, free from pedantry and superciliousness, and marked by kindness and affability;" yet Mr. Wakefield's character of him is a curious document, as affording a perfect contrast to his own.[1]

TAYLOR (JOHN), a learned critic and philologist, was born at Shrewsbury, and baptised at St. Alkmund's church June 22, 1704. His father followed the humble occupation of a barber, and his son was designed for the same business; but a strong passion for letters, which early displayed itself, being providentially fostered by the generous patronage of a neighbouring gentleman, enabled young Taylor to fill a far higher station in society than that to which he was entitled by his birth. The steps which led to this happy change in his situation are worthy of notice. Taylor, the father, being accustomed to attend Edward Owen, of Condover, esq. in his capacity of a barber, that gentleman used to inquire occasionally into the state of his family, for what trade he designed his son, &c. These inquiries never failed to produce a lamentation from the old man, of the untoward disposition of his son Jack, "whom,"

[1] Harwood's Funeral Sermon for Dr. Taylor.—Wakefield's Memoirs.

said he, "I cannot get to dress a wig or shave a beard, so perpetually is he poring over books." Such complaints, often repeated, at length awakened the attention of Mr. Owen, who determined to send him to the university, chiefly at his own expence. St. John's in Cambridge, which has an intimate connection with the free-school of Shrewsbury, naturally presented itself as the place of his academical education; and Mr. Taylor was doubtless assisted by one of the exhibitions founded in the college for the youth of that school. Under this patronage he pursued his studies in the university*, and regularly took his degrees, that of B. A. in 1727, and of M. A. in 1731, and in the preceding year was chosen fellow. Thus employed in his favourite occupations, the periods of his return into his native country were the only times which threw a transient cloud over the happy tenor of his life. On such occasions he was expected to visit his patron, and to partake of the noisy scenes of riotous jollity exhibited in the hospitable mansion of a country gentleman of those days. The gratitude of young Taylor taught him the propriety of making these sacrifices of his own comfort; but it could not prevent him from sometimes whispering his complaints into the ears of his intimate friends. A difference of political opinion afforded a more serious ground of difference. A great majority of the gentry of Shropshire was at that period strenuous in their good wishes for the abdicated family. Though educated at Cambridge, Taylor retained his attachment to toryism, but did not adopt all its excesses; and he at length forfeited the favour of his patron, without the hopes of reconciliation, by refusing to drink a Jacobite toast on his bare knees, as was then the custom. This refusal effectually precluded him from all hopes of sharing in the great ecclesiastical patronage at that time enjoyed by the Condover family, and inclined him, perhaps, to abandon the clerical profession for the practice of a civilian. But however painful to his feelings this quarrel with his benefactor might prove, he had the consolation to reflect that it could not now deprive him of the prospect of an easy competence. His character as a scholar was established in the university; he was become a fellow and tutor of his college; and on the 30th of Jan. 1730, he was appointed

* In the Gent. Mag. 1779, p. 250, is a copy of Latin verses on the death of a Mr. Eyles, a fellow of St. John's, "made by a pretty modest lad one Taylor, a junior Soph."

to deliver the Latin oration then annually pronounced in St. Mary's before the university on that solemn anniversary; and at the following commencement he was selected to speak the music speech, both of which were printed. This last performance, of which but two instances occur in the last century, viz. 1714 and 1730, was supposed to require an equal share of learning and genius: for, besides a short compliment in Latin to the heads of the university, the orator was expected to produce a humourous copy of English verses on the fashionable topics of the day, for the entertainment of the female part of his audience: and in the execution of this office (derived like the Terræ filius of Oxford, from the coarse festivities of a grosser age) sometimes indulged a licentiousness which surprises one on perusal. The music speech of Mr. Taylor is sufficiently free; and, though it does some credit to his poetical talents, is not very civil to his contemporaries of Oxford, (whom he openly taxes with retaining their fellowships and wives at the expence of their oaths) or to the members of Trinity college, in his own university, whom he ironically represents as the only members of Cambridge who could wipe off the stigma of impoliteness imputed to them by the sister university. This speech was printed by his young friend and fellow collegian Mr. Bowyer, and the publication concludes with an ode *designed* to have been set to music. These were not the only effusions of Mr. Taylor's muse, for in the Gent. Mag. 1779, p. 365, are some verses by him on the marriage of Lady Margaret Harley to the duke of Portland, and others reprinted by Mr. Nichols.

In March 1732, he was appointed librarian, which office he held but a short time, being in 1734 appointed registrar of the university. From this time Cambridge became his principal residence, but he was in London in 1739, at which time his celebrated edition of "Lysias" appeared*.

* On this subject Mr. Clarke writes thus to Mr. Bowyer: "I am glad Mr. Taylor is got into your press: it will make his Lysias more correct. I hope you will not let him print too great a number of copies. It will encourage a young editor, to have his first attempt rise upon his hands. I fancy you have got him in the press for life, if he has any tolerable success there; he is too busy a man to be idle." It was published under the title of "Lysiæ Orationes & Fragmenta, Græcè & Latinè. Ad fidem Codd. Manuscriptorum recensuit, Notis criticis, Interpretatione nova, cæteroque apparatu necessario donavit Joannes Taylor, A. M. Coll. D. Joan. Cantab. Soc. Academiæ olim a Bibliothecis, hodie a Commentariis. Accedunt Cl. Jer. Marklandi, Col. D. Pet. Soc. Conjecturæ. Londini, ex Officinâ Gulielmi Bowyer, in ædibus olim Carmeliticis, 1739." Of this work, which is now

This edition, which evinces his intimate knowledge of the Greek language and of Attic law, is executed, as to the external embellishments of type and paper, in a manner which reflects great credit on the press of Mr. Bowyer, from which it proceeded. Mr. Taylor's subsequent publications issued from the university press of Cambridge. In 1740 he took his degree of LL. D. The subject which he chose for his act, is curious, and worthy of our author. A. Gellius had related, on the authority of the ancient jurists, that by the laws of the ten tables the body of the insolvent debtor was cut in pieces and distributed among his creditors. Dr. Taylor undertook to set this in a new light, and to shew that it was the *property* and not *person* of the debtor that was liable to this division; and if he did not succeed in producing complete conviction, his treatise was at least calculated to increase the opinion already entertained of his erudition and ingenuity. It was published in 1742, under the title of "Commentarius ad legem decemviralem de inope debitore in partes dissecando," with an appendix of curious papers. Although he was admitted of Doctors Commons in this year 1742, it does not appear that he practised as a civilian, but about this time there was a design to employ his talents in a civil station, as under-secretary of state to lord Granville.

In the following year the learning and critical abilities of Dr. Taylor were again called forth. The late earl of Sandwich, on his return from a voyage to the Greek islands, of which his own account has been published since his death, and which shews him to have been a nobleman of considerable learning, brought with him a marble from Delos. That island, "which lay in the very centre of the then trading world," (to use the words of our learned countryman, Mr. Clarke,) "was soon seized by the Athenians and applied to the purposes of a commercial repository: and this subtle

become scarce, no more than 300 copies were printed on demy paper, 75 on royal paper, and 25 on a fine writing royal. The doctor always entertained a fond hope of reprinting it, like his Demosthenes, with an equal quantity of notes to both pages. It was in part republished at Cambridge, 1740, in 8vo, under the title of "Lysiæ Atheniensis Orationes Græcè & Latinè, ex Interpretatione & cum brevibus Notis Joannis Taylori in usum studiosæ Juventutis." At the end of this volume were advertised, as just published, "Proposals for printing by subscription, a new and correct edition of Demosthenes and Æschines, by John Taylor, A. M. fellow of St. John's college, and registrar of the university of Cambridge."—N. B. On or before the 24th day of December next, will be published, (and delivered to subscribers if desired) 'Oratio contra Leptinem,' which begins the third volume of the above-mentioned work."

and enterprizing people, to encrease the sacredness and inviolability of its character, celebrated a solemn festival there once in every olympiad." The marble in question contained a particular of all the revenues and appointments set apart for that purpose. From the known skill of Dr. Taylor on all points of Grecian antiquity it was submitted to his inspection, and was published by him in 1743, under the title of "Marmor Sandvicense cum commentario et notis;" and never probably was an ancient inscription more ably or satisfactorily elucidated. In the same year he also published the only remaining oration of Lycurgus, and one of Demosthenes, in a small octavo volume, with an inscription to his friend Mr. Charles Yorke.

This volume is printed on the same type with, and was intended as a specimen of, his projected edition of all the works of that great orator; a task which "either the course of his studies, or the general consent of the public, had," he says, "imposed upon him." While he was engaged in this laborious undertaking he received an accession of dignity and emolument; being in the beginning of 1744 appointed by the bishop of Lincoln, Dr. John Thomas, to the office of chancellor of that extensive diocese, in the room of Mr. Reynolds. For his introduction to this prelate he was indebted to the kindness of his great patron lord Granville, as we learn from the dedication of the third volume of his Demosthenes, which came out in the spring of 1748, the publication of the first volume being postponed, that the life of the great orator and the other prolegomena might appear with more correctness.

In April 1751, Dr Taylor succeeded the rev. Christopher Anstey, D. D. in the rectory of Lawford in Essex, a living belonging to St. John's college, and the only parochial cure he ever enjoyed; and in Jan. 1753, he became archdeacon of Buckingham. After he took orders he was esteemed a very eminent and successful preacher; but he has only two occasional sermons in print. When the late marquis of Bath and his brother were sent to St. John's, they were placed under the care of our author by his patron lord Granville, maternal grandfather of these two young noblemen. This charge led to his work on the "Elements of Civil Law," 1755, in 4to, and which was formed from the papers drawn up by him to instruct his noble pupils in the origin of natural law, the rudiments of civil life, and of social duties. If the work, as published, partakes some-

what too much of the desultory character of such loose papers; if its reasoning is occasionally confused, and its digressions sometimes irrelevant, it is impossible to deny it the praise of vast reading and extensive information on various subjects of polite learning and recondite antiquity. It quickly came to a second edition, and has also been published in an abridged form. It did not however escape without some severe animadversions.

The learned world at Cambridge was at that time divided into two parties: the polite scholars and the philologists. The former, at the head of which were Gray, Mason, &c. superciliously confined all merit to their own circle, and looked down with fastidious contempt on the rest of the world. It is needless to observe that Dr. Taylor belonged to the latter class. Dr. Hurd, a member of the former, a writer of celebrity, and eminent for his attachment to Warburton, of whose "school" he was a distinguished disciple, in a most unjustifiable pamphlet, published the same year, 1755, and directed against the amiable and modest Jortin *, steps out of his way to express his contempt of Taylor, which was but the prelude to a more severe attack from Warburton himself. Our author † in his Elements had expressed his opinion that the persecutions which the first Christians experienced from the Roman emperors proceeded not from any peculiar disapprobation of their tenets, but from a jealousy entertained of their nocturnal assemblies. In expressing this opinion, Taylor did not mention, and perhaps did not even think of Warburton: but as the latter in his Divine Legation had derived these persecutions from another source, the absurdities of Pagan religion and the iniquities of Pagan politics; the holding, and much more the publishing, of a contrary notion by any contemporary was too great an offence for that haughty dogmatist to pass with impunity. His prefaces and notes were, as was wittily observed of him, the established places of execution for the punishment of all who did not implicitly

* The offence of Jortin was similar to that of Taylor. He had dared to dissent from Warburton's strange, and now exploded hypothesis on the descent of Æneas in the 6th Æneid.

† The real offence said to have been given by Taylor was an opinion which he had thrown out in company derogatory to the character of Warburton as a scholar: this reached the ears of the other, who with a frankness peculiar to himself, interrogated our critic on the subject. Dr. Taylor is reported to have replied that he did not recollect ever *saying* that Dr. Warburton was no scholar, but that indeed he had always *thought* so.

adopt his sentiments, and having occasion soon after (in 1758) to publish a new edition of that celebrated work, he seized that opportunity to chastise Taylor, with all the virulence, wit, and ingenuity of distortion, which he could command.

An attack so insolent and unprovoked could not injure the established character of Dr. Taylor, or ruffle his temper, and he wisely abstained from taking any notice of it. There appeared however in 1758 a pamphlet, entitled "Impartial Remarks upon the preface of Dr. Warburton, in which he has taken uncommon liberties with the character of Dr. Taylor;" but it is said to be a poor performance, the only information which it contains being the anecdote in the preceding note as to the real origin of the dispute. Taylor seems at this time to have been better employed than in controversy, as the second volume of his "Demosthenes" appeared in May 1757, and in the following July he was made a canon residentiary of St. Paul's. For this appointment, which was the summit of his preferment, he was indebted to his steady and active patron lord Granville, who was now a member of administration. In consequence of this dignity, he resigned the office of registrar, in 1758, and quitted Cambridge to reside in London. Here he still proceeded to collect and arrange the materials for the first volume of his Demosthenes *, but the expectations of the learned were frustrated by his death, which took place on the 14th day of April, 1766, at his house in Amen Corner, Paternoster Row. He was buried in the vault under St. Paul's, under the litany desk, where is an epitaph.

Dr. Taylor used to spend part of his summers in his native county, taking for that purpose a ready-furnished house, in which he might enjoy the society of his friends. For several years he rented the curate's house at Edgemond, his equipage in the mean time standing at livery in the neighbouring town of Newport.

As Dr. Taylor had been for many years in the receipt of an ample, and even splendid income, it might have been expected that he should die in affluent circumstances. But this was by no means the case. He lived in a handsome style, and expended a large sum of money in books. His

* The two volumes of Demosthenes are now sold as the first and second. The booksellers have supplied new title pages, and converted the third volume into the first.

library at the time of his death was large and valuable. This, with the residue of his fortune, for the support of an exhibition at St. John's, he bequeathed to the school where he had received his education; reserving, however, to his friend and physician Dr. Askew all his MSS. * and such of his printed books as contained his marginal annotations. The use which Askew made of this bequest has been severely censured. The latter clause was enforced with the utmost rigour, so as to include a vast number of books, which the testator intended to form part of his donation to the schools; and Dr. Askew is thought to have been still more reprehensible in putting into Reiske's hands the indigested and unfinished mass of papers belonging to Taylor's proposed first volume, who printed them just as he had received them, and then attacked the critical skill of their author.

In private life, Dr. Taylor's character was extremely amiable: his temper remarkably social, and his talents fitted to adorn and gladden society. The even tenour of his employments furnished him with an uninterrupted flow of spirits. Though he was so studiously devoted to letters, —though as an intimate friend and fellow-collegian of his informs us, "if you called on him in college after dinner, you were sure to find him sitting at an old oval walnut table, covered with books,—yet when you began to make apologies for disturbing a person so well employed, he immediately told you to advance, and called out, "John, John, bring pipes and glasses," and instantly appeared as cheerful and good-humoured as if he had not been at all engaged or interrupted. Suppose now you had staid as long as you would, and been entertained by him most agreeably, you took your leave and got half-way down the stairs, but recollecting somewhat that you had to say to him, you go in again; the bottles and glasses were gone, the books had expanded themselves so as to re-occupy the whole table, and he was just as much buried in them as when you first came in."

He loved a game at cards, and we are told that he

* Those on philological subjects were sold to the university of Cambridge, on Dr. Askew's death. Besides these, our author had many papers on subjects of English antiquity. In his Civil Law, p. 357, he mentions a plentiful collection which he had by him, of modern customs derived from Grecian and Roman antiquity, some singular instances of which he has there adduced. Various particulars respecting his MSS. are in Mr. Nichols's "Anecdotes."

played well. He was also an excellent relater of a story, of which he had a large and entertaining collection; but like most story-tellers was somewhat too apt to repeat them. His friend, the facetious and good-humoured Henry Hubbard of Emanuel, with whom he greatly associated, would sometimes, in the evenings which they used to pass alone together, use the freedom of jocosely remonstrating with him upon the subject, and when the Doctor began one of his anecdotes, would cry out, "Ah, dear Doctor, pray do not let us have that story any more, I have heard it *so* often;" to which Taylor often humourously replied, "Come Harry, let me tell it this once more," and would then go on with his narration. Many other curious anecdotes of Dr. Taylor, with much of his correspondence, may be seen in Mr. Nichols's third volume along with the lives of many of his learned contemporaries.[1]

TAYLOR (SILAS), an able English antiquary, who is introduced by Anthony Wood with an *alias* DOMVILLE or D'OMVILLE, we know not why, was the son of Sylvanus Taylor, one of the commissioners for ejecting those of the clergy, who were called "scandalous and insufficient ministers," and one of the pretended high court of justice for the trial of Charles I. Silas was born at Harley near Muchwenlock in Shropshire, July 16, 1624, and after some education at Shrewsbury and Westminster-schools, became a commoner of New-Inn-hall, Oxford, in 1641. He had given proof of talents fit to compose a distinguished scholar, both in the classics and mathematics, when his father took him from the university, and made him join the parliamentary army, in which he bore a captain's commission. When the war was over, his father procured him to be made a sequestrator of the royalists in Herefordshire, but although he enriched himself considerably in this office, and had a moiety of the bishop's palace at Hereford settled on him, he conducted himself with such kindness and moderation as to be beloved of the king's party. At the restoration, he of course lost all he had gained as the agent of usurpation, but his mild behaviour in that ungracious office was not forgot, and by the interest of some whom he had obliged, he was appointed commissary of ammunition, &c. at Dunkirk, and about 1665 was made

[1] Nichols's Bowyer.—History of Shrewsbury, 1810, 12mo, a very well written article, which we have generally followed in the preceding account.

keeper of the king's stores and storehouses for shipping, &c. at Harwich. The profits of this situation were probably not great, for he was much in debt at the time of his death, which occasioned his valuable collections and MSS. to be seized by his creditors, and dispersed as of no value. He died Nov. 4, 1678, and was buried in the chancel of the church of Harwich.

He appears to have been an early inquirer into the antiquities of his country, and while in power ransacked the libraries of the cathedrals of Hereford and Worcester for valuable MSS., among which was the original grant of king Edgar, whence the kings of England derive their sovereignty of the seas. This was printed in Selden's "Mare clausum." He left large materials for a history of Herefordshire, which Dr. Rawlinson understood to have been deposited in lord Oxford's library; but in the Harleian catalogue we find only part of his history of Herefordshire at the end of MS. 6766, and extracts from Doomsday, No. 6856. Mr. Dale, who published a "History of Harwich" from Taylor's papers, in 1730, speaks of these collections as being *lately*, if not *now*, in the hands of sir Edward Harley of Brompton-Brian, grandfather of the first earl of Oxford. The only work Taylor published, was the "History of Gavelkind, with the etymology thereof; containing also an assertion, that our English laws are, for the most part, those that were used by the ancient Brytains, notwithstanding the several conquests of the Romans, Saxons, Danes, and Normans. With some observations and remarks upon many especial occurrences of British and English history. To which is added, a short history of William the conqueror, written in Latin by an anonymous author in the time of Henry I." Lond. 1663, 4to. In this work he carries both the name and custom of Gavelkind further back than was done by his predecessor on the same subject, Somner. In all material points he confirms the opinion of Somner, who answers his objections in marginal notes on a copy of his book, which, with a correct copy of his own, is in Canterbury library. Taylor's work we should suppose of great rarity, as no copy occurs in Mr. Gough's collection given to Oxford, or in that sold in London. Wood says, that Taylor wrote many pamphlets before the restoration, but as they were without his name, he did not think proper to acknowledge them. He speaks also of Taylor's abilities not only in the theory, but prac-

tice of music, and as a composer of anthems, and the editor of "Court Ayres, &c." 1655, 8vo, printed by John Playford. His name, however, seems to have escaped the attention of our musical historians.[1]

TAYLOR (THOMAS), one of the most eminent and learned of the puritan divines, was born at Richmond in Yorkshire, in 1576, and was educated at Christ's-college, Cambridge, of which he became a fellow, and acquired great fame for his literary accomplishments. He was chosen Hebrew lecturer of his college. At what time he took holy orders is not mentioned, but he appears to have incurred censure for non-conformity in one or two instances. On leaving the university, he settled first at Watford in Hertfordshire, then at Reading in Berkshire, and afterwards, in 1625, he obtained the living of St. Mary Aldermanbury, London, which he retained for the remainder of his life. In his early days he had preached at Paul's cross before queen Elizabeth, and afterwards before king James, and was every where admired and followed for the plainness, perspicuity, and soundness of his doctrines, and the great zeal and earnestness with which he laboured in the pastoral office for the space of thirty years. While he partook of the zeal, common to all his brethren, against popery, he was also an avowed enemy to Arminianism, and Antinomianism. He died in the beginning of 1632, in the fifty-fifth year of his age, and was interred in St. Mary's church. Leigh, Fuller, Wood, and all his contemporaries unite in giving him a high character for learning, piety, and usefulness. He was likewise a voluminous writer; his works, most of them printed separately, were collected in 3 vols. fol. 1659. They consist of commentaries, which were generally the substance of what he had preached on particular parts of scripture; and single sermons, or treatises. He and Dr. Thomas Beard of Huntingdon, were joint compilers of that singular and once very popular collection of stories, entitled "The Theatre of God's Judgments," 1648, &c. fol.[2]

TEDESCHI. See TUDESCHI.

TEISSIER (ANTHONY), a learned and laborious French writer, was born at Montpellier Jan. 28, 1632. He studied at Lunel, Orange, and other places, and having acquired

[1] Ath. Ox vol. II.—Gough's Topography.
[2] Life prefixed to his Works.—Clark's Lives at the end of his Martyrology.—Fuller's Worthies.—Ath. Ox. vol. I.

a knowledge of Greek, Hebrew, and theology, he went to Paris, where he formed an acquaintance with some eminent men of the day, Pelisson, Conrart, Menage, and others, and on his return received the degree of doctor of laws at Bourges. He then went to Nismes, and practised at the bar, became a counsellor of the city, and a member of the Protestant consistory, and a member also of the newly-founded academy. In 1685, on the revocation of the edict of Nantz, he found it necessary to retire to Switzerland, and finally to Berlin, where the elector of Brandenburgh gave him the title of counsellor of embassy, and historiographer, with an annual pension of 300 crowns, which was afterwards increased. He died at Berlin, Sept. 7, 1715, in the eighty-fourth year of his age. He published several translations, from the works of St. Chrysostom; the lives of Calvin and Beza, from the Latin of Galeacius Carraccioli, and of Francis Spira; the eloges of eminent men, from Thuanus, of which there have been four editions, the best that of Leyden, 1715, 4 vols. 12mo; the epistle of St. Clement to the Corinthians, from the Greek; a treatise on martyrdom, from the Latin of Heidegger, &c. &c. This most useful work is entitled "Catalogus auctorum qui librorum catalogos, indices, bibliothecas, virorum literatorum elogia, vitas, aut orationes funebres scriptis consignarunt," Geneva, 1686, 4to, with a supplement, in 1705. This is a greatly improved edition of Labbe's "Bibliotheca Bibliothecarum."[1]

TELESIUS (Bernard), a modern philosopher, was born at Naples in 1508, and received the first part of his education at Milan, where he acquired a perfect knowledge of the Latin and Greek languages. After passing two years at Rome, where he made great proficiency in polite learning, he removed to Padua, and applied with indefatigable assiduity to the study of mathematics and philosophy. He very judiciously employed mathematical learning in explaining and establishing the laws of physics, and was particularly successful in investigating truths before unknown in the doctrine of optics. Accustomed to mathematical accuracy, he grew dissatisfied with the conjectural explanation of natural appearances given by Aristotle, and expressed great surprise that this philosopher should have been, for so many ages, followed in his numerous errors

[1] Niceron, vol. V.—Moreri.

by so many learned men, by whole nations, and almost by the whole human race. He pursued his researches with great ingenuity as well as freedom, and wrote two books "On Nature," in which he attempted to overturn the physical doctrine of the Peripatetic school, and to explain the phenomena of the material world upon new principles. When this treatise was first published at Rome, it obtained great and unexpected applause, and Telesius was prevailed upon by the importunity of his friends at Naples, to open a school of philosophy in that city. The Telesian school soon became famous, not only for the number of its pupils, but for the abilities of its professors, who distinguished themselves by their bold opposition to the doctrines of Aristotle, and by the judicious manner in which they distributed their labours, in order to enlarge the boundaries of natural knowledge. The founder of the school was highly esteemed by all who were desirous of studying nature rather than dialectics; and he was patronized by several great men, particularly by Ferdinand duke of Nuceri. But his popularity soon awakened the jealousy and envy of the monks, who loaded him and his school with calumny, for no other offence than that he ventured to call in question the authority of Aristotle. The vexations which he suffered from this quarter brought on a bilious disorder, which, in 1588, terminated in his death.

Although, during the life of Telesius, his innovations were patiently borne, both in Rome and Naples, after his death his writings were proscribed in the Index Expurgatorius of the inquisition. Notwithstanding which, his philosophy continued to have many admirers, and his works were republished at Venice in 159[illegible], by his friend Antonius Persius, who also wrote a compendium of his philosophy in the vernacular tongue. Besides his principal work, De Natura Rerum, "On the Nature of Things," he wrote on the air, the sea, comets, the milky way, the rainbow, colours, respiration, sleep, and other subjects. Lord Bacon has given a brief explanation of the philosophy of Telesius.

The physical system, which Telesius attempted to substitute in the room of the subtleties and fictions of the Stagyrite, was founded upon the Parmenidean doctrine, that the first principles in nature, by means of which all natural phenomena are produced, are cold and heat. The sum of his theory is this: matter, which is in itself incapable of

action, and admits neither of increase nor diminution, is acted upon by two contrary incorporeal principles, heat and cold. From the perpetual opposition of these, arises the several forms in nature; the prevalence of cold in the lower regions producing the earth and terrestrial bodies; and that of heat in the superior, the heavens and celestial bodies. All the changes of natural bodies are owing to this conflict; and according to the degree in which each principle prevails, are the different degrees of density, resistance, opacity, moisture, dryness, &c. which are found in different substances. In the heavens heat has its fixed residence, without any opposition from the contrary principle: and within the earth, and in the abyss of the sea, cold remains undisturbed, heat not being able to penetrate thither. At the borders of each of these regions, that contest between the opposite principles begins, which is carried on through all the intermediate space. All animal and vegetable life is from God. This system, which Telesius evidently borrowed from Parmenides, is but a baseless fabric raised upon a fanciful conversion of mere attributes and properties into substantial principles, and did not long survive its author, who would have deserved credit for the boldness of his attack upon the principles of Aristotle, had he avoided constructing a new system of natural philosophy, liable to the same objection which he had brought against that of Aristotle. [1]

TELL (WILLIAM), one of the heroes of Swiss liberty, in the beginning of the fourteenth century, a man of property, and of good, though not distinguished family, was an inhabitant of the village of Burgeln in the country of Uri. In 1307 he was one of the persons engaged in the conspiracy against the Austrian government. The bailiff, or governor, Herman Gesler, either from a suspicious disposition, or having received some intimation of an impending insurrection, resolved to ascertain who would most patiently submit to his dominion. For this purpose he is said to have raised a hat upon a pole, as an emblem of liberty, and commanded Tell, among others, to pay obeisance to it. "The youth Tell," says Muller, "a friend to freedom, disdained to honour in a servile manner, and on an arbitrary command, even its emblem." Then it was that, according to the current story, Tell was commanded by Gesler to

[1] Brucker.—Tiraboschi.—Niceron, vol. XXX.

shoot an arrow at an apple placed on the head of his own son; and, though reluctant, compelled to do it, by the menace of immediate death, both to him and the infant if he should refuse. Tell cleft the apple without hurting the child; but could not refrain from informing the tyrant that, had his aim proved less fortunate, he had another arrow in reserve, which he should have directed to the heart of his oppressor. By this manifestation of his courage and sentiments, he induced the bailiff to confine him; who, afterwards, mistrusting the friends and relations of Tell, resolved to carry him out of the country of Uri, across the lake of Lucern; though contrary to the acknowledged privileges of his countrymen. On the lake, as they were crossing, a violent storm arose; and Gesler, who knew Tell to be very skilful in the management of a boat, ordered his fetters to be taken off, and the helm committed to him. Taking advantage of this circumstance, Tell steered the boat close to a rock, leaped upon a flat part of it, scrambled up the precipice, and escaped. Gesler also escaped the danger of the water, but, landing near Kusnacht, fell by an arrow from the bow of Tell, whose skill he thus proved a second time, to his cost. Gesler thus perished by the indignation of a private man, without any participation of the people, and before the day appointed for their insurrection. Tell retired to Stauffacher, in the canton of Schwitz, and on the new year's day ensuing, all the Austrian governors were seized and sent out of the country. In 1354, forty-seven years after this event, Tell is supposed to have lost his life in an inundation at Burgeln.

A chapel has been erected by his countrymen on the spot where he resided, and another on the rock where he landed: but, from the simplicity of the people, and of the times in which he lived, no particular honours or emoluments were assigned to his progeny, who appear to have lived in obscurity. The last male of his race, of whom we have any account, was John Martin Tell, of Attinghausen, who died in 1684. His descent in the female line became extinct in 1720. Grasser, a Swiss writer, long ago remarked the resemblance between the incident of the apple, as commonly related of Tell, and that told of Tocco, a Dane, by Saxo Grammaticus; and from this coincidence, some have supposed the latter, at least, to be fictitious; this, however, docs not amount to a proof. It is possible,

though perhaps not probable, that it may have happened twice.[1]

TELLIER (FRANÇOIS MICHEL LE), marquis de Louvois, by which title he is generally known, was born at Paris, January 18, 1641. He was the son of Michel le Tellier, secretary of state, and afterwards chancellor of France, and keeper of the seals. The great credit and power of the father gave an early introduction to the son into the offices of state, and he was only twenty-three when the reversion of the place of war-minister was assigned to him. His vigilance, activity, and application, immediately marked him as a man of superior talents for business; and two years afterwards, in 1666, he succeeded his father as secretary of state. In 1668 he was appointed post-master-general, chancellor of the royal orders, and grand vicar of the orders of St. Lazarus and Mount Carmel; in all which places he fully justified the first conception of his talents. By his advice, and under his care, was built the royal hospital of invalids; and several academies were founded for the education of young men of good families in the military line. After the death of Colbert, in 1683, Louvois was appointed superintendant of buildings, arts, and manufactures. Amidst this variety of occupations, to which his genius proved itself fully equal, he shone most particularly in the direction of military affairs. He established magazines, and introduced a discipline which was felt with advantage in every department of the army. He several times acted in person as grand master of the ordnance, and in that branch of duty signalized his judgment and energy no less than in every other. The force of his genius, and the success of his most arduous undertakings, gained him an extreme ascendant over the mind of Louis XIV. but he abused his power, and treated his sovereign with a haughtiness which created disgust and hatred in all who saw it. One day, on returning from a council, where he had been very ill received by the king, he expired in his own apartment, the victim of ambition, grief, and vexation. This happened when he was no more than fifty-one, on the 16th of July, 1691.

Louvois, with all his talents, was not regretted either by the king or the courtiers. His harsh disposition, and very haughty manners, had irritated every one against him. He

[1] Muller's Hist. of Switzerland, vol. I. p. 611.

may also be reproached for the cruelties exercised in the Palatinate, and for other sanguinary proceedings. He wished not to be outdone in any severities. "If the enemy burns one village within your government," said he, in a letter to the marshal de Boufiers, "do you burn ten in his." Yet, notwithstanding every exception which may justly be made to his character, his talents were of more advantage than his faults were of injury to his country. In no one of his successors was found the same spirit of detail, united with complete grandeur of views; the same promptitude of execution in defiance of all obstacles; the same firmness of discipline, or the same profound secrecy in design. Yet he did not support ill fortune with the same firmness as his master. When the siege of Coni was raised, he carried the news to Louis XIV. with tears in his eyes. "You are easily depressed," said the king; "it is not difficult to perceive that you are too much accustomed to success. I, who have seen the Spanish troops within the walls of Paris, am not so easily cast down." His sudden death is mentioned by madame de Sevigné, in her letters, in her own characteristic style. "He is dead, then;—this great minister, this man of so high consideration; whose *Moi* (as M. Nicole says) was of such extent; who was the centre of so many affairs. How much business, how many designs, how many secrets, how many interests to developе! How many wars commenced, how many fine strokes of chess to make and to manage!—Oh, give me but a little time;—I would fain give check to the duke of Savoy, check-mate to the prince of Orange.—No, no; not a moment. Can we reason on this strange event? No, truly; we must retire into our closets, and there reflect upon it!"

A book entitled "Testament politique du marquis de Louvois," was published in his name, 1695, in 12mo, but the author of it was Courtils, and no just judgment of the marquis can be deduced from such a rhapsody. He left prodigious wealth, a great part of which he owed to his wife, Anne de Souvré, marchioness of Courtenvaux, the richest heiress then in the kingdom.[1]

TELLIER (MICHAEL), a celebrated Jesuit, was born December 16, 1643, near Vire in Lower Normandy, and after teaching the belles lettres and philosophy with credit,

[1] Dict. Hist.

rose gradually to the highest offices in his society, was appointed confessor to Louis XIV. on the death of father de la Chaise, 1709, and chosen an honorary member of the academy of inscriptions and belles lettres. He procured the constitution Unigenitus, engaged warmly in the disputes which arose concerning that bull, and after the king's death, in 1715, was banished to Amiens, and then to la Fleche, where he died, September 2, 1719, aged seventy-six. His works are, "Défense des nouveaux Chrétiens et des Missionnaires de la Chine, du Japon, et des Indes," 12mo. This book made much noise. "Observations sur la nouvelle Défense de la Version Françoise du Nouveau Testament imprimé à Mons," &c. Rouen, 1684, 8vo. The latter is an apology for M. Mallet's writings. Father Tellier was author of several other works, particularly the Delphin Quintus Curtius, which is esteemed. *He did not belong to the same family with Tellier, mentioned in the preceding article.[1]

TEMPESTA (ANTONIO), a Florentine painter, was born at Florence in 1555, and was a disciple of John Strada, or Stradanus. He proved in many respects superior to his master, and especially in the fertility of his genius, and the vast number and variety of his figures. He painted chiefly landscapes, animals, and battles. He invented with ease, and executed with vigour; but not always with delicacy of colouring. He died in 1630, at the age of seventy-five. He sometimes engraved, but his prints are not prized in proportion to his paintings.[2]

TEMPESTA (PETER), otherwise called MOLYN, and PIETRO MULIER, another artist of note, was born at Haerlem in 1637, and according to some authors, was the disciple of Snyders, whose manner he at first adopted, and painted huntings of different animals, as large as life, with singular force and success. He afterwards changed both his style and subjects, and delighted to paint tempests, storms at sea, and shipwrecks, which he executed admirably, and therefore got the name, by which he is generally known, of TEMPESTA. After travelling through Holland he went to Rome, and having changed his religion from protestantism to popery, became greatly caressed as an artist, and received the title of cavaliere. After passing some years at Rome he visited Genoa, where he was like-

[1] Moreri.—Dict. Hist. [2] Pilkington.—Strutt.

wise highly honoured, and fully employed, but appears to have lost all sense of principle or shame; for, in order to marry a Genoese lady, he caused his wife, whom he had left at Rome, to be murdered. This atrocious affair being discovered, he was sentenced to be hanged, but by the intervention of some of the nobility, who admired his talents, his sentence would probably have been changed to perpetual imprisonment. From this, however, he contrived to escape, after being confined sixteen years, and died in 1701, in the sixty-fourth year of his age. It was from this crime that he obtained the name of PIETRO MULIER, or DE MULIERIBUS. His pictures are very rare, and held in great estimation, and those he painted in prison are thought to be of very superior merit. He executed also, by the graver only, several very neat prints, in a style greatly resembling that of Vander Velde. They consist chiefly of candle-light pieces, and dark subjects.[1]

TEMPLE (Sir WILLIAM), a very eminent statesman and writer, was the son of sir William Temple, of Sheen, in Surrey, master of the rolls and privy-counsellor in Ireland, in the reign of Charles II. by a sister of the learned Dr. Henry Hammond. His grandfather, sir William Temple, the founder of the family, was the younger son of the Temples, of Temple-hall, in Leicestershire. He was fellow of King's college, in Cambridge, afterwards master of the free-school at Lincoln, then secretary successively to sir Philip Sidney, to William Davison, esq. one of queen Elizabeth's secretaries, and to the celebrated earl of Essex, whom he served while he was lord-deputy of Ireland. In 1609, upon the importunate solicitation of Dr. James Usher, he accepted the provostship of Trinity college, in Dublin; after which he was knighted, and made one of the masters in chancery of Ireland. He died about 1626, aged seventy-two, after having given proof of his abilities and learning, by several publications in Latin.

The subject of the present memoir was born in London in 1628, and first sent to school at Penshurst in Kent, under the care of his uncle Dr. Hammond, then minister of that parish. At the age of ten he was removed to a school at Bishop Stortford, in Hertfordshire, kept by Mr. Leigh, where he was taught Greek and Latin. At the age of fifteen he returned and remained at home for about two years, from some doubts, during these turbulent times,

[1] Pilkington.—Strutt.

as to the propriety of sending him to any university. These having been removed, he was about two years after entered of Emanuel college, Cambridge, under the tuition of the learned Cudworth. His father intending him for political life, seems not to have thought a long residence here necessary; and therefore about 1647, or 1648, sent him on his travels. While on his way to France he visited the Isle of Wight, where his majesty Charles I. was then a prisoner; and there formed an attachment to Dorothy, second daughter of sir Peter Osborn, of Chicksand, in Bedfordshire, whom he afterwards married.

His travels extended to France, Holland, Flanders, and Germany; during which he acquired a facility in speaking and reading those modern languages, which then formed a necessary accomplishment in a statesman. In 1654, on his return, he married the above-mentioned Mrs. Osborn, and passed his time for some years with his father and family in Ireland, improving himself in the study of history and philosophy, and cautiously avoiding any employment during the usurpation. At the restoration, in 1660, he was chosen a member of the convention in Ireland, and first distinguished himself by opposing the poll-bill, a very unpopular ministerial measure; which he did with so much independence of spirit, as to furnish a presage of his future character. In the succeeding parliament, in 1661, he was chosen, with his father, for the county of Carlow, where he distinguished himself by voting and speaking indifferently, as he approved or disapproved their measures, without joining any party. In 1662 he was chosen one of the commissioners to be sent from that parliament to the king, and took this opportunity of waiting on the lord lieutenant, the duke of Ormond, then at London, and seems at the same time to have now formed the design of quitting Ireland altogether, and residing in England. It was necessary, however, to return to Ireland, where on a second interview with the duke of Ormond, then at Dublin, the duke made extraordinary professions of respect for him, complaining, with polite irony, that he was the only man in Ireland who had never asked him any thing: and when he found him bent on going to England, insisted on giving him letters of recommendation to Clarendon, the lord chancellor, and to Arlington, secretary of state.

This recommendation was effectual with both these statesmen, as well as with the king, although he was not

immediately employed. Sir William Temple was never forgetful of this obligation: he constantly kept up a correspondence with the duke of Ormond, and afterwards zealously defended him against the attempt of the earl of Essex to displace him from the government of Ireland. In the mean time, during his interviews with lord Arlington, who seems to have had his promotion at heart, he took occasion to hint to his lordship, that if his majesty thought him worthy of any employment abroad, he should be happy to accept it; but begged leave to object to the northern climates, to which he had a great aversion. Lord Arlington expressed his regret at this, because the place of envoy at Sweden was the only one then vacant. In 1665, however, about the commencement of the first Dutch war, lord Arlington communicated to him that his majesty wanted to send a person abroad upon an affair of great importance, and advised him to accept the offer, whether in all respects agreeable or not, as it would prove an introduction to his majesty's service. This business was a secret commission to the bishop of Munster, for the purpose of concluding a treaty between the king and him, by which the bishop should be obliged, upon receiving a certain sum of money, to join his majesty immediately in the war with Holland. Sir William made no scruple to accept this commission, which he executed with speed and success, and in the most private manner, without any train or official character. In July he began his journey to Coesvelt, and not long after it was known publicly, that he had in a very few days concluded and signed the treaty there, in which his perfect knowledge in Latin, which he had retained, was of no little advantage to him, the bishop conversing in no other language. After signing the treaty, he went to Brussels, saw the first payment made, and received the news that the bishop was in the field, by which this negotiation began first to be discovered; but no person suspected the part he had in it; and he continued privately at Brussels till it was whispered to the marquis Castel-Rodrigo the governor, that he came upon some particular errand (which he was then at liberty to own). The governor immediately sent to desire his acquaintance, and that he might see him in private, to which he easily consented. Soon after a commission was sent him to be resident at Brussels, a situation which he had long contemplated with pleasure, and his commission was accompanied with a baronet's patent.

Sir William now sent for his family (April 1666); but, before their arrival, was again ordered to Munster, to prevent the bishop's concluding peace with the Dutch, which he threatened to do, in consequence of some remissness in the payments from England, and actually signed it at Cleve the very night sir William Temple arrived at Munster. On this he returned to Brussels; and before he had been there a year, peace with the Dutch was concluded at Breda. Two months after this event, his sister, who resided with him at Brussels, having an inclination to see Holland, he went thither with her incognito, and while at the Hague, became acquainted with the celebrated Pensionary De Witt.

In the spring of 1667, a new war broke out between France and Spain, which rendering Brussels a place of insecurity, as it might fall into the hands of the French, he sent his family to England, but remained himself until the end of the year, when the king ordered him to return privately to England, and in his way to go secretly to the Hague, and concert with the states the means of saving the Netherlands. Sir William, whom, Hume says, philosophy had taught to despise the world, without rendering him unfit for it, was frank, open, sincere, superior to the little tricks of vulgar politicians; and meeting in De Witt with a man of the same generous and enlarged sentiments, he immediately opened his master's intentions, and pressed a speedy conclusion. A treaty was from the first negotiated between these two statesmen, with the same cordiality as if it were a private transaction between intimate companions. Deeming the interests of their country the same, they gave full scope to that sympathy of character which disposed them to an entire reliance on each other's professions and engagements. The issue was the famous triple alliance between England, Sweden, and Holland, which being ratified Feb. 15, 1668, sir William Temple had orders to return to Brussels, and promote the treaty of peace between France and Spain, then carrying on at Aix-la-Chapelle. He was accordingly sent thither in April, as his majesty's ambassador-extraordinary and mediator, and brought the affair to a happy conclusion. Soon after, he was sent ambassador-extraordinary to the States-General, with instructions to confirm the triple alliance, and solicit the emperor and German princes, by their ministers, to enter into it. Being the first English ambassador that

had been there since king James's time, he was received and distinguished by every mark of regard and esteem they could express for his character and person; and, by the good opinion he had gained, was able to bring the States into such measures, as, M. de Witt said, he was sure was not in the power of any other man to do. He lived in confidence with that great minister, and in constant and familiar conversation with the prince of Orange, then eighteen years old. Yet, although he had a difficult part to act, he compassed the chief design of his embassy, in engaging the emperor and Spain in the measures that were then desired; but by this time the measures of his own court took a new turn; and though he had observed a disposition before, to complain of the Dutch upon trifling occasions, yet he suspected nothing till lord Arlington, in September 1669, hurried him over, by telling him, as soon as he received his letter he should put his foot into the stirrup. When he came to his lordship, whom he always saw the first, and with great eagerness desired to know the important affair that required his sudden recall, he found that his lordship had not one word to say to him; and, after making him wait a great while, only asked him several indifferent questions about his journey; and next day he was received as coldly by the king. The secret, however, soon came out; and sir William Temple was pressed to return to the Hague, and make way for a war with Holland, which, less than two years before, he had been so much applauded for preventing by a strict alliance: but he excused himself from having any share in it, which so much provoked the lord treasurer Clifford, that he refused to pay him an arrear of two thousand pounds, due from his embassy. All this passed without any particular unkindness from the king; but lord Arlington's usage, so unlike to the friendship he had professed, was resented by sir William Temple with much spirit. He now retired to his house at Sheen, and employed this interval of leisure in writing his "Observations on the United Provinces," and one part of his "Miscellanies."

In 1673, the king, becoming weary of the second Dutch war, and convinced of its unpopularity, sent for sir William Temple, and wished him to go to Holland, with the offer of the king's mediation between France and the confederates then at war, which was not long after accepted; and in June 1674, lord Berkley, sir William Temple, and

sir Lioline Jenkins, were declared ambassadors and mediators, and Nimeguen appointed, by general consent, as the place of treaty. During sir William's stay at the Hague, the prince of Orange, who was fond of speaking English, and of English habits, constantly dined and supped once or twice a week at his house. Sir William insensibly acquired his Highness's confidence, and had a considerable hand in his marriage with the princess Mary, of which he has said so much in his "Memoirs." One instance of his employing his influence with the prince, he used to reckon amongst the good fortunes of his life. Five Englishmen happened to be taken and brought to the Hague whilst he was there, and in the prince's absence, who were immediately tried, and condemned by a council of war, for deserting their colours: some of his servants had the curiosity to visit their unfortunate countrymen, and came home with a deplorable story, that, by what they had heard, it seemed to be a mistake; and that they were all like to die innocent; but, however, that it was without remedy, that their graves were digging, and they were to be shot next morning. Sir William Temple left nothing unattempted to prevent their sudden execution; and sent to the officers to threaten them, that he would complain first to the prince, and then to the king, who, he was sure, would demand reparation, if so many of his subjects suffered unjustly: but nothing would move them, till he made it his last request to reprieve them one day, during which the prince happened to come within reach of returning an answer to a message he sent, and they were released. The first thing they did was to go and look at their graves; and the next, to come and thank sir William Temple upon their knees.

In July 1676, he removed his family to Nimeguen, where he passed that year without making any progress in the treaty, which, owing to various circumstances, was then at a stand; and, the year after, his son was sent over with letters from the lord treasurer, to order him to return and succeed Mr. Coventry in his place of secretary of state, which the latter made some difficulty of resigning, unless he had leave to name his successor, which the king refused. Sir William Temple, who was not ambitious of the change at this time, requested his majesty would defer it until all parties were agreed, and the treaty he was then concerned in concluded. This business, however, required

his presence in England, and he did not return to Nimeguen that year. About the same time the prince of Orange came over and married the lady Mary, which seems to have occasioned a coolness between sir William Temple and lord Arlington, the latter being offended at sir William's intimacy with the lord treasurer Osborn, who was related to lady Temple, they two being the only persons intrusted with the affair of the marriage.

In the mean time, in 1678, the king, finding that affairs were not likely to come to any conclusion with France, sent for sir William Temple to the council, and told him, that he intended he should go to Holland, in order to form a treaty of alliance with the States; and that the purpose of it should be, like the triple league, to force both France and Spain to accept of the terms proposed. Temple was sorry to find this act of vigour qualified by such a regard to France, and by such an appearance of indifference and neutrality between the parties. He told the king, that the resolution agreed on, was to begin the war in conjunction with all the confederates, in case of no direct and immediate answer from France; that this measure would satisfy the prince, the allies, and the people of England; advantages which could not be expected from such an alliance with Holland alone; that France would be disobliged, and Spain likewise; nor would the Dutch be satisfied with such a faint imitation of the triple league, a measure concerted when they were equally at league with both parties. For these reasons sir William Temple declined the employment; and Lawrence Hyde, second son of the chancellor Clarendon, was sent in his place; and although the measure was not palatable to the prince, the States concluded the treaty in the terms proposed by the king. Just afterwards we find the king a little out of humour with sir William Temple; and when the parliament would not pass the supplies without some security against the prevalence of the popish party, the king thought proper to reproach Temple with his popular notions, as he termed them; and asked him how he thought the House of Commons could be trusted in carrying on the war, should it be entered on, when in the very commencement they made such declarations? Sir William, however, was not daunted by this reproach; and when the king, thwarted by his parliament, began to lend an ear to the proposals of the king of France, who offered him great sums of money, if he would consent

to France's making an advantageous peace with the allies, sir William, though pressed by his majesty, refused to have any concern in so dishonourable a negociation. He informs us that the king said, there was one article proposed, which so incensed him, that as long as he lived, he should never forget it. What it was, sir William does not mention; but dean Swift, who was the editor of his works, informs us, that the French, before they would agree to any payment, required as a preliminary, that king Charles should engage never to keep above 8000 regular troops in Great Britain!

Sir William appears frequently to have retired from court disgusted with the fluctuating counsels which prevailed there, but was ever ready to lend his aid to measures which bore the appearance of public advantage: and in July 1678, upon the discovery of the French design not to evacuate the Spanish towns agreed on by the treaty to be delivered up, the king commanded him to go upon a third embassy to the States, with whom he concluded a treaty, by which England engaged, upon the refusal of the French to evacuate the towns in forty days, to declare immediate war with France: but, before half that time was run out, one Du Cros was sent from our court into Holland, upon an errand that again embarrassed the relative state of affairs; and such sudden and capricious changes in our councils, which sir William Temple had seen too often to be astonished at, increased his growing distaste to all public employment.

In 1679 he went back to Nimeguen, where the French delayed signing the treaty to the last hour; and after he had concluded it, he returned to the Hague, from whence he was soon sent for to enter upon the secretary's place, which Mr. Coventry was at last resolved to part with; and my lord Sunderland, who was newly come into the other, pressed him with much earnestness to accept. He very unwillingly obeyed his majesty's commands to come over, as he had long at heart a visit he had promised to make the great duke, as soon as his embassy was ended; having begun a particular acquaintance with him in England, and kept up a correspondence ever since. Besides, having so ill succeeded in the designs (which no man ever more steadily pursued in the course of his employments) of doing his country the best service, and advancing its honour and greatness to the height of which he thought it capable, he

resolved to ask leave of the king to retire. At this time, indeed, no person could engage in public affairs with a worse prospect; the Popish plot being newly broke out, and the parliament violent in the persecution of it, although it is now generally allowed to have been an absurd imposture. On these accounts, although the king, who, after the removal of the lord treasurer Danby, whom the parliament sent to the Tower, had no one with whom he could discourse with freedom on public affairs, sir William, alarmed at the universal discontents and jealousies which prevailed, was determined to make his retreat, as soon as possible, from a scene which threatened such confusion. Meanwhile, as he could not refuse the confidence with which his master honoured him, he represented to the king, that, as the jealousies of the nation were extreme, it was necessary to cure them by some new remedy, and to restore that mutual confidence, so requisite for the safety both of the king and people; that to refuse every thing to the parliament in their present disposition, or to yield every thing, was equally dangerous to the constitution, as well as to public tranquillity; that if the king would introduce into his councils such men as enjoyed the confidence of his people, fewer concessions would probably be required; or if unreasonable demands were made, the king, under the sanction of such counsellors, might be enabled, with the greater safety, to refuse them; and that the heads of the popular party, being gratified with the king's favour, would probably abate of that violence by which they endeavoured at present to pay court to the multitude.

The king assented to these reasons; and, in concert with Temple, laid the plan of a new privy-council, without whose advice he declared himself determined for the future to take no measure of importance. This council was to consist of thirty persons, and was never to exceed that number. Fifteen of the chief officers of the crown were to be continued, who, it was supposed, would adhere to the king, and, in case of any extremity, oppose the exorbitances of faction. The other half of the council was to be composed, either of men of character, detached from the court, or of those who possessed chief credit in both Houses. The experiment seemed at first to give some satisfaction to the people; but as Shaftesbury was made president of the council, contrary to the advice of sir William Temple, the plan upon the whole was of little avail. Temple often

joined them, though he kept himself detached from public business. When the bill was proposed for putting restrictions on the duke of York, as successor to the throne, Shaftesbury thought them insufficient, and was for a total exclusion; but sir William Temple thought them so rigorous as even to subvert the constitution; and that shackles, put upon a Popish successor, would not afterwards be easily cast off by a Protestant.

In 1680, when the council was again changed, sir William gradually withdrew himself, for reasons which he has assigned in the third part of his Memoirs; but soon after the king sent for him again, and proposed his going ambassador into Spain, and giving credit to an alliance pretended to be made with that crown, against the meeting of the parliament; but when his equipage was almost ready, the king changed his mind, and told him, he would have him defer his journey till the end of the session of parliament, of which he was chosen a member for the university of Cambridge, and in which the factions ran so high, that he saw it impossible to bring them to any temper. The duke of York was sent into Scotland: that would not satisfy them, nor any thing but a bill of exclusion, against which he always declared himself, being a legal man, and said, his endeavours should ever be to unite the royal family, but that he would never enter into any counsels to divide them. This famous bill, after long contests, was thrown out, and the parliament dissolved; and it was upon his majesty's taking this resolution without the advice of his privy-council, contrary to what he had promised, that sir William Temple spoke so boldly there, and was so ill-used for taking that liberty, by some of those friends who had been most earnest in promoting the last change. Upon this he grew quite tired with public business, refused the offer he had of serving again for the university in the next parliament, that was soon after called and met at Oxford, and was even uneasy with the name of a privy-counsellor, but this he soon got rid of; for the duke being returned, and all the councils changed, lord Sunderland's, Essex's, and sir William Temple's names were by the king's order all struck out of the council-book together. On this occasion he informed his majesty that he would live the rest of his life as good a subject as any in his kingdom, but never more meddle with public affairs. The king assured him that he was not at all angry, and

ever after received his visits, when he came into the neighbourhood of Sheen, with respect: nor was less attention shewn to sir William by king James, who used to address his conversation to him the moment he saw him enter the room of the palace at Richmond.

After this retirement, which occurred in 1685, sir William Temple continued a year at Sheen, and, having purchased a small seat called Moor-Park, near Farnham in Surrey, which he preferred for its retirement, and the healthy and pleasant situation, and being much afflicted with the gout, and broken with age and infirmities, he resolved to pass the remainder of his life there; and in November 1686, in his way thither, waited on king James, then at Windsor, and begged his favour and protection to one that would always live a good subject, but, whatever happened, never enter again upon any public employment; and desired his majesty never to give credit to whatever he might hear to the contrary. The king, who used to say sir William Temple's character was always to be believed, promised him what he desired, made him some reproaches for not coming into his service, which he said was his own fault, and kept his word as faithfully to sir William Temple, as he did to his majesty during the turn of affairs that soon after followed by the prince of Orange's coming over, which is said to have been so great a secret to him, that he was not only wholly unacquainted with it, but one of the last men in England that believed it.

At the time of this revolution in 1688, Moor Park growing unsafe by lying in the way of both armies, he went back to the house he had given up to his son at Sheen, whom he would not permit to go and meet the prince of Orange at his landing, as this might appear a breach of his engagement, never to join in any measure that seemed to divide the royal family. After king James's abdication, and the prince's arrival at Windsor, however, sir William Temple went to wait upon his highness, along with his son. On this occasion the prince pressed him to enter into his service, and to be secretary of state; said, it was in kindness to him that he had not been acquainted with his design; came to him two or three times at Sheen, and several of his friends made him very uneasy, in urging how much the prince (who was his friend), his country, and his religion, must suffer by his obstinate refusal to engage in their defence; adding, that his conduct would give the

world an unfavourable opinion of this great undertaking, and make them mistrust some bad design at the bottom, which a man of his truth and honour did not care to be concerned in. Sir William, however, continued unshaken in his resolutions, although very sensible of the trouble and uneasiness the prince and all his friends expressed; and was the more anxious to return to his retirement at Moor Park, about the end of 1689, that he might be less exposed to similar solicitations.

From that time he employed himself wholly in the cares and amusements of a country life, and saw little company, but had the honour of being often consulted by king William in some of his secret and important affairs, and of a visit from him in his way from Winchester, and used to wait upon his majesty at Richmond and Windsor, where he was always very graciously received with that easiness and familiarity, and particular confidence, that had begun in Holland so many years before.

Sir William Temple died towards the end of 1700, in his seventy-second year, at Moor Park; where, according to express directions in his will, his heart was buried in a silver box, under the sun-dial in his garden. This sun-dial, we are told, was opposite to the window whence he used to contemplate and admire the works of nature with his sister, the ingenious lady Giffard *; who, as she shared and eased the fatigues of his voyages and travels during his public employments, was the chief delight and comfort of his retirement in old age, as he had the misfortune to lose his lady in 1694. As to his person, his stature was above the middle size: he was well-set and well-shaped; his hair chesnut brown, his face oval, his forehead large, a quick piercing eye, and a sedate and philosophical look. Those who have endeavoured to set sir William's character in the best light, have allowed him to have had some tincture of vanity and spleen. Bishop Burnet has painted him most unfavourably, allowing him to possess a true judgment in all affairs, and very good principles with relation to government, but in nothing else. The bishop adds, that "he seemed to think, that things were as they are from all eternity; at least, he thought religion was fit only for the mob. He was a great admirer of the sect of Confucius in China, who were atheists themselves, but left religion to the rab-

* Lady Giffard died in 1722, at the age of 84.

ble. He was a corrupter of all that came near him: and he delivered himself up wholly to study, ease, and pleasure." Burnet's dislike to sir William Temple seems, therefore, to have arisen from a very sufficient cause; from his holding and propagating irreligious principles; but this, others have not only doubted, but peremptorily denied, and have cited his beautiful letter to lady Essex, as a proof of his piety. Burnet, however, we perceive, allows him to have been a great statesman; and, in the very next words to those just cited, refers his reader for "an account of our affairs beyond sea, to his letters; in which," says Burnet, "they are very truly and fully set forth."

Sir William Temple was not only a very able statesman and negotiator, but also a polite and elegant writer. As many of his works have been published, at different times, as amount to two volumes in folio; which have also been printed more than once in octavo. His "Observations upon the United Provinces of the Netherlands," were published in one volume, 8vo, in 1672. His "Miscellanea," consisting of ten tracts upon different subjects, were originally published in two volumes, 8vo. One of these tracts is upon ancient and modern learning; and what he advanced there, as it in some measure gave occasion to, so it involved him in, the controversy, which was soon after agitated here in England, concerning the superiority of the ancients and the moderns. His "Memoirs" also, of what had passed in his public employments, especially those abroad, make a very interesting part of his works. They were written in three parts; the first of which began with his journey to Munster, contained chiefly his negotiations of the triple alliance, and ended with his first retirement from public business, in 1671, a little before the second Dutch war. He began the second part with the approaches of the peace between England and Holland, in 1673, and concluded it with his being recalled from Holland in February 1678-9, after the conclusion of that of Nimeguen. The third part contains what passed from this peace to sir William's retirement. The second part of these "Memoirs" was published in his life-time, and, it is believed, with his consent; though it is pretended that they were written only for the use of his son, and sent into the world without his knowledge. The third part was published by Swift, in 1709, many years after his death. The first

part was never published at all; and Swift, in the preface to the third, tells us, that "Sir William often assured him he had burnt those Memoirs; and for that reason was content his letters during his embassies at the Hague and Aix-la-Chapelle (he might have added Munster) should be printed after his death, to supply that loss. What it was," continues Swift, "that moved sir William Temple to burn those first Memoirs, may, perhaps, be conjectured from some passages in the second part formerly printed. In one place the author has these words: 'My lord Arlington, who made so great a figure in the former part of these Memoirs, was now grown out of all credit,' &c. In other parts he tells us, 'That that lord was of the ministry which broke the triple-alliance, advised the Dutch war and French alliance; and, in short, was at the bottom of all those ruinous measures which the court of England was then taking; so that, as I have been told from a good hand, and as it seems very probable, he could not think that lord a person fit to be celebrated for his part in forwarding that famous league, while he was secretary of state, who had made such counterpaces to destroy it.'"

In 1693, sir William published an answer to a scurrilous pamphlet, entitled "A Letter from Mr. du Cros to the lord ——." This Du Cros bore very impatiently the character which sir William had given him in the second part of his "Memoirs," and wrote the above letter to abuse him for it. In 1695, he published "An Introduction to the History of England:" in which some few mistakes have been discovered, as his speaking of William the Conqueror abolishing the trial of camp-fight, or duel, who, on the contrary, introduced it. Not long after his death, Dr. Swift, then domestic chaplain to the earl of Berkley, who lived many years as an amanuensis in sir William Temple's family, published two volumes of his "Letters," containing an account of the most important transactions that passed in Christendom, from 1667 to 1672; and, in 1703, a third volume, containing "Letters to king Charles II. the prince of Orange, the chief ministers of state, and other persons," in octavo. The editor informs us, that these papers were the last of this or any kind, about which he had received his particular commands; and that they were corrected by himself, and transcribed in his life-time. The whole of his works were handsomely reprinted in 4 vols. 8vo, in 1814.

Sir William Temple had one son, JOHN Temple, esq. a man of great abilities and accomplishments, and who, soon after the Revolution, was appointed secretary at war by king William; but he had scarce been a week in that office, when he drowned himself at London-bridge. This extraordinary affair happened the 14th of April, 1689, when Mr. Temple, having spent the whole morning at his office, took a boat about noon, as if he designed to go to Greenwich; when he had got a little way, he ordered the waterman to set him ashore, and then finishing some dispatches which he had forgot, proceeded. Before he threw himself out, he dropped in the boat a shilling for the waterman, and a note to this effect:

"My folly in undertaking what I was not able to perform, has done the king and kingdom a great deal of prejudice. I wish him all happiness, and abler servants than
JOHN TEMPLE."

It was thought, at first, that he meant by this, his incapacity for the secretaryship at war, which he had asked the king leave to resign the day before; but the fact was, that he had been melancholy for some months before, and the great prejudice to the king's affairs, mentioned in his note, could not be occasioned by mistakes committed in a place in which he had yet done little or nothing. Another cause of his melancholy is assigned, which carries more probability. General Richard Hamilton being upon suspicion confined in the Tower, Mr. Temple visited him sometimes upon the score of a former acquaintance: when discoursing upon the present juncture of affairs, and how to prevent the effusion of blood in Ireland, the general said, "That the best way was, to send thither a person in whom Tyrconnel could trust; and he did not doubt, if such a person gave him a true account of things in England, he would readily submit." Mr. Temple communicated this overture to the king, who approving of it, and looking upon general Hamilton to be the properest person for such a service, asked Mr. Temple whether he could be trusted? Temple readily engaged his word for him, and Hamilton was sent to Ireland; but, instead of discharging his commission and persuading Tyrconnel to submit, he encouraged him as much as possible to stand out, and offered him his assistance, which Tyrconnel gladly accepted. Mr. Temple contracted an extreme melancholy upon Hamilton's desertion; although the king assured him he was con-

vinced of his innocence. Mr. Temple had married Mademoiselle Du Plessis Rambouillet, a French lady, who had by him two daughters, to whom sir William bequeathed the bulk of his estate; but with this express condition, that they should not marry Frenchmen: "a nation," says Boyer, "to whom sir William ever bore a general hatred, upon account of their imperiousness and arrogance to foreigners."

Hume's character of sir William Temple is accurate and comprehensive. "Of all the considerable writers of this age," says that historian, "Sir William Temple is almost the only one that kept himself altogether unpolluted by that inundation of vice and licentiousness which overwhelmed the nation. The style of this author, though extremely negligent, and even infected with foreign idioms, is agreeable and interesting. That mixture of vanity which appears in his works, is rather a recommendation to them. By means of it, we enter into acquaintance with the character of the author, full of honour and humanity; and fancy that we are engaged, not in the perusal of a book, but in conversation with a companion."[1]

TEMPLEMAN (PETER), M. D. the son of an eminent attorney at Dorchester in the county of Dorset, by Mary, daughter of Robert Haynes, was born March 17, 1711, and was educated at the Charter-house (not on the foundation), whence he proceeded to Trinity-college, Cambridge, and there took his degree of B. A. with distinguished reputation. During his residence at Cambridge, by his own inclination, in conformity with that of his parents, he applied himself to the study of divinity, with a design to enter into holy orders; but after some time, from what cause we know not, he altered his plan, and applied himself to the study of physic. In 1736 he went to Leyden, where he attended the lectures of Boerhaave, and the professors of the other branches of medicine in that celebrated university, for the space of two years or more. About the beginning of 1739, he returned to London, with a view to enter on the practice of his profession, supported by a handsome allowance from his father. Why he did not succeed in that line was easy to be accounted for by those who knew him. He was a man of a very liberal turn of mind, of general erudition, with a large acquaint-

[1] Biog. Brit.—Life prefixed to the early editions of his Works.—Swift's Works. See Index.—Burnet's Own Times.—Life prefixed to the edition of Temple's Works, 1814, 8vo, enlarged by the present editor.

ance among the learned of different professions, but of an indolent, inactive disposition; he could not enter into juntos with people that were not to his liking; nor cultivate the acquaintance to be met with at tea-tables; but rather chose to employ his time at home in the perusal of an ingenious author, or to spend an attic evening in a select company of men of sense and learning. In this he resembled Dr. Armstrong, whose limited practice in his profession was owing to the same cause. In the latter end of 1750 he was introduced to Dr. Fothergill (by Dr. Cuming,) with a view of instituting a Medical Society, in order to procure the earliest intelligence of every improvement in physic from every part of Europe *. At the same period he tells his friend, "Dr. Mead has very generously offered to assist me with all his interest for succeeding Dr. Hall at the Charter-house, whose death has been for some time expected. Inspired with gratitude, I have ventured out of my element (as you will plainly perceive), and sent him an ode." Dr. Templeman's epitaph on lady Lucy Meyrick (the only English copy of verses of his writing that we know of) is printed in the eighth volume of the "Select Collection of Miscellany Poems," 1781. In 1753 he published the first volume of "Curious Remarks and Observations in Physic, Anatomy, Chirurgery, Chemistry, Botany, and Medicine, extracted from the History and Memoirs of the Royal Academy of Sciences at Paris;" and the second volume in the succeeding year. A third was promised, but we believe never printed. It appears indeed that if he had

* An extract from one of his letters will give some idea of this plan, which never took effect. "I spent the whole afternoon yesterday with Dr. Fothergill in settling the plan of our design, which in short is this: by a settled regular correspondence in the principal cities of Europe, to have the most early intelligence of the improvements in chemistry, anatomy, botany, chirurgery, with accounts of epidemical diseases, state of the weather, remarkable cases, observations, and useful medicines. A society to be formed here in town, to meet regularly once a week, at which meeting all papers transmitted to be read, and such as are approved of to be published in the English language, in the manner of our Philosophical Transactions; a pamphlet of 2s. or 2s. 6d. once in three months. In a dearth of new things on each of those heads, to extract out of the French Memoirs, German Ephemerides, &c. such things as shall appear to the society to be useful discoveries or observations, and not sufficiently known or attended to. The greatest difficulty lying on us is the choice of proper persons to execute this design; some being too much taken up in business, and others justly exceptionable as being untractable, presumptuous, and overbearing. The men of business, however, will be of some use to us, in communicating remarkable cases and occurrences. Such a work will require a great number of hands; and, besides good abilities, it will be necessary they should be good sort of men too." MS Letter to Dr. Cuming.

met with proper encouragement from the public, it was his intention to have extended the work to twelve volumes, with an additional one of index, and that he was prepared to publish two such volumes every year. His translation of "Norden's Travels" appeared in the beginning of 1757; and in that year he was editor of "Select Cases and Consultations in Physic, by Dr. Woodward," 8vo. On the establishment of the British Museum in 1753, he was appointed to the office of keeper of the reading-room, which he resigned on being chosen, in 1760, secretary to the then newly instituted Society of Arts, Manufactures, and Commerce. In 1762 he was elected a corresponding member of the Royal Academy of Science of Paris, and also of the Œconomical Society at Berne. Very early in life Dr. Templeman was afflicted with severe paroxysms of an asthma, which eluded the force of all that either his own skill, or that of the most eminent physicians then living, could suggest to him; and it continued to harass him till his death, which happened September 23, 1769. He was esteemed a man of great learning, particularly with respect to languages; spoke French with great fluency, and left the character of a humane, generous, and polite member of society.

It may not be improper to distinguish Dr. Templeman from Mr. Thomas Templeman, the author of "Engraved Tables, containing calculations of the number of square feet and people in the several kingdoms of the World;" who was a writing-master in the town of St. Edmund's Bury, where he died May 2, 1729. Both are often confounded, and the latter often appears in quotations with the doctor's degree of the former.[1]

TENCIN (CLAUDINE, ALEXANDRINE, GUERSI, DE), a lady of considerable talents, took the habit of a religious at the monastery of Montfleuri, near Grenoble. Becoming tired of that mode of life, she went to Paris, where she lived in the world, and solicited a bull from the pope to authorize this unusual proceeding. With cardinal Lambertini, afterwards Benedict XIV. she was on good terms, and he gave her no molestation. Her house at Paris was the general meeting of all who had wit, or wished to have the credit of it. The gaiety of her society was, however, disturbed by some unfortunate adventures; particularly by

[1] Nichols's Bowyer.

the death of La Fresnaye, a counsellor of state, who was killed in her apartment. Mademoiselle Tencin was prosecuted as concerned in the murder, and was confined first in the Chatelet, and afterwards in the Bastille; but was at length discharged as innocent. She died at Paris in 1749, being then a good deal advanced in years. She appeared as an author in several instances, and produced, 1. "Le Siege de Calais," a romance of considerable delicacy and genius, though not without faults. 2. "Memoires de Comminges," 12mo, another novel which has had its admirers. A nephew of M. de Tencin, M. Pont-de-veste, had some share in both these productions. 3. "Les Malheurs de l'Amour," a novel, in which some have supposed that she describes a part of her own history. 4. "Anecdotes of Edward II." a posthumous work, published in 1776. All her works were published at Paris in 1786, in seven small volumes, 12mo.[1]

TENIERS (David), a Flemish painter, was born at Antwerp, in 1582, and received the first rudiments of his art from the famous Rubens, who considered him, at length, as his most deserving scholar. On leaving Rubens, he began to be much employed; and, in a little time, was in a condition to take a journey to Italy. At Rome he fixed himself with Adam Elsheimer, who was then in great vogue; of whose manner he became a thorough master, without neglecting at the same time the study of other great masters, and endeavouring to penetrate into the deepest mysteries of their practice. An abode of ten years in Italy enabled him to become one of the first in his style of painting; and a happy union in the schools of Rubens and Elsheimer formed in him a manner as agreeable as diverting. When Teniers returned to his own country, he entirely employed himself in painting small pictures, filled with figures of persons drinking, chemists, fairs, and merry-makings, with a number of country men and women. He spread so much taste and truth through his pictures, that few painters have ever produced a juster effect. The demand for them was universal; and even his master Rubens thought them an ornament to his cabinet, which was as high a compliment as could be paid them. Teniers drew his own character in his pictures, and in all his subjects every thing tends to joy and pleasure. He was always em-

[1] Dict. Hist.—Chesterfield's Miscellanies.

ployed in copying after nature, whatsoever presented itself; and he accustomed his two sons to follow his example, and to paint nothing but from that infallible model, by which means they both became excellent painters. These are the only disciples we know of this David Teniers, styled the elder, who died at Antwerp in 1649, aged sixty-seven.[1]

TENIERS (DAVID), son of the preceding, was born at Antwerp in 1610, and was nick-named "The Ape of Painting;" for there was no manner of painting that he could not imitate so exactly, as to deceive even the nicest judges. He improved greatly on the talents and merit of his father, and his reputation introduced him to the favour of the great. The archduke Leopold William made him gentleman of his bedchamber; and all the pictures of his gallery were copied by Teniers, and engraved by his direction. Teniers took a voyage to England, to buy several pictures of the great Italian masters for count Fuensaldegna, who, on his return, heaped favours on him. Don John of Austria, and the king of Spain, set so great a value on his pictures, that they built a gallery on purpose for them. Prince William of Orange honoured him with his friendship; Rubens esteemed his works, and assisted him with his advice. In his thirty-fifth year he was in his zenith of perfection. His principal talent was landscape, adorned with small figures. He painted men drinking and smoking, chemists, and their laboratories, country fairs, and the like: his small figures are superior to his large ones. The distinction between the works of the father and the son is, that in the son's you discover a finer touch and a fresher pencil, and a greater choice of attitudes, and a better disposition of figures. The father retained something of the tone of Italy in his colouring, which was stronger than the son's, but his pictures have less harmony and union; besides, the son used to put at the bottom of his pictures, "David Teniers, junior." He died at Antwerp in 1694, aged eighty-four. Sir Joshua Reynolds says, that the works of this artist are worthy the closest attention of a painter who desires to excel in the mechanical knowledge of his art. His manner of touching, or what we call handling, has perhaps never been equalled: there is in his pictures that exact mixture of softness and sharpness, which is difficult to execute.

[1] Argenville, vol. III.—Pilkington.

His brother ABRAHAM was a good painter; equal, if not superior, to his father and brother in the expression of his characters, and knowledge of the chiaro-scuro, though inferior in the sprightliness of his touch, and the lightness of his pencil.[1]

TENISON (THOMAS), a learned and worthy prelate, the son of the rev. John Tenison, B. D. by Mary, daughter of Thomas Dowson of Cottenham in Cambridgeshire, was born at that place Sept. 29, 1636. His father was rector of Mundesley in Norfolk, whence he was ejected for his adherence to Charles I. At the restoration, according to Dr. Kennet, he became rector of Bracon-Ash, and died there in 1671, but Mr. Masters apprehends that he was rector of Topcroft in Norfolk in 1646, and by Le Neve we find that in 1712, his son, the subject of the present article, at the expence of 340*l.* rebuilt the chancel of Topcroft church, where his father and mother are buried.

Young Tenison was first educated at the free-school at Norwich, which was then in great reputation, under Mr. Lovering, the master. From this school, at the age of seventeen, he was admitted a scholar upon archbishop Parker's foundation, of Bene't college, Cambridge, where he took his degree of A.B. in Lent term, 1656-7; and the study of divinity being at that time interrupted, at least as to its ordinary process, he began to study medicine, but on the eve of the restoration he procured himself to be privately ordained at Richmond in Surrey, by Dr. Duppa, bishop of Salisbury. In 1660, the year following, he proceeded M. A. and being by virtue of a pre-election, admitted fellow of his college, March 24, 1662, he became tutor, and in 1665 was chosen one of the university preachers, and about the same time was presented by the dean and chapter of Ely to the cure of St. Andrew the Great in Cambridge.

He had not long held this last situation before the plague broke out and dispersed the members of the college, and probably some of the inhabitants of his parish, but Mr. Tenison remained in college, with only two scholars, and a few servants, during the whole of the calamity, and conscientiously performed his parochial duties, without neglecting such precautions as the faculty at that time prescribed. His parishioners were so sensibly struck with this

[1] Argenville, vol. III.—Pilkington.—Sir J. Reynolds's Works.

effort of piety and courage, as to present him with a handsome piece of plate when he left them in 1667. In remembrance of their kindness, he gave them, a short time before his death, the sum of 50*l.* towards repairing their church.

In this last mentioned year, 1667, he proceeded B. D. He had for some time served his father's cure at Braconashe, and quitted St. Andrew's in Cambridge on being presented to the rectory of Holywell and Nedingworth in Huntingdonshire, by Edward, earl of Manchester. This nobleman had before that time placed his son Thomas under his tuition in the college, and afterwards appointed him his chaplain, in which relation he was likewise continued by his successor, earl Robert. About the same time he married Anne, daughter of Dr. Richard Love, some time master of Bene't college. In 1670 his first publication appeared, under the title of "The creed of Mr. Hobbes examined, in a feigned conference between him and a student in divinity," 8vo. This, which is said to have been published to obviate an absurd calumny, that he was a favourer of Hobbes, affords a very excellent refutation of that author's principles.

In 1674, the parishioners of St. Peter's Manscroft, in Norwich, chose him their upper minister, with a salary of 100*l.* a year. In 1678 he published his "Discourse of Idolatry," and the year following, some unpublished remains of lord Bacon, under the title "Baconiana," with a preface giving an excellent analysis of his lordship's works. In 1680 he took his degree of D. D. and in October of the same year, was presented by Charles II. being then one of his majesty's chaplains, to the vicarage of St. Martin's in the Fields. Here he continued the measures which Dr. Lloyd his predecessor had adopted to check the growth of popery, and became the founder of our parochial charity-schools. He also founded a library. Dr. Kennet says that in this office, Dr. Tenison did as much good as perhaps it was possible for one man to do, and the writer of his life assures us that there were not above two persons in his parish who turned Roman catholics while he was vicar. Indeed this large and important cure extending to Whitehall, and the whole court, rendered an unusual portion of courage and perseverance necessary in watching the proceedings of the popish party, who had too many friends in the highest station. Dr. Tenison, however, undauntedly took his share in the controversy which their conduct produced, and was

soon marked as an antagonist not to be despised. In 1681 he preached and published "A Sermon of Discretion in giving alms," which being attacked by Andrew Pulton, who was at the head of the Jesuits in the Savoy, Dr. Tenison wrote a defence of it. In June 1684 an attempt was made to entrap him into an obscure house, on pretence of his receiving there some information respecting the murder of sir Edmondbury Godfrey; but by the precaution he took, this design, whatever it might be, was defeated. In this year he published "The difference between the protestant and the Socinian methods," in answer to a book written by a papist entitled "The Protestant's plea for a Socinian." In the mean time, in 1683, he had rivalled that party in their grace of charity, by distributing upwards of 300*l.* for the relief of his poor parishioners during the hard frost. He also now completed the designs before mentioned, of endowing a charity-school, and setting up a public library, both which still exist.

In 1685, he attended the unfortunate duke of Monmouth, by his grace's desire, both before, and at the time of his execution; and Burnet tells us that he spoke to his grace with a freedom becoming his station, both as to the duke's public conduct and private life, yet with such prudence and circumspection, as to give no offence. In 1687, Dr. Tenison held a conference with Andrew Pulton, his opponent before mentioned, respecting the protestant religion, a detail of which he afterwards published under the title of "A true account of a Conference held about Religion at London, Sept. 29, 1687, between Andrew Pulton*, Jesuit, and Thomas Tenison, D. D. as also that which led to it, and followed after it," Lond. 1687. Soon after Dr. Tenison published the following tracts, arising from this conference, or connected with the popish controversy in general: "A Guide in matters of Faith, with respect especially to the Romish practice of such a one as is infallible;" "Mr. Pulton considered in his sincerity, reasonings, and authorities; or, a just answer to what he has hitherto published in his true and full account of a conference, &c. his remarks, and in them his pretended confutation of what he calls Dr. T.'s (Dr. Tillotson's) Rule of Faith;" "Six Conferences concerning the Eucharist, wherein is shewed, that

* Dodd, in his Church History, mentions this Andrew Pulton slightly, and as distinguished only for his conference with Dr. Tenison. See Dodd, vol. III.

the doctrine of Transubstantiation overthrows the proofs of the Christian religion," from the French of La Placette; "The Difference between the Church of England and the Church of Rome; in answer to a book written by a Romanist, entitled The Agreement between them;" and "An Examination of Bellarmine's tenth note of holiness of life."

About this time Dr. Tenison preached a sermon at the funeral of the famous Nell Gwynn, one of Charles II.'s mistresses, whom he represented as a penitent. This drew upon him some censure; and perhaps the measure was not a very prudent one, even supposing the fact of her penitence to be as he represented. His enemies, however, could not have many just objections to what he said, as they were reduced to the meanness of publishing a false copy of the sermon, against which Dr. Tenison advertised. In 1680 a considerable sum of money, we are not told by whom, was deposited in his hands, jointly with Dr. Simon Patrick, to be laid out in works of charity, according to their discretion; and after distributing some part of it accordingly in charitable uses, they settled the remainder as a kind of fund for augmenting the insufficient maintenance of poor vicars. This they managed themselves for some years, dividing the sum of 100*l.* among twenty vicars, half of the diocese of Canterbury, the other of Ely, at the equal rate of 5*l.* to each vicar; but in 1697 they assigned over the whole stock, amounting to 2400*l.* to sir Nathan Wright, lord keeper of the great seal, and other trustees, for the same purposes.

Resuming his pen against popery, Dr. Tenison now published five more treatises or tracts on the subject, entitled "The Introduction to Popery not founded in Scripture;" "An answer to a letter of the Roman catholic soldier;" "Speculum Ecclesiasticum; or an ecclesiastical prospective glass considered in its false reasonings and quotations;" "The incurable Scepticism of the Church of Rome," translated from Placette; and "The Protestant and Popish way of interpreting Scripture, impartially compared, in answer to Pax vobis, &c." all in 4to, and published in 1688 or 1689. We are told that, notwithstanding his zeal in this cause, he was so much respected at court, that James II. was induced, out of regard to him, to take off the suspension which that infatuated monarch had laid upon Dr. John Sharp (See SHARP, vol. XXVII. p. 409); but there is more reason to think that this, on the king's part, was an attempt at

conciliation, when he found how unpopular that and his other measures in favour of popery were.

In the succeeding reign, Dr. Tenison is said to have acquired favour at court, on account of his moderation towards the dissenters. He was one of those who dwelt fondly on the hopes of a comprehension, as it was called, to be effected partly by a review of the Liturgy. Immediately after the revolution, he was promoted to be archdeacon of London, and was appointed one of the commissioners to prepare matters towards reconciling the dissenters for the convocation. He even wrote a defence of it, entitled "A Discourse on the Ecclesiastical commission, proving it agreeable to the word of God, useful to the convocation, &c." 1689, 4to, but he soon found the main object to be unattainable, neither party being satisfied with the proposed alterations in the liturgy. It was this endeavour to conciliate the dissenters which is said to have induced queen Mary to solicit that he might have the bishopric of Lincoln, to which he was accordingly nominated Nov. 25, 1691, and consecrated at Lambeth, Jan. 10 following. The writer of his life, in 8vo, tells us that the earl of Jersey, then master of the horse to her majesty, endeavoured as much as possible to prejudice Dr. Tenison in her majesty's opinion, in order to gain her interest for his friend Dr. John Scott, rector of St. Giles's in the fields; and represented to her majesty, who was speaking of Dr. Tenison in terms of respect, that he had preached a funeral sermon, in which he had spoken favourably of Mrs. Eleanor Gwyn, one of king Charles IId's mistresses. "What then?" said the queen, "I have heard as much. This is a sign, that that poor unfortunate woman died penitent; for if I can read a man's heart through his looks, had she not made a truly pious and Christian end, the doctor could never have been induced to speak well of her."

He had not been seated in this see above two years, when, upon the death of Dr. Marsh, he was offered the archbishopric of Dublin; but he made it the condition of his acceptance, that the impropriations belonging to the estates then forfeited to the crown, should be all restored to the respective parish churches. The king thought this very reasonable, but the difficulties were found so great that it never could be carried into execution; and instead of being translated into Ireland, bishop Tenison was raised in 1694, upon the death of Dr. Tillotson, to the see of

Canterbury. Dr. Kennet observes, that upon the death of archbishop Tillotson, "it was the solicitous care of the Court to fill up the see of Canterbury. The first person that seemed to be offered to the eye of the world, was Dr. Stillingfleet, bishop of Worcester; but his great abilities had raised some envy and some jealousy of him: and, indeed, his body would not have borne the fatigues of such a station. Even the bishop of Bristol, Dr. John Hall, master of Pembroke college, Oxford, was recommended by a great party of men, who had an opinion of his great piety and moderation. But the person most esteemed by their majesties, and most universally approved by the ministry, and the clergy, and the people, was Dr. Tenison, bishop of Lincoln, who had been exemplary in every station of his life, had restored a neglected large diocese to some discipline and good order, and had before, in the office of a parochial minister, done as much good as, perhaps, was possible for any one man to do. It was with great importunity, and after rejecting better offers, that he was prevailed with to take the bishopric of Lincoln; and it was with greater reluctancy, that he now received their majesties' desire and command for his translation to Canterbury. Burnet speaks much to the same purpose, although his opinion of Dr. Tenison seems never to have been very high; and adds, that at this time "he had many friends, and no enemies."

Soon after his promotion to the archbishopric, queen Mary was seized with the small pox, which proved fatal, and at her desire archbishop Tenison attended her during her illness, was present at her death, and preached a funeral sermon, which is said to have given some offence, and was severely censured in a letter to his grace by Dr. Ken, the deprived bishop of Bath and Wells, who maintained that the archbishop was guilty of neglect of duty in not having represented to her majesty when on her death-bed "the great guilt she lay under by her conduct at the revolution." Of this letter, Dr. Tenison took no notice, for which few will now blame him. A "Defence of his Sermon" was afterwards published by his friend Dr. John Williams. But if Dr. Tenison failed in bringing the queen to repentance for "the revolution," he is said to have produced some good effects on the king's disposition. When the queen died, William was deeply affected, and impressed with very serious notions, which, we are told, Dr. Tenison

encouraged, and in one instance (the king's illicit connection with lady Villiers) urged the heinousness of that crime with such power, that, if we may believe Whiston, his majesty promised never to see that lady more. The archbishop is also said to have been instrumental in healing some differences in the royal family, especially respecting the settlement of the princess Anne of Denmark.

The several injunctions and circular letters to his clergy for preserving the order and discipline of the church, and for healing the animosities that arose in his time respecting the doctrine of the Trinity, are such as have been thought to reflect honour on his high station. It was in his time, too, that the disputes occurred respecting the distinct powers of the two houses of convocation, which proved ultimately the ruin of that assembly, so that, as has been justly remarked, while every other church and every sect, has its synods, or other assemblies of the kind, the church of England has no longer any thing preserved but the mere form of meeting and breaking up.

In 1696, he gave a signal proof of his zeal for the revolution in the case of sir John Fenwick's attainder. On this occasion, when the celebrated Mr. Nelson requested his vote against that bill, the equity of which was much disputed, the archbishop said, "My good friend, give me leave to tell you, that I know not what spirit this man, nor I, am of. I wish for his, nor no man's blood: but how can I do my duty to God and the king, should I declare a man innocent (for my not being on the side of the bill will convince the world that I think him so) when I am satisfied in my conscience, not only from Goodman's evidence, but all the convincing testimonies in the world, that he is guilty. Laws *ex post facto* may indeed carry the face of rigour with them: but, if ever a law was necessary, this is."

In 1700, his grace obtained a commission, authorizing him, jointly with the archbishop of York, and four other prelates, viz. Burnet of Salisbury, Lloyd of Worcester, Patrick of Ely, and Moor of Norwich, to recommend to his majesty, proper persons for all the ecclesiastical preferments in his gift, above the value of 20*l. per ann.* in the book of first fruits and tenths. He continued in the same favour at court until the death of king William, whom he constantly attended in his illness, and prevailed with him to put the last hand to a bill for the better security of the protestant succession. In consequence of his station, he

had the honour of crowning queen Anne, but did not enjoy much favour at her court. During the first three years of her reign he steadily opposed the bill to prevent occasional conformity. At the same time he was not neglectful of what concerned the welfare of the established church, and engaged Dr. White Kennet, afterwards bishop of Peterborough, to write "The case of Impropriations, &c." in consequence of the queen's having given the first fruits for augmenting the maintenance of the poorer clergy. In 1705, he wrote a letter to the princess Sophia, acquainting her with his own zeal in particular, and that of her friends, for the security of the Hanover succession, to which he received an answer, in which her highness gave some intimation of her desire to come to England at that juncture. This letter of hers was published some time after, together with one from sir Rowland Gwynn to the earl of Stamford, upon the same subject of the princess's coming over; which last being voted by both houses to be a scandalous libel, tending to create misunderstandings between her majesty and the princess Sophia, the publisher, Charles Gildon, was fined 100*l.* by the court of queen's bench. But notwithstanding that our archbishop's zeal in this matter could not be very agreeable to her majesty, who was always averse to the notion of a visit from the electress, yet in April 1706 he was nominated first commissioner in the treaty of union between England and Scotland. The same year, he concurred with the majority of the lords in their resolution against those who insinuated that "the church was in danger."

On the death of queen Anne he was appointed one of the three officers of state in whose hands were lodged, by authority of parliament, one of those instruments empowering her successor, if abroad at the time of her demise, to appoint such regents as he should think proper, to continue the administration in his name till his arrival. He had afterwards the honour of crowning George I. and of being admitted to a private conference with him. This was, however, his last attendance on that prince, as his infirmities, and particularly frequent attacks of the gout, rendered it necessary for him to live as retired as possible at his palace at Lambeth, where he died Dec. 14, 1715, in the seventy-ninth year of his age. He was interred privately in the chancel of the church of Lambeth, and in the same vault with his wife, who died the preceding year, leaving him

without issue. By his will he bequeathed very large sums to charitable purposes, and proved a liberal benefactor to Bene't college, Cambridge, the library of St. Paul's cathedral, the society for the propagation of the gospel, queen Anne's bounty, Bromley college, &c. The residue of his fortune, which was very considerable, he ordered to be equally divided among the children of his kinsmen, Dr. Edward Tenison (afterwards bishop of Ossory), Mr. Richard Tubby, and Mr. George Fage.

The author of the "Memoirs of his Life" says, he was a prelate "who, through the whole course of his life, always practised that integrity and resolution he first set out with; nor was he influenced by the changes of the age he lived in, to act contrary to the pure and peaceable spirit of the gospel, of which he was so bright an ornament." He adds, that he was "an exact pattern of that exemplary piety, charity, steadfastness, and good conduct requisite in a governor of the church." Dr. Richardson, in his edition of Godwin's Lives of the Bishops, at first brought a serious charge against Dr. Tenison for neglecting the fairest opportunity of introducing the ecclesiastical polity of the church of England into the kingdom of Prussia; but he was afterwards so fully convinced of the injustice of this charge, as to alter the page of his work in which it was brought forward, and lay the blame upon those to whom it more properly belonged. Swift appears to have spoken with great disrespect of archbishop Tenison, for which no better reason can be given than his prejudices against the whigs, to which party Tenison was supposed to belong; and is said to have furnished some hints for Steele's memorable "Crisis," for which the latter was expelled the House of Commons. The archbishop, however, had admirers in many of his contemporaries, especially Dr. Garth, who has introduced him in the 2nd canto of the Dispensary, with a handsome compliment, in the form of a complaint from *Envy*:

"Within this isle for ever must I find
Disasters to distract my restless mind?
Good Tenison's celestial piety
At last has raised him to the sacred see."

The celebrated nonconformist Baxter likewise held him in admiration. Besides the works already mentioned, he published some occasional sermons, and is supposed to have been the author of a tract entitled "Grievances of the

Church of England, which are not in the power of the governors to remedy."[1]

TERBURGH (Gerard), a Dutch painter, was born in 1608, at Zwol, near Overyssel. He learned the art of painting under his father, who had passed some years at Rome. He travelled over the chief part of Europe, and was every where much encouraged. His subjects were usually conversations, persons employed in games, or in humorous adventures. His colouring is lively, and his pictures highly finished. But he is not thought equal either to Mieris or Gerard Dow, in the same style. He died in 1681, at the age of seventy-three.[2]

TERENTIANUS (Maurus), was a Latin poet and grammarian, whose age is not exactly known, unless he was the Posthumus Terentianus to whom Longinus dedicated his admirable treatise on the sublime, and whom Martial celebrates as præfect of Syene, in Egypt. Both these things are uncertain, but both have been affirmed by Vossius, and others. Some have also called him a Carthaginian; that he was a Moor, he himself tells us, and thence he is called Maurus. Certain it is, that he was earlier than St. Augustin, who quotes him, De Civ. Dei, vi. 2. He wrote a most elegant poem in various measures, "De literis, syllabis, pedibus, et metris," addressed to his son Bassinus, and his son-in-law Novatemus, which gives a truly pleasing impression of his genius, and admirably exemplifies the precepts it delivers. This poem is still extant, having been found in a monastery at Bobbio, in the Milanese, by G. Merula. It was first published by him at Milan, with Ausonius, in 1497; afterwards by Janus Parrhasius, and Nic. Brissæus; then by Jacobus Micyllus, at Francfort, 1584, in 8vo. It appeared also in the "Grammatici veteres," of Putschius, published at Hanau, in 1605, 4to; and in the "Corpus omnium veterum Poetarum Romanorum," Geneva, 1611, 2 vols. 4to.[3]

TERENTIUS (Publius), or TERENCE, an ancient dramatic writer among the Romans, was a native of Carthage, and born in the year of Rome 560. He was brought early to Rome, among other slaves, and fell into the hands of a generous master, Terentius Lucanus, a Roman senator, who was so taken with his uncommon parts, that he

[1] Memoirs of the Life and Times of, 8vo, no date.—Biog. Brit.—Masters's Hist. of C. C. C. C.

[2] Pilkington.

[3] Moreri.—Vossius.—Saxii Onomast.

gave him first a good education, and afterwards his liberty. He received his name, as well as his liberty, from Terentius Lucanus, as the custom was; and thus, by a singular fatality, says madam Dacier, while he has immortalized the name of his master, he has not been able to preserve his own. His merit soon recommended him to the acquaintance and familiarity of the chief nobility; and such was his friendship with Scipio and Lælius, that his rivals and enemies took occasion from thence to say that his plays were composed by these noblemen. Suetonius relates a story from Cornelius Nepos, which may seem to confirm such a surmise: it is, that on the 1st of March, which was the feast of the Roman ladies, Lælius being desired by his wife to sup a little sooner than ordinary, he prayed her not to disturb him; and that, coming very late to supper that night, he said he had never composed any thing with more pleasure and success; when, being asked by the company what it was, he repeated some verses out of the third scene of the fourth act in the "Heautontimorumenos." Terence takes notice of this report in his prologue to the "Adelphi," and does not offer to refute it; but Suetonius says that he forbore, in complaisance to his patrons, who might possibly not be displeased with it; and, indeed, in the prologue to the "Heautontimorumenos," Terence desired the auditors not to credit the slanderous reports of his brother writers. It is very possible that Scipio and Lælius might sometimes amuse themselves with composing a scene or two for a poet, with whom they conversed so familiarly; but the plays were certainly Terence's.

We have six of them remaining, and probably one or two are lost, for the "Andria" does not seem to have been his first. The very prologue to this play intimates the contrary; and the circumstance related by Suetonius, about Terence's reading his first piece to Cæcilius, proves the "Andria" not to have been it, and that Suetonius has mistaken the name of the play; for Cæcilius died two years before the "Andria" was brought on the stage. Cæcilius was the best poet of the age, and near fourscore when Terence offered his first play; much regard was paid to his judgment, and therefore the ædile offered Terence to wait upon Cæcilius with his play before he would venture to receive it. The old gentleman, being at table, bid the young author take a stool, and begin to read it to him. It is observed by Suetonius, that Terence's dress

was mean, so that his outside did not much recommend him; but he had not gone through the first scene when Cæcilius invited him to sit at table with him, deferring to have the rest of the play read till after supper. Thus, with the advantage of Cæcilius's recommendation, did Terence's first play appear, when Terence could not be twenty-five; for the "Andria" was acted when he was but twenty-seven. The "Hecyra" was acted the year following; the "Self-tormentor, or Heautontimorumenos," two years after that; the "Eunuch" two years after the "Self-tormentor;" the "Phormio," the latter end of the same year; and, the year afterwards, the "Adelphi, or Brothers," was acted; that is, 160 B. C. when Terence was thirty-three years of age.

After this, Terence went into Greece, where he stayed about a year, in order, as it is thought, to collect some of Menander's plays. He fell sick on his return from thence, and died at sea, according to some; at Stymphalis, a town in Arcadia, according to others. From the above account, we cannot have lost above one or two of Terence's plays; for it is impossible to credit what Suetonius reports from one Consentius, an unknown author, namely, that Terence was returning with above an hundred of Menander's plays, which he had translated, but that he lost them by shipwreck, and died of grief for the loss. Terence was of a middle size, very slender, and of a dark complexion. He left a daughter behind him, who was afterwards married to a Roman knight. He left also a house and gardens on the Appian way, near the Villa Martis, so that the notion of his dying poor is very improbable. If he could be supposed to have reaped no advantages from the friendship of Scipio and Lælius, yet his plays must have brought him in considerable sums. He received eight thousand sesterces for his "Eunuch," which was acted twice in one day; a piece of good fortune which perhaps never happened to any other play, for plays with the Romans were never designed to serve above two or three times. There is no doubt that he was well paid for the rest; for it appears from the prologue to the "Hecyra," that the poets used to be paid every time their play was acted. At this rate, Terence must have made a handsome fortune before he died, for most of his plays were acted more than once in his life-time.

It would be endless to mention the testimonies of the ancients in his favour, or the high commendations bestowed upon him by modern commentators and critics. Menander was his model, and from him he borrowed many of his materials. He was not content with a servile imitation of Menander, but always consulted his own genius, and made such alterations as seemed to him expedient. His enemies blamed his conduct in this; but in the prologue to the "Andria," he pleads guilty to the charge, and justifies what he had done by very sufficient reasons. The comedies of Terence were in great repute among the Romans; though Plautus, having more wit, more action, and more vigour, was sometimes more popular upon the stage. Terence's chief excellence consists in these three points, beauty of characters, politeness of dialogue, and regularity of scene. His characters are natural, exact, and finished to the last degree; and no writer, perhaps, ever came up to him for propriety and decorum in this respect. If he had laid the scene at Rome, and made his characters Roman, instead of Grecian; or if there had been a greater variety in the general cast of his characters, the want of both which things have been objected to him; his plays might have been more agreeable, might have more affected those for whose entertainment they were written; yet in what he attempted he has been perfectly successful. The elegance of his dialogue, and the purity of his diction, are acknowledged by all: by Cæsar, Cicero, Paterculus, and Quintilian, among the ancients; and by all the moderns. If Terence could not attain all the wit and humour of Menander, yet he fairly equalled him in chasteness and correctness of style.

The moderns have been no less united in their praise of the style of Terence. Erasmus says, that "the purity of the Roman language cannot be learned from any ancient author so well as from Terence; and many have given it as their opinion, that the Latin tongue cannot be lost while the comedies of Terence remain. This Roman urbanity and purity of diction shews Terence to have been made a slave very young, and his education to have been wholly Roman, since otherwise his style could never have been so free from the tincture of his African origin. Regularity of scene, or proper disposition and conduct of the drama, is a third excellence of Terence. His scene, as Congreve, who calls him the correctest writer in the world, has well

observed, always proceeds in a regular connection, the persons going off and on for visible reasons, and to carry on the action of the play, and, upon the whole, the faults and imperfections are so few, that they scarcely deserve to be mentioned. Scaliger said, there were not three in the whole six plays: and the *comica vis*, which Cæsar wishes for him, would probably have suited our taste less than his present delicate humour and wit. Madam Dacier has observed, that "it would be difficult to determine which of his six plays deserves the preference, since they have each of them their peculiar excellencies. The "Andria" and "Adelphi," says she, "appear to excel in characters and manners; the "Eunuch" and "Phormio," in vigorous action and lively intrigue; the "Heautontimorumenos" and "Hecyra," in sentiment, passion, and simplicity of style."

The best editions of Terence are, the Elzevir, 1635, 12mo; that "cum integris notis Donati, et selectis variorum, 1686," 8vo; that of Westerhovius, in two volumes, quarto, 1726; and of "Bentley," the same year, 4to; the immaculate Edinburgh edition of 1758, 12mo, and the edition of Zeunius, in two volumes, Leipsic, 1774, 8vo, with very copious notes and index. Madam Dacier has given a most beautiful French version of this author; and in English we have a translation in blank-verse, by Colman, which is justly esteemed.[1]

TERRASSON (ANDREW), the first of a literary family of considerable note in France, was the eldest of the four sons of Peter Terrasson, a lawyer of Lyons, and became a priest of the oratory, preacher to the king, and afterwards preacher to the court of Lorrain. His pulpit services were much applauded, and attended by the most crowded congregations. His exertions during Lent in the metropolitan church at Paris threw him into an illness of which he died April 25, 1723. His "Sermons" were printed in 1726, 4 vols. 12mo, and reprinted in 1736.[2]

TERRASSON (JOHN), brother to the preceding, was born at Lyons in 1670, and educated at the house of the oratory at Paris, which he quitted very soon. He afterwards entered into it again, and then left it finally, a proof of unsteadiness, at which his father was so angry, having

[1] Crusius's Lives of the Roman Poets.—Vossius.—Fabric. Bibl. Lat.—Saxii Onomast.
[2] Dict. Hist.

resolved to breed up all his sons to the church, that he reduced him by his will to a very moderate income; which, however, John bore without complaining. He went to Paris, and obtained the acquaintance of the abbé Bignon, who became his protector and patron, and procured him a place in the academy of sciences in 1707. In 1721, he was elected a professor in the college royal. When the disputes about Homer between La Motte and madam Dacier were at their height, he thought proper to enter the lists, and wrote "Une Dissertation contre l'Iliade," in 2 vols. 12mo, which did very little credit to his taste or judgment. He had, however, better success in his "Sethos," which, as a learned and philosophical romance, has considerable merit. It has been translated into English. Another work of Terrasson is "A French Translation of Diodorus Siculus, with a preface and notes," which has been much commended.

He died Sept. 15, 1750, with the reputation of having been one of the best practical philosophers of his age. According to D'Alembert, in his "History of the Members of the French Academy," he was absent, simple, totally ignorant of the world, with much learning, and original wit and humour. He suddenly became very rich, by the Mississippi-scheme, in favour of which he wrote a pamphlet of "Reflexions;" but was neither affected by his sudden riches, nor by the sudden ruin which followed. He said he had now got rid of many difficulties in which wealth had involved him, and he should enjoy the comfort and convenience of living on a little. At the latter end of his life he totally lost his memory, and when any question was asked him, he said, "Inquire of Mrs. Luquet, my housekeeper;" and even when the priest, who confessed him in his last illness, interrogated him concerning the sins which he had committed, he could get no other answer from him than "Ask Mrs. Luquet."[1]

TERRASSON (Gaspard), brother of the two preceding, was born October 5, 1680, at Lyons. At the age of eighteen, he was sent by his father to the house of the oratory at Paris, where he immediately devoted himself to the study of scripture and the fathers, and taught afterwards in different houses of his order, chiefly at Troyes, where he spoke a funeral oration for the dauphin, son of Louis XIV. in the

[1] Dict. Hist.

Franciscan church. Notwithstanding the success which attended this first essay of his talents for the pulpit, he did not continue to preach, but only delivered exhortations in the seminaries But after his brother's death, being solicited to supply several pulpits where the deceased had engaged himself, he soon acquired a degree of reputation superior to that which Andrew Terrasson had enjoyed. He preached at Paris during five years, and, among other occasions, a whole Lent in the metropolitan church, to a very numerous congregation. Various circumstances, particularly his attachment to the Jansenists, obliged him afterwards to quit both the congregation of the oratory and the pulpit at the same time; but M. de Caylus, bishop of Auxerre, made him curate of Treigny in 1735. Persecution, however, still following him, he was sent to the Bastille, which he quitted in 1744, to be confined with the Minimes at Argenteuil. At length, when his weakened faculties made him considered as useless to his party, he was set at liberty, and died at Paris in the bosom of his family, Jan. 2, 1752, leaving "Sermons," 4 vols. 12mo, and an anonymous book entitled, "Lettres sur la Justice Chrétienne," which has been censured by the Sorbonne.[1]

TERRASSON (MATTHEW), an eminent advocate to the parliament of Paris, was born August 13, 1669, and was related to the same family as the preceding. He was admitted advocate at Paris in 1691, where his merit and abilities soon procured him many clients, and having made the written law his peculiar study, he became, as it were, the oracle of the Lyonnois, and all the provinces where the law is followed. He assisted in the "Journal de Savans" during five years, and was several years censor-royal of books of law and literature. He died September 30, 1734, at Paris, aged sixty-six. He left a collection of his own discourses, pleadings, memoirs, and consultations, under the title of "Œuvres de Matthieu Terrasson," &c. 4to. This collection, which was much valued, was published by his only son, Anthony Terrasson, advocate to the parliament of Paris, and author of "L'Histoire de la Jurisprudence Romaîne," printed at Paris, 1750, fol. There is an edition of the works of Henrys in 4 vols. fol. with notes by Matthew Terrasson, printed by Bretonnier in 1772.[2]

[1] Dict. Hist.

[2] Dict. Hist.—Moreri.

TERTRE (FRANCIS JOACHIM DUPORT DU), a French writer of more industry than genius, was born at St. Malo's, in 1715. He entered for a time into the society of the Jesuits, where he taught the learned languages. Returning into the world, he was employed with Messrs. Freron and de la Porte, in some periodical publications. He was also a member of the literary and military society of Besançon, and of the academy at Angers. He died April 17, 1759, at the age of forty-four. Besides his periodical writings, he made himself known by several publications: 1. "An Abridgment of the History of England," 3 vols. 12mo, which has the advantages of a chronological abridgment, without its dryness. The narration is faithful, simple, and clear; the style rather cold, but in general, pure, and of a good taste; and the portraits drawn with accuracy: yet the abridgment of the abbé Millot is generally preferred, as containing more original matter. 2 "Histoire des Conjurations et des Conspirations celebres," 10 vols. 12mo; an unequal compilation, but containing some interesting matters. 3. The two last volumes of the "Bibliotheque amusante." 4. "L'Almanach des Beaux-Arts," afterwards known by the title of "La France literaire." He published a very imperfect sketch of it in 1752; but it has since been extended to several vols. 8vo. 5. "Mémoires du Marquis de Choupes," 1753, 12mo. He had also a hand in the "History of Spain," published by M. Desormaux.

His son MARGUERITE-LOUIS-FRANCIS DUPORT-DUTERTRE, was one of the moderate revolutionists in 1789, and suffered under the guillotine in 1793, when moderation became a crime.[1]

TERTRE (JOHN BAPTIST DU), a French Dominican, was born at Calais in 1610. He quitted his studies to go into the army, and visited the various countries in a Dutch ship, but returning to France entered the Dominican order at Paris in 1635. Five years after this he was sent as a missionary to the American islands, where he laboured zealously, but returned to his native country in 1658, and died at Paris 1687, having first revised his general history of the islands of St. Christopher, &c. and published it much more complete under the title of "Histoire générale des Antilles habitées par les Francois," 1667,

[1] Dict. Hist.—Biog. Univ. in DUPORT.

1671, 4 vols. 4to, a work which was long considered as of authority.[1]

TERTULLIAN (Quintus Septimius Florens), the first Latin writer of the primitive church whose writings are come down to us, was an African, and born at Carthage in the second century. His father was a centurion in the troops which served under the proconsul of Africa. Tertullian was at first an heathen, and a man, as he himself owns in various parts of his works, of loose manners; but afterwards embraced the Christian religion, though it is not known when, or upon what occasion. He flourished chiefly under the reigns of the emperor Severus and Caracalla, from about the year 194 to 216; and it is probable that he lived several years, since Jerome mentions a report of his having attained to a decrepit old age. There is no passage in his writings whence it can be concluded that he was a priest; but Jerome affirms it so positively, that it cannot be doubted. He had great abilities and learning, which he employed vigorously in the cause of Christianity, and against heathens and heretics; but towards the latter part of his life quitted the church to follow the Montanists, which is the reason why his name has not been transmitted to us with the title of saint. The cause of his separation is not certainly known. Baronius has attributed it to jealousy, because Victor was preferred before him to the see of Rome; Pamelius hints at his disappointment, because he could not get the bishopric of Carthage; and Jerome says, that the envy which the Roman clergy bore him, and the outrageous manner with which they treated him, exasperated him against the church, and provoked him to quit it. What perhaps had as much weight as any of these reasons was the extraordinary austerity, which the sect of Montanus affected, which suited his monastic turn of mind. Whatever the cause, he not only joined them, but wrote in their defence, and treated the church from which he departed, with unbecoming contempt. Error, however, says a modern ecclesiastical historian, is very inconstant; for Tertullian afterwards left the Montanists, or nearly so, and formed a sect of his own, called Tertullianists, who continued in Africa till Augustine's time, by whose labours their existence, as a distinct body, was brought to a close. The character of Tertullian is very strongly delineated by

[1] Dict. Hist.—Biog. Univ. in Dumertre.

himself in his own writings; if there had been any thing peculiarly Christian, which he had learned from the Montanists, his works must have shown it; but the only change discoverable is, that he increased in his austerities. He appears to have been married, and lived all his life, without separating from his wife upon his commencing priest, if, indeed, he did not marry her after. The time of his death is no where mentioned.

Many historians have spoken highly of the abilities and learning of this father, particularly Eusebius, who says that he was one of the ablest Latin writers, and particularly insists upon his being thoroughly conversant in the Roman laws; which may incline us to think that, like his scholar, Cyprian, he was bred to the bar. Cyprian used every day to read part of his works, and, when he called for the book, said, "Give me my master," as Jerome relates. Lactantius allows him to have been skilled in all kinds of learning, yet censures him as an harsh, inelegant, and abstruse writer. Jerome, in his Catalogue of ecclesiastical writers, calls him a man of a quick and sharp wit; and says, in his epistle to Magnus, that no author had more learning and subtlety; but in other places he reprehends his errors and defects; and, in his apology against Ruffinus, "commends his wit, but condemns his heresies." Vicentius Lirinensis gives this character of him: "Tertullian was," says he, "among the Latins, what Origen was among the Greeks; that is to say, the first and most considerable man they had. For who is more learned than he? who more versed both in ecclesiastical and profane knowledge? Has he not comprised in his vast capacious mind all the philosophy of the sages, the maxims of the different sects, with their histories, and whatever pertained to them? Did he ever attack any thing which he has not almost always either pierced by the vivacity of his wit, or overthrown by the force and weight of his reasonings? And who can sufficiently extol the beauties of his discourse, which is so well guarded and linked together by a continual chain of arguments, that he even forces the consent of those whom he cannot persuade? His words are so many sentences; his answers almost so many victories."

Of the moderns, Malebranche says, "Tertullian was a man of profound learning; but he had more memory than judgment, greater penetration and extent of imagination than of understanding. There is no doubt that he was a visionary, and had all the qualities I have attributed to

visionaries. The respect he had for the visions of Montanus, and for his prophetesses, is an incontestable proof of the weakness of his judgment. His fire, his transports, his enthusiasms upon the most trifling subjects, plainly indicate a distempered imagination. What irregular motions are there in his hyperboles and figures! How many pompous and magnificent arguments, that owe all their force to their sensible lustre, and persuade many merely by giddying and dazzling the mind." He then gives examples out of his book "De Pallio;" and concludes with saying, that "if justness of thought, with clearness and elegance of expression, should always appear in whatever a man writes, since the end of writing is to manifest the truth, it is impossible to excuse this author; who, by the testimony of even Salmasius, the greatest critic of our times, has laid out all his endeavours to become obscure; and has succeeded so well in what he aimed at, that this commentator was almost ready to swear, no man ever understood him perfectly."

Balzac thus expresses his sentiments of Tertullian in a letter to his editor, Rigaltius: "I expect," says he, "the Tertullian you are publishing, that he may learn me that patience, for which he gives such admirable instructions. He is an author to whom your preface would have reconciled me, if I had an aversion for him; and if the harshness of his expressions, and the vices of his age, had dissuaded me from reading him: but I have had an esteem for him a long time; and as hard and crabbed as he is, yet he is not at all unpleasant to me. I have found in his writings that black light, which is mentioned in one of the ancient poets; and I look upon his obscurity with the same pleasure as that of ebony which is very bright and neatly wrought. This has always been my opinion; for as the beauties of Africa are no less amiable, though they are not like ours, and as Sophonisba has eclipsed several Italian ladies, so the wits of that country are not less pleasing with this foreign sort of eloquence; and I shall prefer him to a great many affected imitators of Cicero. And though we should grant to nice critics that his style is of iron, yet they must likewise own to us, that out of this iron he has forged most excellent weapons: that he has defended the honour and innocence of Christianity; that he has quite routed the Valentinians, and struck Marcion to the very heart." Our learned countryman, Dr. Cave, has likewise shewn himself, still more

than Balzac, an advocate for Tertullian's style; and, with submission to Lactantius, who (as we have seen above) censured it as harsh, inelegant, and obscure, affirms, that "it has a certain majesty peculiar to itself, a sublime and noble eloquence seasoned abundantly with wit and satire, which, at the same time that it exercises the sagacity of a reader, highly entertains and pleases him." The style, however, of Tertullian, is a matter of less consequence than those other merits which give him a rank among the fathers: but in this respect it seems difficult which of the two were predominant, his virtues or his defects. He was endued with a great genius, but seemed deficient in point of judgment. His piety was warm and vigorous, but at the same time melancholy and austere, and his credulity and superstition, learned as he was, were such as could only have been expected from the darkest ignorance. He placed religion too much in austere observances; and in this respect, the littleness of his views appears conspicuous in the very first tract in the volume of his works, "De Pallio," the purport of which is to recommend a vulgar and rustic kind of garment for Christians in the place of the Roman *toga*; but a more remarkable instance is given of his absurd scrupulosity about such trifles, in which he warmly approves the conduct of a Christian soldier who refused to wear a crown of laurel which his commander had given him with the rest of the regiment, and was punished for his disobedience. Upon the whole, although his works throw some light on the state of Christianity in his time, they contain very little matter of useful instruction.

The principal editors of this father, who have given editions of his works in one collected body, are Rhenanus, Pamelius, and Rigaltius. Rhenanus first published them at Basil in 1521, from two manuscripts which he had procured from two abbeys in Germany. As this editor was well versed in all parts of learning, and especially in ecclesiastical antiquity, so none have laboured more successfully than he in the explication of Tertullian; and Rigaltius has observed, with reason, that he wanted nothing to have made his work complete, but more manuscripts: and though, says Du Pin, his notes have been censured by the Spanish inquisition, and put at Rome into the Index expurgatorius, yet this should not diminish the esteem we ought to have for him. Rhenanus's edition had been printed a great number of times, when Pamelius published

Tertullian with new commentaries, at Antwerp, in 1579; and although this editor has been blamed for digressing too much to things foreign to his points, yet his notes are useful and learned. His edition, as well as Rhenanus's, has been printed often, in various places. After these, the learned Rigaltius produced his edition in 1634, which is far preferable to either of the former; for, having some manuscripts, and other advantages which the former editors wanted, he has given a more correct text. He has also accompanied it with notes, in which he has explained difficult passages, cleared some ancient customs, and discussed many curious points of learning. The greatest objection to this editor has been made by the Roman catholics, who say that he has occasionally made observations not favourable to the present practice of the church: but, says Du Pin, "whatever exceptions may be made to his divinity, his remarks relating to grammar, criticism, and the explication of difficult passages, are excellent." A new edition of Tertullian was begun at Halle, by Semler, in 1770, and six parts published in small 8vo; and the same was reprinted with a view to be continued by Oberthur, in 1780—81, 2 vols. 8vo, but neither the one nor the other have been completed. Detached pieces of Tertullian have been edited by very learned critics. Salmasius bestowed a very voluminous comment upon his small piece "De Pallio," the best edition of which is that of Leyden, 1656, in 8vo; but some so under-rate it as to think that its principal value is a fine print of Salmasius, placed at the beginning of it. His "Apologeticus," as it has been most read, so it has been the oftenest published of all this father's works. This apology for Christianity and its professors was written about the year 200, in the beginning of the persecution under the emperor Severus. It is commonly believed that he wrote it at Rome, and addressed it to the senate: but it is more probable that it was composed in Africa, as, indeed, he does not address himself to the senate, but to the proconsul of Africa, and the governors of the provinces. The best edition of it is that by Havercamp, at Leyden, 1718, 8vo.[1]

TESTA (Pietro), an Italian painter and engraver, was born at Lucca in 1611. It is thought that he began his studies in his native city, but he was impatient to see

[1] Dupin.—Cave.—Tillemont.—Mosheim and Milner's Ch. Hist.

Rome, where he became a disciple of Dominichino. He was so attached to the pursuit of his profession, that while he was copying the antiques at Rome he forgot to provide for his own subsistence. He was relieved from great wretchedness by the compassion of Sandrart, who recommended him effectually to prince Giustiniani, and other patrons. He was unfortunately drowned in the Tiber, at the age of thirty-nine, in 1650, endeavouring to recover his hat, which had been blown into the river.

The style of Pietro Testa as a designer, Mr. Fuseli pronounces unequal; "he generally tacked to antique torsos ignoble heads and extremities copied from vulgar models. Of female beauty he seems to have been ignorant. Of his compositions, generally perplexed and crowded, the best known and most correct, is that of Achilles dragging Hector from the walls of Troy to the Grecian fleet. He delighted in allegoric subjects, which are mines of picturesque effects and attitudes, but in their meaning as obscure as the occasions to which they allude. Of expression he knew only the extremes, grimace, or loathsomeness and horror; but the charge of having been a bad colourist is founded on ignorance: his tone is genial, harmonious, and warm, as his pencil marrowy and free; supported by powerful masses of chiaroscuro and transparent shades."[1]

TEXEIRA (JOSEPH PETER), a learned Portuguese Dominican, was born in 1543. He was prior of the convent at Santaren, 1578, when king Sebastian undertook the African expedition in which he perished. Cardinal Henry, who succeeded him, dying soon after, Texeira joined the friends of Anthony, who had been proclaimed king by the people, and constantly adhered to him. He accompanied this prince into France, 1581, to solicit help against Philip II. who disputed the crown with him. Though Anthony's almoner, he was honoured with the title of preacher and counsellor to Henry III; and after the death of that monarch, attached himself to Henry IV. with whom he became a great favourite. He died about 1620. Texiera's works clearly discover his hatred of the Spaniards, and his aversion to Philip II. who took Portugal from prince Anthony. It is asserted, that as he was preaching one day on the love of our neighbour, he said, "We are obliged to love all men of whatever religion, sect, or nation, even

1 Pilkington.

Castilians." His political, historical, and theological writings are very numerous. "De Portugalliæ ortu," Paris, 1582, 4to, 70 pages, scarce. A treatise "On the Oriflamme," 1598, 12mo; "Adventures of Don Sebastian," 8vo.[1]

TEXTOR. See TIXIER.

THALES, a celebrated Greek philosopher, and the first of the seven wise men of Greece, was born at Miletus about 640 years B. C. After acquiring the usual learning of his own country, he travelled into Egypt and several parts of Asia, to learn astronomy, geometry, mystical divinity, natural knowledge, or philosophy, &c. In Egypt he met for some time great favour from the king, Amasis; but he lost it again by the freedom of his remarks on the conduct of kings, which, it is said, occasioned his return to his own country, where he communicated the knowledge he had acquired to many disciples, among the principal of whom were Anaximander, Anaximenes, and Pythagoras, and was the author of the Ionian sect of philosophers. He always, however, lived very retired, and refused the proffered favours of many great men. He was often visited by Solon; and it is said he took great pleasure in the conversation of Thrasybulus, whose excellent wit made him forget that he was Tyrant of Miletus.

Laertius, and several other writers, agree that he was the father of the Greek philosophy; being the first that made any researches into natural knowledge, and mathematics. His doctrine was, that water was the principle of which all the bodies in the universe are composed; that the world was the work of God; and that God sees the most secret thoughts in the heart of man. He said, that in order to live well, we ought to abstain from what we find fault with in others; that bodily felicity consists in health; and that of the mind in knowledge. That the most ancient of beings is God, because he is uncreated; that nothing is more beautiful than the world, because it is the work of God; nothing more extensive than space, quicker than spirit, stronger than necessity, wiser than time. He used to observe, that we ought never to say that to any one which may be turned to our prejudice; and that we should live with our friends as with persons that may become our enemies.

In geometry, it has been said, he was a considerable

[1] Gen. Dict.—Chaufepie.—Niceron, vol. V.

inventor, as well as an improver; particularly in triangles. And all the writers agree that he was the first, even in Egypt, who took the height of the pyramids by the shadow.

His knowledge and improvements in astronomy were very considerable. He divided the celestial sphere into five circles or zones, the arctic and antarctic circles, the two tropical circles, and the equator. He observed the apparent diameter of the sun, which he made equal to half a degree; and formed the constellation of the Little Bear. He observed the nature and course of eclipses, and calculated them exactly; one in particular, memorably recorded by Herodotus, as it happened on a day of battle between the Medes and Lydians, which, Laertius says, he had foretold to the Ionians. And the same author informs us that he divided the year into 365 days. Plutarch not only confirms his general knowledge of eclipses, but that his doctrine was, that an eclipse of the sun is occasioned by the intervention of the moon, and that an eclipse of the moon is caused by the intervention of the earth.

His morals were as just as his mathematics well grounded, and his judgment in civil affairs equal to either. He was very averse to tyranny, and esteemed monarchy little better in any shape.—Diogenes Laertius relates, that walking to contemplate the stars, he fell into a ditch; on which a good old woman, that attended him, exclaimed, "How canst thou know what is doing in the heavens, when thou seest not what is at thy feet?"—He went to visit Crœsus, who was marching a powerful army into Cappadocia, and enabled him to pass the river Halys without making a bridge. Thales died soon after, at above ninety years of age, it is said, at the Olympic games, where, oppressed with heat, thirst, and a load of years, he, in public view, sunk into the arms of his friends.

Concerning his writings, it remains doubtful whether he left any behind him; at least none have come down to us. Augustine mentions some books of natural philosophy; Simplicius, some written on nautic astrology; Laertius, two treatises on the tropics and equinoxes; and Suidas, a treatise on meteors, written in verse. [1]

THEMISTIUS, an ancient Greek orator and philosopher, whose eloquence procured him the name of Eu-

[1] Diog. Laertius.—Hutton's Dict.—Fenelon's Lives of the Philosophers.—Stanley.—Brucker.

phrades, was of Paphlagonia, and flourished in the fourth century. His father, Eugenius, was a man of noble birth, and educated his son under his own care. After teaching philosophy twenty years at Constantinople, and acquiring a great reputation, he went to Rome, where the emperor offered any conditions if he would fix himself in that city; but he returned soon, and settled at Constantinople, where he married, and had children. Themistius was a peripatetic, and tells us in one of his orations that he had chosen Aristotle for the arbiter of his opinions, and the guide of his life; yet he was not so bigotted to this master, but that he was well versed in Plato, and was particularly studious of the diction and manner of this philosopher, as appears from his works. He had a great opinion of the necessity of sacrificing to the graces; and he says in another oration, "I often converse with the divine Plato, I live with Aristotle, and I am very unwillingly separated from Homer."

He had great interest with several succeeding emperors. Constantius elected him into the senate in the year 355, ordered a brazen statue to be erected to him in 361, and pronounced his philosophy "the ornament of his reign." Julian made him prefect of Constantinople in the year 362, and wrote letters to him, some of which are still extant. Jovian, Valens, Valentinian, and Gratian, shewed him many marks of esteem and affection, and heard him with pleasure haranguing upon the most important subjects. Valens in particular, who was inclined to favour the Arians, suffered himself to be diverted by Themistius from persecuting the orthodox; who represented to him the little reason there was to be surprised at a diversity of opinions among the Christians, when that was nothing in comparison of the differences among the heathens; and that such differences ought never to terminate in sanguinary measures; and by such arguments he is said to have procured universal toleration. Though himself a confirmed heathen, he maintained correspondences and friendship with Christians, and particularly with Gregory of Nazianzen, who, in a letter to him, still extant, calls him "the king of language and composition." Lastly, the emperor Theodosius made him again prefect of Constantinople in the year 384; and, when he was going into the west, placed his son Arcadius with him as a pupil. He lived to a great age; but the precise time of his death is not recorded. He has

sometimes been confounded with another Themistius, who was much younger than he, a deacon of Alexandria, and the founder of a sect among Christians.

More than thirty orations of Themistius are still extant, eight of which were published at Venice in 1534, folio, but the best edition of the whole is that, with a Latin version by Petavius, and notes by father Hardouin, at Paris, 1684, in folio. He wrote also commentaries upon several parts of Aristotle's works; which were published in Greek at Venice, in 1534, folio; Latin versions were afterwards made by Hermolaus Barbarus, and others.[1]

THEMISTOCLES, the great preserver of Athens at the time of the Persian invasion, owed no part of his celebrity or influence to the accident of his birth. He was born about 530 B. C. his father being Neocles, an Athenian of no illustrious family, and his mother an obscure woman, a Thracian by birth (according to the best authorities), and not of the best character. His disposition was naturally vehement, yet prudent; and Plutarch says that he was pronounced very early by his preceptor, to be a person who would bring either great good or great evil to his country. Some of the ancients have said that he was dissolute in his youth, and for that reason disinherited; but this is positively denied by Plutarch. His ardent but honourable ambition was soon discovered; and contributed to put him on bad terms with Aristides, and some other leading men. He pushed himself forward in public business, and seeing that it was necessary for Athens to become a maritime power, persuaded the people to declare war against Ægina, and to build an hundred triremes. In these ships he exercised the people, and thus gave them those means of defence and aggrandizement which they afterwards employed with so much success. Yet it happened that he had no opportunity of distinguishing his military talents in his youth, being forty years of age at the time of the battle of Marathon; after which he was frequently heard to say "that the trophies of Miltiades disturbed his rest." As a judge, he was strict and severe; in which office, being asked by Simonides to make some stretch of power in his behalf, he replied, "Neither would you be a good poet if you transgressed the laws of numbers, nor should I be a good judge, if I should hold the request of any one more sacred than

[1] Fabricii Bibl. Græc.—Brucker.—Saxii Onomast.

the laws." Themistocles had so much credit with the people, as to get his rival Aristides banished by ostracism. In the Persian war, it was he who first interpreted the wooden walls mentioned by the oracle, to mean the Athenian ships: by his contrivance the fleet of Xerxes was induced to fight in a most disadvantageous situation off Salamis, where it suffered a total defeat. For his whole conduct in this action he gained the highest honours, both at home and in Sparta. This was in 480, ten years after the battle of Marathon.

The power of Themistocles in Athens was confirmed for a time by this great exploit, and he earnestly pressed the rebuilding of the city, and the construction of new and more complete fortifications. The latter step gave alarm to the jealousy of Sparta; but Themistocles, employing all his prudence to deceive the Lacedæmonians, and even going to Sparta in person as an ambassador, contrived to gain so much time, that the walls were nearly completed before the negociation was settled. With equal vigilance, patriotism, and sagacity, he superintended the improvement of the Athenian port named Piræus. After these, and other services to his country, Themistocles met with the return almost invariable in democratic governments, ingratitude. He was accused of aggrandizing his own power and wealth in a naval expedition, was finally implicated in the accusations proved against Pausanias in Sparta, and banished. He sought first the patronage of Admetus, king of the Molossi, and afterwards that of the king of Persia, by whom he was magnificently supported to his death, which happened about 465 years before our æra. His bones, in pursuance of his dying request, were carried into Attica, and privately buried there. The blemishes in the character and conduct, attributed to this great man, cannot, perhaps, with strict historical fidelity, be completely denied; yet much allowance must be made for that party spirit, by which political worth so frequently suffered in Greece. In abilities, and in his actions, he was certainly one of the greatest men whom that country ever produced. "The mind of Themistocles," says the great historian Thucydides, "seems to have displayed the utmost force of human nature; for the evident superiority of his capacity to that of all other men was truly wonderful. His penetration was such, that from the scantiest information, and with the most instantaneous thought, he formed

the most accurate judgment of the past, and gained the clearest insight into the future. He had a discernment that could develope the advantageous and the pernicious in measures proposed, however involved in perplexity and obscurity; and he had, no less remarkably, the faculty of explaining things clearly to others, than that of judging clearly himself. Such, in short, were the powers of his genius, and the readiness of his judgment, that he was, beyond all men, capable of directing all things, on every occasion." He died, according to Plutarch, in his sixty-fifth year; leaving a large progeny, to whom the bounty of the Persian monarch was continued. Many of them were, however, restored to their country. It is very commonly said, and Plutarch favours the notion, that he died by poison voluntarily taken: but Thucydides does not seem to credit the opinion, but rather to consider his death as natural.[1]

THEOBALD (Lewis), a miscellaneous writer and critic, was born at Sittingbourn in Kent, in which place his father was an eminent attorney. His grammatical learning he received at Isleworth in Middlesex, and afterwards applied himself to the law; but, finding that pursuit tedious and irksome, he quitted it for the profession of poetry. According to the editors of the "Biog. Dramatica," his first appearance in this profession was not much to his credit. One Henry Mestayer, a watchmaker, had written a play, which he submitted to the correction of Theobald, who formed it into a tragedy, and procured it to be acted and printed as his own. This compelled the watchmaker to publish his own performance in 1716, with a dedication to Theobald. The editors of the Biog. Dram. who appear to have examined both pieces, observe that Theobald, although unmercifully ridiculed by Pope, never appeared so despicable as throughout this transaction. "We had seen him before only in the light of a puny *critic:*

"But here the fell *attorney* prowls for prey."

Theobald engaged in a paper called "The Censor," published in Mist's "Weekly Journal;" and, by delivering his opinion with too little reserve concerning some eminent wits, exposed himself to their resentment. Upon the publication of Pope's Homer, he praised it in the most extravagant terms; but afterwards thought proper to retract his

[1] Mitford's Greece.—Plutarch.—Thucydides.

opinion, and abused the very performance he had before affected to admire. Pope at first made Theobald the hero of his "Dunciad;" but afterwards thought proper to disrobe him of that dignity, and bestow it upon another. In 1726, Theobald published a piece in 8vo, called "Shakespear Restored:" of this, it is said, he was so vain as to aver, in one of Mist's "Journals," "that to expose any errors in it was impracticable;" and, in another, "that whatever care might for the future be taken, either by Mr. Pope, or any other assistants, he would give above five hundred emendations, that would escape them all." During two whole years, while Pope was preparing his edition, he published advertisements, requesting assistance, and promising satisfaction to any who would contribute to its greater perfection. But this restorer, who was at that time soliciting favours of him by letters, wholly concealed that he had any such design till after its publication; which he owned in the "Daily Journal of Nov. 26, 1728." Theobald was not only thus obnoxious to the resentment of Pope, but we find him waging war with Mr. Dennis, who treated him with more roughness, though with less satire. Theobald, in "The Censor," N° 33, calls Dennis by the name of Furius. Dennis, to resent this, in his remarks on Pope's Homer, thus mentions him: "There is a notorious idiot, one Hight Whacum; who, from an under-spur leather to the law, is become an understrapper to the playhouse, who has lately burlesqued the Metamorphoses of Ovid, by a vile translation, &c. This fellow is concerned in an impertinent paper called the Censor." Such was the language of Dennis, when inflamed by contradiction.

In 1720, Theobald introduced upon the stage a tragedy called "The Double Falshood;" the greatest part of which he asserted was Shakspeare's. Pope insinuated to the town, that it was all, or certainly the greatest part, written, not by Shakspeare, but Theobald himself; and quotes this line,

"None but thyself can be thy parallel;"

which he calls a marvellous line of Theobald, "unless," says he, "the play, called 'The Double Falshood,' be (as he would have it thought) Shakspeare's; but, whether this is his or not, he proves Shakspeare to have written as bad." The arguments which Theobald uses to prove the play to be Shakspeare's, are indeed, far from satisfactory, and it

was afterwards Dr. Farmer's opinion that it was Shirley's. It was, however, vindicated by Theobald, who was attacked again in "The Art of Sinking in Poetry." Theobald endeavoured to prove false criticisms, want of understanding Shakspeare's manner, and perverse cavilling in Pope: he justified himself and the great dramatic poet, and attempted to prove the tragedy in question to be in reality Shakspeare's, and not unworthy of him. Theobald, besides his edition of Shakspeare's plays, in which he collated the ancient copies, and corrected with great pains and ingenuity many faults, was the author of several dramatic pieces. Not less than twenty, printed or acted, are enumerated in the "Biographia Dramatica." He was also concerned in various translations, and at his death in Sept. 1744, had made some progress in an edition of Beaumont and Fletcher.

As the name is not very common, it may be necessary to mention a later writer, a JOHN Theobald, who had the degree of a doctor of physic, but does not appear to have been of the London college of physicians. He published a little volume of poetry in 1753, called "Musa Panegyrica," and died May 17, 1760. Amongst many other performances, he produced a translation of Merope, translated from Voltaire, 1744, 8vo.[1]

THEOCRITUS, an ancient Greek poet, was a Sicilian, and born at Syracuse, the son of Praxagoras and Philina. He is said to have been the scholar of Philetas, and Asclepiades, or Sicelidas: Philetas was an elegiac poet of the island of Cos, had the honour to be preceptor to Ptolemy Philadelphus, and is celebrated by Ovid and Propertius: Sicelidas was a Samian, a writer of epigrams: Theocritus mentions both these with honour in his seventh Idyllium. As to the age in which he flourished, it seems indisputably to be ascertained by two Idylliums that remain: one is addressed to Hiero king of Syracuse, and the other to Ptolemy Philadelphus, the Egyptian monarch. Hiero began his reign, as Casaubon asserts in his observations on Polybius, in the second year of the 126th olympiad, or about 275 years before Christ; and Ptolemy in the fourth year of the 123d olympiad. Though the exploits of Hiero are recorded greatly to his advantage by Polybius, in the first book of his history; though he had many virtues, had fre-

[1] Cibber's Lives.—Biog. Dram.—D'Israeli's Quarrels, vol. I.—Bowles's edition of Pope.—Johnson's Works.

quently signalized his courage and conduct, and distinguished himself by several achievements in war; yet he seems, at least in the early part of his reign, to have expressed no great affection for learning or men of letters: and this is supposed to have given occasion to the 16th Idyllium, inscribed with the name of Hiero; where the poet asserts the dignity of his profession, complains that it met with neither favour nor protection, and in a very artful manner touches upon some of the virtues of this prince, and insinuates what an illustrious figure he would have made in poetry, had he been as noble a patron, as he was an argument for the Muses.

His not meeting with the encouragement he expected in his own country, was in all probability the reason that induced Theocritus to leave Syracuse for the more friendly climate of Alexandria, where Ptolemy Philadelphus then reigned in unrivalled splendour, the great encourager of arts and sciences, and the patron of learned men. In his voyage to Egypt he touched at Cos, an island in the Archipelago not far from Rhodes, where he was honourably entertained by Phrasidamus and Antigenes, who invited him into the country to celebrate the festival of Ceres, as appears by the seventh Idyllium. There is every reason to imagine that he met with a more favourable reception at Alexandria, than he had experienced at Syracuse, from his encomium on Ptolemy, contained in the 17th Idyllium; where he rises above his pastoral style, and shows that he could upon occasion (as Virgil did afterwards) exalt his Sicilian Muse to a sublimer strain, *paulo majora:* he derives the race of Ptolemy from Hercules, he enumerates his many cities, he describes his great power and immense riches, but above all he commemorates his royal munificence to the sons of the Muses. Towards the conclusion of the 14th Idyllium, there is a short, but very noble panegyric on Ptolemy: in the 15th Idyllium he celebrates Berenice, the mother, and Arsinoe, the wife of Ptolemy. Little else of this poet's life can be gathered from his works, except his friendship with Aratus, the famous author of the "Phænomena;" to whom he addresses his sixth Idyllium, and whose amours he describes in the seventh. It is mentioned by all his biographers, that he suffered an ignominious death, and they derive their information from a distich of Ovid in his Ibis,

Utque Syracosio præstrictâ fauce poetæ,
Sic animæ laqueo sit via clausa tuæ.

But it does not appear, that by the Syracusan poet, Ovid means Theocritus; more probably, as some commentators on the passage have supposed, Empedocles, who was a poet and philosopher of Sicily, is the person pointed at: others think that Ovid by a small mistake or slip of his memory might confound Theocritus the rhetorician of Chios, who was executed by order of king Antigonus, with Theocritus the poet of Syracuse.

The compositions of this poet are distinguished among the ancients by the name of "Idyllia," in order to express the smallness and variety of their natures; they would now be called "Miscellanies, or Poems on several Occasions." The nine first and the eleventh are confessed to be true pastorals, and hence Theocritus has usually passed for nothing more than a pastoral poet: yet he is manifestly robbed of a great part of his fame, if his other poems have not their proper laurels. For though the greater part of his "Idyllia" cannot be called the songs of shepherds, yet they have certainly their respective merits. His pastorals doubtless ought to be considered as the foundation of his credit. He was the earliest known writer of pastorals, and will be acknowledged to have excelled all his imitators, as much as originals usually do their copies. There are, says Dr. Warton, "few images and sentiments in the Eclogues of Virgil, but what are drawn from the Idylliums of Theocritus: in whom there is a rural, romantic wildness of thought, heightened by the Doric dialect; with such lively pictures of the passions, and of simple unadorned nature, as are infinitely pleasing to lovers and judges of true poetry. Theocritus is indeed the great store-house of pastoral description; and every succeeding painter of rural beauty (except Thomson in his Seasons) hath copied his images from him, without ever looking abroad upon the face of nature themselves." The same elegant critic, in his dissertation on pastoral poetry, says, "If I might venture to speak of the merits of the several pastoral writers, I would say, that in Theocritus we are charmed with a certain sweetness, a romantic rusticity and wildness, heightened by the Doric dialect, that are almost inimitable. Several of his pieces indicate a genius of a higher class, far superior to pastoral, and equal to the sublimest species of poetry: such are particularly his Panegyric on Ptolemy, the fight between Amycus and Pollux, the Epithalamium of Helen, the young Hercules, the grief of Hercules for

Hylas, the death of Pentheus, and the killing of the Nemean Lion." At the same time it must be allowed that Theocritus descends sometimes into gross and mean ideas, and makes his shepherds abusive and immodest, which is never the case with Virgil.

This poet was first published in folio at Milan in 1493, again by Aldus at Venice, in 1495, and by Henry Stephens at Paris, in 1566, with other Greek poets, and without a Latin version: a good edition also in Greek only was printed at Oxford, by bishop Fell, in 1676, 8vo. There are, since, the editions of Martin, Lond. 1760, 8vo, the very splendid one of Thomas Warton, 1770, 2 vols. 4to; and of Valckenaer, Leyden, 1773, 8vo. Dr. Thomas Edwards also published a very correct and critical edition of "Selecta quædam Theocriti Idyllia," 1779, 8vo.[1]

THEODORE-ANTHONY I. king of Corsica, baron Niewhoff, grandee of Spain, baron of England, peer of France, baron of the holy empire, prince of the Papal throne: for thus he styled himself; "a man whose claim to royalty," says lord Orford, "was as indisputable, as the most ancient titles to any monarchy can pretend to be;" was born at Metz about 1696. The particulars of his eventful history are thus related. In March 1736, whilst the Corsican mal-contents were sitting in council, an English vessel from Tunis, with a passport from our consul there, arrived at a port then in the possession of the mal-contents. A stranger on board this vessel, who had the appearance of a person of distinction, no sooner went on shore, but was received with singular honours by the principal persons, who saluted him with the titles of excellency, and viceroy of Corsica. His attendants consisted of two officers, a secretary, a chaplain, a few domestics and Morocco slaves. He was conducted to the bishop's palace; called himself lord Theodore; whilst the chiefs knew more about him than they thought convenient to declare. From the vessel that brought him were debarked ten pieces of cannon, 4000 fire-locks, 3000 pair of shoes, a great quantity of provisions, and coin to the amount of 200,000 ducats. Two pieces of cannon were placed before his door, and he had 400 soldiers posted for his guard. He created officers, formed twenty-four companies of sol-

[1] Vossius Poet. Græc.—Fabric. Bibl. Græc.—Life prefixed to Fawkes's Translation.—Saxii Onomast.

diers, distributed among the mal-contents the arms and shoes he had brought with him, conferred knighthood on one of the chiefs, appointed another his treasurer, and professed the Roman Catholic religion. Various conjectures were formed in different courts concerning him. The eldest son of the pretender, prince Ragotski, the duke de Ripperda, comte de Bonneval, were each in their turns supposed to be this stranger; all Europe was puzzled; but the country of this stranger was soon discovered: he was, in fact, a Prussian, well known by the name of Theodore Antony, baron of Niewhoff.

Theodore was a knight of the Teutonic order, had successively been in the service of several German princes, had seen Holland, England, France, and Portugal; gained the confidence of the great at Lisbon, and passed there for a chargé des affaires from the emperor. This extraordinary man, with an agreeable person, had resolution, strong natural parts, and was capable of any enterprise. He was about fifty years of age. Upon his first landing, the chiefs of the Corsicans publicly declared to the people, that it was to him they were to be indebted for their liberties, and that he was arrived in order to deliver the island from the tyrannical oppressions of the Genoese. The general assembly offered him the crown, not as any sudden act into which they had been surprised, but with all the precaution that people could take to secure their freedom and happiness under it. Theodore, however, contented himself with the title of governor-general. In this quality he assembled the people, and administered an oath for preserving eternal peace among themselves; and severely did he exact obedience to this law.

He was again offered the title of king: he accepted it the 15th of April, 1736, was crowned king of Corsica, and received the oath of fidelity from his principal subjects, and the acclamations of all the people. The Genoese, alarmed at these proceedings, publicly declared him and his adherents guilty of high treason; caused it to be reported, that he governed in the most despotic manner, even to the putting to death many principal inhabitants, merely because they were Genoese; than which nothing could be more false, as appears from his manifesto, in answer to the edict. Theodore, however, having got together 25,000 men, found himself master of a country where the Genoese durst not appear: he carried Porto Vecchio,

and, May the 3d, blocked up the city of Bastia, but was soon obliged to retire. He then separated his force, was successful in his conquests, and came again before Bastia, which soon submitted to him. His court grew brilliant, and he conferred titles of nobility upon his principal courtiers.

Towards July, murmurs were spread of great dissatisfactions, arising from the want of Theodore's promised succours: on the other hand, a considerable armament sailed from Barcelona, as was supposed in his favour. At the same time France and England strictly forbade their subjects in any way to assist the mal-contents. Sept. the 2d, Theodore presided at a general assembly, and assured his subjects anew of the speedy arrival of the so much wanted succours. Debates ran high; and Theodore was given to understand, that before the end of October he must resign the sovereign authority, or make good his promise. He received in the mean time large sums, but nobody knew whence they came: he armed some barques, and chased those of the Genoese which lay near the island. He now instituted the order of Deliverance, in memory of his delivering the country from the dominion of the Genoese. The monies he had received he caused to be new coined; and his affairs seemed to have a promising aspect: but the scene presently changed.

In the beginning of November, he assembled the chiefs; and declared, that he would not keep them longer in a state of uncertainty, their fidelity and confidence demanding of him the utmost efforts in their favour; and that he had determined to find out in person the succours he had so long expected. The chiefs assured him of their determined adherence to his interests. He named the principal among them to take the government in his absence, made all the necessary provisions, and recommended to them union in the strongest terms. The chiefs, to the number of forty-seven, attended him with the utmost respect, on the day of his departure, to the water-side, and even on board his vessel; where, after affectionately embracing them, he took his leave, and they returned on shore, and went immediately to their respective posts which he had assigned them; a demonstrative proof this, that he was not forced out of the island, did not quit it in disgust, or leave it in a manner inconsistent with his royal character.

Thus ended the reign of Theodore, who arrived in a few days disguised in the habit of an abbé at Livonia, and thence, after a short stay, conveyed himself nobody knew whither. The next year, however, he appeared at Paris; was ordered to depart the kingdom in forty-eight hours; precipitately embarked at Rouen, and arrived at Amsterdam, attended by four Italian domestics; took up his quarters at an inn; and there two citizens arrested him, on a claim of 16,000 florins. But he soon obtained a protection, and found some merchants, who engaged to furnish him with a great quantity of ammunition for his faithful islanders. He accordingly went on board a frigate of fifty-two guns, and 150 men; but was soon afterwards seized at Naples in the house of the Dutch consul, and sent prisoner to the fortress of Cueta. This unhappy king, whose courage had raised him to a throne, not by a succession of bloody acts, but by the free choice of an oppressed nation, for many years struggled with fortune; and left no means untried, which policy could attempt, to recover his crown. At length he chose for his retirement this country, where he might enjoy that liberty, which he had so vainly endeavoured to fix to his Corsicans: but his situation here, by degrees, grew wretched; and he was reduced so low, as to be several years before his death, a prisoner for debt in the King's-bench.

To the honour of some private persons, a charitable contribution was set on foot for him, in 1753; and, in 1757, at the expence of the late lord Orford, a marble monument was erected to his memory in the church-yard of St. Anne's, Westminster, with the following inscription:

Near this place is interred
Theodore king of Corsica;
who died in this parish Dec. 11,
1756,
immediately after leaving
the King's-bench prison,
by the benefit of the Act of Insolvency:
In consequence of which,
he registered his kingdom of Corsica
for the use of his creditors.

The grave, great teacher, to a level brings
Heroes and beggars, galley slaves, and kings.
But Theodore this moral learn'd ere dead:
Fate pour'd its lesson on his living head;
Bestow'd a kingdom, and deny'd him bread.



Theodore had a son, known by the name of colonel Frederick, who, after following his father into England, entered into the army in foreign service, but appears to have been disappointed in his hopes of rising, or acquiring even a competence, and after sustaining many distresses, without timely relief, put an end to his life, by a pistol, near the gate of Westminster Abbey, Feb. 1, 1797. He was a man of gentleman-like manners, and accomplishments, and much regretted by those who knew him intimately. He was interred in the church-yard of St. Anne's Soho, by the side of his father. He published in 1768, "Memoires pour servir a l'Histoire de Corse," 12mo, of which there is an English translation; and, "A Description of Corsica, with an account of its temporary union to the crown of Great Britain, &c." 8vo.[1]

THEODORE, archbishop of Canterbury, was a monk of Tarsus. He was ordained bishop by pope Vitalianus, and sent into England in the year 668, to govern the church of Canterbury. Being kindly received by king Egbert, he restored the faith, and promoted, or rather founded, a form of ecclesiastical discipline, which he is said to have exercised with great rigour, placing and displacing several bishops in an arbitrary manner, particularly those belonging to the diocese of York. He died Sept. 19, 690, aged eighty-eight. He is said to have imported into England a great many valuable MSS. Godwin mentions a Homer, extant in his time, of exquisite beauty. He is also the supposed founder of the school called Greeklade, whence arose the university of Oxford, but this is somewhat fabulous. What remains of his form of discipline, called the "Penitential," and of his other works, has been collected by James Petit, and printed at Paris, 1677, 2 vols. 4to, with learned notes.[2]

THEODORE of Mopsuestia, so called from his being bishop of Mopsuestia, a city in Cilicia, was educated and ordained priest in a monastery, and became one of the greatest scholars of his time, and had the famous Nestorius for a disciple. He died in the year 429, or 430. This bishop wrote a great number of learned works, of which are now only extant, "A Commentary on the Psalms," which is in father Corder's "Catena," the authenticity of

[1] Memoires de Corse.—Floyd's Bibliotheca Biog.—Lord Orford's Works, vol. I. p. 151.—Gent. Mag. vol. LXVII.—Annual Necrology for 1797-8.

[2] Godwin de Præsulibus.—Wharton's Anglia Sacra.—Dupin.

which was verified, in one of his dissertations by the duke of Orleans, who died in 1752, at Paris, one of the most learned princes Europe has produced. Theodore left also a "Commentary" in MS. on the twelve minor prophets; and several "Fragments," enumerated by Dupin, which are printed in the "Bibliotheca" of Photius. Those parts of his works supposed to contain the distinction of two persons in Christ, the letter from Ibas, bishop of Edossa, who defended him, and the anathemas published by the celebrated Theodoret, bishop of Cyrus, against St. Cyril, in favour of Theodore of Mopsuestia, occasioned no little disturbance in the church. This dispute is called the affair of the "Three Chapters," and was not settled till the fifth general council, in the year 553, when he and his writings were anathematized. His confession of faith may be found in father Garnier's Dissertations on Marius Mercator.[1]

THEODORET, an illustrious writer of the church, was born at Antioch about the year 386, of parents who were both pious and opulent. His birth has been represented as accompanied with miracles before and after, according to his own account, in his "Religious History;" in which he gravely informs us, that it was by the prayers of a religious man, called Macedonius, that God granted his mother to conceive a son, and bring him into the world. When the holy anchorite promised her this blessing, she engaged herself on her part to devote him to God; and accordingly called him Theodoretus, which signifies either given by God, or devoted to God. To promote this latter design, he was sent at seven years of age to a monastery, where he learned the sciences, theology, and devotion. He had for his masters Theodore of Mopsuestia, and St. John Chrysostom, and made under them a very uncommon progress. His learning and piety becoming known to the bishops of Antioch, they admitted him into holy orders; yet he did not upon that account change either his habitation or manner of living, but endeavoured to reconcile the exercises of a religious life with the function of a clergyman. After the death of his parents, he distributed his whole inheritance to the poor, and reserved nothing to himself. The bishopric of Cyrus becoming vacant about the year 420, the bishop of Antioch ordained Theodoret against his will,

[1] Dupin in Cave, vol. I.

and sent him to govern that church. Cyrus was a city of Syria, in the province of Euphratesia, an unpleasant and barren country, but very populous. The inhabitants commonly spake the Syriac tongue, few of them understanding Greek; they were almost all poor, rude, and barbarous; many of them were engaged in profane superstitions, or in such gross errors as shewed them to be rather Heathens than Christians. The learning and worth of Theodoret, which were really very great, seemed to qualify him for a better see; yet he remained in this, and discharged all the offices of a good bishop and good man. He was afterwards engaged in the Nestorian dispute, very much against his will; but at length retired to his see, spent his life in composing books, and in acts of piety and charity, and died there in the year 457, aged seventy and upwards. He wrote "Commentaries upon the Holy Scriptures;" an "Ecclesiastical History;" a "Religious History," containing the lives and praises of thirty monks, and several other things, which are still extant.

Great encomiums have been bestowed upon this writer, particularly by Dupin, who asserts that "Of all the fathers who have composed works of different kinds, Theodoret is one of those who has succeeded the very best in every kind. Some have been excellent writers in matters of controversy, but bad interpreters of Scripture; others have been good historians, but bad divines; some have had good success in morality, who have had no skill in doctrinal points; those who have applied themselves to confute Paganism by their own principles and authors, have usually had little knowledge in the mysteries of our religion; and lastly, it is very rare for those who have addicted themselves to works of piety to be good critics. Theodoret had all these qualities; and it may be said, that he has equally deserved the name of a good interpreter, divine, historian, writer in controversy, apologist for religion, and author of works of piety. But he hath principally excelled in his compositions on Holy Scripture, and has outdone almost all other commentators, according to the judgment of the learned Photius. His style, says that able critic, is very proper for a commentary; for he explains, in just and significant terms, whatsoever is obscure and difficult in the text, and renders the mind more fit to read and understand it by the elegance of his style. He never wearies his reader with long digressions, but on the contrary labours

to instruct him clearly, neatly, and methodically, in every thing that seems hard. He never departs from the purity and elegance of the Attic dialect, unless when he is obliged to speak of abstruse matters, to which the ears are not accustomed: for it is certain that he passes over nothing that needs explication; and it is almost impossible to find any interpreter who unfolds all manner of difficulties better, and leaves fewer things obscure. We may find many others who write elegantly and explain clearly, but we shall find few who have forgotten nothing which needed illustration, without being too diffuse, and without running out into digressions, at least such as are not absolutely necessary to clear the matter in hand. Yet this is what Theodoret has observed throughout his commentaries, in which he hath opened the text admirably well by his accurate inquiries." Other writers, however, have not expressed so high an opinion of Theodoret. Beausobre, in his History of the Manichees, says that "Theodoret is, in my opinion, one of the most valuable of the fathers. He is learned; he reasons well, especially in his dialogues against the Greek heresies of his times: he is a good literal interpreter of the Scriptures. I cannot help admiring his prudence and moderation, when I consider that he ended his Ecclesiastical History at the time when the Nestorian quarrels, in which he was so deeply interested, began. But, I fear, his zeal against heretics imposed upon him almost as much, as his admiration for the heroes of the ascetic life, with whom he was charmed. Monasteries have undoubtedly sent forth great men into the world, but these disciples of the monks contracted there in their youth a superstitious disposition, which is hardly ever thrown off; and the weak side of this able man seems to have been an excessive credulity." In truth, Theodoret surpasses all other writers in admiration of monastic institutions, and is credulous beyond measure in subjects of that nature. Yet he was undoubtedly one of the most learned and best men in the Eastern church. His pacific conduct displeased the bigots, during the Nestorian and Eutychian controversies, and because he inclined to healing methods, he was condemned at one of the synods, and was not without difficulty reinstated. "His works," says Milner, "are large, on a variety of subjects; but they speak not for him equally with his life; and it will be sufficient to say, that his theology, with a stronger mixture of superstition, was of the

same kind as that of Chrysostom. But his spirit was humble, heavenly, charitable; and he seems to have walked in the faith, hope, and love of the gospel, a shining ornament in a dark age and country."

The works of Theodoret were published in Greek and Latin, by father Sirmond, at Paris, 1642, in 4 vols. folio; a work not of much pecuniary value unless when joined with a fifth, which the Jesuit Garnier added, in 1684, consisting of other pieces, which had never been printed before, of supposititious pieces, learned dissertations, and an account of the life, principles, and writings of Theodoret. A new edition has since been published by Schultze, Halæ, 1768—74, in 5 vols. 4to, or in 10 vols. 8vo. The "Ecclesiastical History" of Theodoret, which is divided into five books, is a kind of supplement to Socrates and Sozomen, as being written after theirs, about the year 450. It begins where Eusebius leaves off, at the rise of the Arian heresy in 322, and ends with 427, before the beginning of the Nestorian heresy. It has been translated and published by Valesius, with Eusebius and the other ecclesiastical historians, and republished with additional notes, by Reading, at London, 1720, in 3 vols. folio.[1]

THEODORIC. See THIERRY.

THEODOSIUS, called TRIPOLITES, or of Tripoli, was a celebrated mathematician, who flourished, as Saxius seems inclined to think, in the first century. He is mentioned by Suidas, as probably the same with Theodosius, the philosopher of Bythinia, who, Strabo says, excelled in mathematics. He appears to have cultivated chiefly that part of geometry which relates to the doctrine of the sphere, on which he wrote three books containing fifty-nine propositions, all demonstrated in the pure geometrical manner of the ancients, and of which Ptolomy as well as all succeeding writers made great use. These three books were translated by the Arabians out of the Greek into their own language, and from the Arabic the work was again translated into Latin, and printed at Venice. But the Arabic version being very defective, a more complete edition was published in Greek and Latin at Paris, in 1558, by John Pena (See PENA) professor of astronomy. Theodosius's works were also commented upon by others, and lastly by De Chales, in his "Cursus Mathematicus." But that edi-

[1] Dupin.—Cave, vol. I.—Saxii Onomast.

tion of Theodosius's spherics which is now most in use, was translated and published by our countryman the learned Dr. Barrow, in 1675, illustrated and demonstrated in a new and concise method. By this author's account, Theodosius appears not only to be a great master in this more difficult part of geometry, but the first considerable author of antiquity who has written on that subject. Theodosius also wrote concerning the celestial houses; and of days and nights; copies of which, in Greek, are in the king's library at Paris, and of which there was a Latin edition, published by Peter Dasypody in 1572.[1]

THEODULPHUS, a celebrated bishop of Orleans, one of the most learned men of the ninth century, was born in Cisalpine Gaul. Charlemagne made him abbot of Fleury, then bishop of Orleans about the year 793, and chose him to sign his will in the year 811; Louis le Debonnaire had also a high esteem for him. But Theodulphus being accused of having joined in the conspiracy formed by Berenger, king of Italy, was committed to prison at Angers, where he composed the hymn beginning Gloria, laus, et honor, part of which, in the catholic service, is sung on Palm Sunday. It is said that Theodulphus singing this hymn at his prison window while the emperor passed by, that prince was so charmed with it that he set him at liberty. He died about the year 821. In the Library of the fathers, d'Acheri's "Spicilegium," and father Labbe's "Councils," is a treatise by this prelate on baptism, another on the Holy Ghost, two "Capitularia," addressed to his clergy, some "Poems," and other works; the best edition of which is by father Sirmond, 1646, 8vo; the second of the "Capitularia" is in the "Miscellanea," published by Baluze.[2]

THEOGNIS, an eminent Greek poet, was born in the fifty-ninth olympiad, or about 550 years before Christ. He calls himself a Megarian, in one of his verses; meaning, most probably, Megara, in Achaia, as appears also from his own verses, for he prays the gods to turn away a threatening war from the city of Alcathous; and Ovid calls the same Megara, Alcathoe. We have a moral work of his extant, of somewhat more than a thousand lines, which is acknowledged to be an useful summary of precepts and reflections; which, however, has so little of the genius and

[1] Vossius de Scient. Matth.—Fabric. Bibl. Græc.—Hutton's Dict.—Saxii Onomast.

[2] Cave, vol. I.—Dupin.

fire of poetry in it, that, as Plutarch said, it may more properly be called *carmen* than *poëma*. These "Γνωμαι, Sententiæ," or "Precepts," are given in the simplest manner, without the least ornament, and probably were put into verse merely to assist the memory. Athenæus reckons this author among the most extravagant voluptuaries, and cites some of his verses to justify the censure; and Suidas, in the account of his works, mentions a piece entitled "Exhortations, or Admonitions," which, he says, was stained with a mixture of indecency. The verses we have at present are, however, entirely free from any thing of this kind, whence some have supposed that they were not left so by the author, but that the indecencies were omitted, and the void spaces filled up with graver sentences. They have been very often printed both with and without Latin versions, and are to be found in all the collections of the Greek minor poets. One of the best editions, but a rare book, is that by Ant. Blackwell, Lond. 1706, 12mo.[1]

THEON, of Alexandria, a celebrated Greek philosopher and mathematician, flourished in the fourth century, about the year 380, in the time of Theodosius the Great; but the time and manner of his death are unknown. His genius and disposition for the study of philosophy were very early improved by a close application to study; so that he acquired such a proficiency in the sciences as to render his name venerable in history; and to procure him the honour of being president of the famous Alexandrian school. One of his pupils was the celebrated Hypatia, his daughter, who succeeded him in the presidency of the school; a trust, which, like himself, she discharged with the greatest honour and usefulness. (See HYPATIA.)

The study of nature led Theon to many just conceptions concerning God, and to many useful reflections in the science of moral philosophy; hence, it is said, he wrote with great accuracy on divine providence. And he seems to have made it his standing rule, to judge the truth of certain principles, or sentiments, from their natural or necessary tendency. Thus, he says, that a full persuasion that the Deity sees every thing we do, is the strongest incentive to virtue; for he insists, that the most profligate have power to refrain their hands, and hold their tongues, when they think they are observed, or overheard, by some

[1] Vossius de Poet. Græc.—Fabric. Bibl. Græc.—Saxii Onomast.

person whom they fear or respect. "With how much more reason then," says he, "should the apprehension and belief that God sees all things, restrain men from sin, and constantly excite them to their duty?" He also represents this belief concerning the Deity as productive of the greatest pleasure imaginable, especially to the virtuous, who might depend with greater confidence on the favour and protection of Providence. For this reason, he recommends nothing so much as meditation on the presence of God; and he recommended it to the civil magistrate, as a restraint on such as were profane and wicked, to have the following inscription written in large characters at the corner of every street: "God sees thee, O sinner."

Theon wrote notes and commentaries on some of the ancient mathematicians. He composed also a book entitled "Progymnasmata," a rhetorical work, written with great judgment and elegance; in which he criticised on the writings of some illustrious orators and historians; pointing out, with great propriety and judgment, their beauties and imperfections; and laying down proper rules for propriety of style. He recommends conciseness of expression, and perspicuity, as the principal ornaments. This work was printed at Basle in 1541, but the best edition is that of Leyden, 1626, 8vo.[1]

THEOPHANES (PROKOPOVITCH), an historian who may be ranked among those to whom Russia is chiefly indebted for the introduction of polite literature, was the son of a burgher of Kiof; born in that city, June 9, 1681, and baptised by the name of Elisha. Under his uncle, Theophanes, rector of the seminary in the Bratskoi convent at Kiof, he commenced his studies, and was well grounded in the rudiments of the Greek, Latin, and Hebrew tongues. Though his uncle died in 1692, he completed his education in that seminary; and in 1698, in the eighteenth year of his age, he travelled into Italy. He resided three years at Rome, where, beside a competent knowledge of Italian, he acquired a taste for the fine arts, and improved himself in philosophy and divinity. Upon his return to Kiof he read lectures on the Latin and Sclavonian art of poetry in the same seminary in which he had been educated: and, with the monastic habit, assumed the name of Theophanes. Before he had attained the twenty-fifth year of his age he

1 Hutton's Dict.—Saxii Onomast.

was appointed præfect, the second office in the seminary, and professor of philosophy. In 1706 he distinguished himself by speaking a Latin oration before Peter the Great; and still more by a sermon, which in 1709 he preached before the same monarch after the battle of Pultawa. Having once attracted the notice, he soon acquired the protection of Peter, who was so captivated with his great talents, superior learning, and polite address, as to select him for a companion in the ensuing campaign against the Turks; a sure prelude to his future advancement. In 1711 Theophanes was nominated abbot of Bratskoi, rector of the seminary, and professor of divinity. His censures against the ignorance and indolence of the Russian clergy, and his endeavours to promote a taste for polite literature among his brethren, rendered him a fit instrument in the hands of Peter for the reformation of the church, and the final abolition of the patriarchal dignity. He was placed at the head of the synod, of which ecclesiastical establishment he himself drew the plan; was created bishop of Plescof; and, in 1720, archbishop of the same diocese: soon after the accession of Catharine he was consecrated archbishop of Novogorod, and metropolitan of all Russia; and died in 1736. Beside various sermons and theological disquisitions, he wrote a treatise on rhetoric, and on the rules for Latin and Sclavonian poetry; he composed verses in the Latin language; and was author of a "Life of Peter the Great," which unfortunately terminates with the battle of Pultawa. In this performance the prelate has, notwithstanding his natural partiality to his benefactor, avoided those scurrilous abuses of the contrary party, which frequently disgrace the best histories; and has been particularly candid in his account of Sophia. Peter, from a well-grounded experience, had formed such a good opinion of the talents of Theophanes, as to employ him in composing the decrees which concerned theological questions, and even many that related to civil affairs. Theophanes may be said not only to have cultivated the sciences, and to have promoted them during his life, but likewise to have left a legacy to his countrymen, for their further progress after his decease, by maintaining in his episcopal palace fifty boys, whose education he superintended: under his auspices they were instructed in foreign languages, and in various branches of polite knowledge, which had been hitherto censured by many as profane acquisitions:

thus transmitting the rays of learning to illuminate future ages and a distant posterity.[1]

THEOPHILE, a celebrated French poet, surnamed VIAUD, was born about 1590, at Clèrac in the diocese of Agen, and was the son of an advocate of Bousseres Sainte-Radegonde, a village near Aquillon. Having come early to Paris, he was admired for his genius and fancy, and was the first who published French works with verse and prose intermixed. But his impiety and debaucheries obliged him to go into England in 1619, whence his friends procured his recall, and he turned Catholic. This change, however, did not make him more regular in his conduct, and he was at last burnt in effigy for having published in 1622, "Le Parnasse Satyrique." Being arrested at the Chatelet, he was placed in the same dungeon of the Conciergerie where Ravaillac had been confined; but, on his protestations of having had no share in the above mentioned publication, received only a sentence of banishment. He died September 25, 1626, in the Hôtel de Montmorenci at Paris, leaving a collection of "Poems" in French, containing "Elegies, Odes, Sonnets, &c.;" a treatise "on the Immortality of the Soul," in verse and prose; "Pyrame et Thisbé," a tragedy; three "Apologies;" some "Letters," Paris, 1662, 12mo; his "New Works," Paris, 1642, 8vo; "Pasiphaë," a tragedy, 1628, &c.[2]

THEOPHILUS, a celebrated patriarch of Alexandria, who succeeded Timotheus about 385, has the credit of having completely destroyed the remains of idolatry in Egypt, by pulling down the temples and idols of the false deities; and he also terminated happily the disputes which had arisen between Evagrius and Flavianus, both ordained bishops of Antioch. He zealously defended the faith of the Catholic church; but quarrelling afterwards with Chrysostom, caused him to be deposed, and refused to place his name in the *Dyptics*. Of this violence and injustice

[1] Coxe's Travels into Russia, vol. II.—Mr. Coxe, in the history of Theophanes, has followed implicitly Muller, whose fidelity and accuracy always appear to him unquestionable. Mons. Le Clerc differs from Mr. Muller in relating the earliest part of this prelate's life. He also informs us, that Theophanes persuaded Peter to introduce the protestant religion into Russia; and that the emperor was inclined to follow his advice, but was prevented by his death. This important anecdote Mr. Coxe would not venture to adopt (though he could not controvert it), as the ingenious author has not cited his authority. See Le Clerc's Hist. Anc. de Russie, p. 262; and Hist. Mod. p. 65, 66.

[2] Dict. Hist.—Moreri.

Dupin thinks he never repented; but some compunction he felt at last, on account of his other failings, for on his death-bed, reflecting on the long penitence of St. Arsenius, he exclaimed, "How happy art thou, Arsenius, to have had this hour always before thine eyes." We have some of this patriarch's works in the Library of the fathers, which seem of very little value. Dupin says, he knew better how to manage a court-intrigue than to solve a point in divinity.[1]

THEOPHILUS, of Antioch, a writer and bishop of the primitive church, was educated a heathen, and afterwards converted to Christianity. Some have imagined that he is the person to whom St. Luke dedicates the "Acts of the Apostles;" but this is impossible, as he was not ordained bishop of Antioch till the year 170, and he governed this church twelve or thirteen years, at the end of which he died. He was a vigorous opposer of certain heretics of his time, and composed a great number of works, all of which are lost, except three books to Autolycus, a learned heathen of his acquaintance, who had undertaken to vindicate his own religion against that of the Christians. The first book is properly a discourse between him and Autolycus, in answer to what this heathen had said against Christianity. The second is to convince him of the falshood of his own, and the truth of the Christian religion. In the third, after having proved that the writings of the heathens are full of absurdities and contradictions, he vindicates the doctrine and the lives of the Christians from those false and scandalous imputations which were then brought against them. Lastly, at the end of his work, he adds an historical chronology from the beginning of the world to his own time, to prove, that the history of Moses is at once the most ancient and the truest; and it appears from this little epitome, that he was well acquainted with profane history. In these books are a great variety of curious disquisitions concerning the opinions of the poets and philosophers, but few things in them relating immediately to the doctrines of the Christian religion, the reason of which is, that having composed his works for the conviction of a Pagan, he insisted rather on the external evidences of Christianity, as better adapted, in his opinion, to the purpose. His style is elegant, and he was doubtless a man of considerable

[1] Dupin.—Mosheim.

parts and learning. These books were published, with a Latin version, by Conradus Gesner, at Zurich, in 1546. They were afterwards subjoined to Justin Martyr's works, printed at Paris in 1615 and 1636; then published at Oxford, 1684, in 12mo, under the inspection of Dr. Fell; and, lastly, by Jo. Christ. Wolfius, at Hamburgh, 1723, in 8vo. It has been said, that this Theophilus of Antioch was the first who applied the term Trinity to express the three persons in the Godhead.[1]

THEOPHRASTUS, a celebrated philosopher, was a native of Eresium, a maritime town in Lesbos, and was born in the second year of the 102 olympiad, or B.C. 371. After some education under Alcippus in his own country, he was sent to Athens, and there became a disciple of Plato, and after his death, of Aristotle, under both whom he made great progress both in philosophy and eloquence. It was on account of his high attainments in the latter, that instead of Tyrtamus, which was his original name, he was called Theophrastus. During his having charge of the Peripatetic school, he had about two thousand scholars; among whom were, Nicomachus, the son of Aristotle, Erasistratus, a celebrated physician; and Demetrius Phalereus. His erudition and eloquence, united with engaging manners, recommended him to the notice of Cassander and Ptolemy, who invited him to visit Egypt. So great a favourite was he among the Athenians, that when one of his enemies accused him of teaching impious doctrines, the accuser himself escaped with difficulty the punishment which he endeavoured to bring upon Theophrastus.

Under the archonship of Xenippus, Sophocles, the son of Amphiclides, obtained a decree (upon what grounds we are not informed) making it a capital offence for any philosopher to open a public school without an express licence from the senate; on which all the philosophers left the city; but the next year, this illiberal legislator was himself fined five talents, and the philosophers returned to their schools, and Theophrastus, among the rest, now continued his debates and instructions in the Lyceum.

Theophrastus is highly celebrated for his industry, learning, and eloquence; and for his generosity and public spirit. He is said to have twice freed his country from the oppression of tyrants. He contributed liberally towards

[1] Dupin.—Cave, vol. I.—Mosheim.—Lardner's Works.

defraying the expence attending the public meetings of philosophers, which were held, not for the sake of show, but for learned and ingenious conversation. In the public schools, he commonly appeared, as Aristotle had done, in an elegant dress, and was very attentive to the graces of elocution. He lived to the advanced age of eighty-five; towards the close of his life, he grew exceedingly infirm, and was carried to the school on a couch. He expressed great regret on account of the shortness of life, and complained that nature had given long life to certain animals, to whom it is of little value, as stags and crows, and had denied it to man, who, in a longer duration, might have been able to attain the summit of science, but now, as soon as he arrives within sight of it, it is taken away. His last advice to his disciples was, that since it is the lot of man to die as soon as he begins to live, they would take more pains to enjoy life as it passes, than to acquire posthumous fame. These reflections, and this advice, do not appear to correspond with the character usually bestowed on this philosopher.

Theophrastus, although he held the first place among the disciples of Aristotle, did not so implicitly follow his master as to have no peculiar tenets of his own. In several particulars he deviated from the doctrine of Aristotle; and he made some material additions to the system of the Peripatetic school. He taught, that the predicaments, or categories, are as numerous as the motions and changes to which beings are liable; and that, among motions or changes are to be reckoned desires, appetites, judgments, and thoughts. In this opinion he deviated widely from Aristotle: for, if these actions of the mind are to be referred to motion, the first mover, in contemplating himself, is not immovable. He maintained, that all things are not produced from contraries; but some from contraries, some from similar causes, and some from simple energy: that motion is not to be distinguished from action; and that there is one divine principle of all things, by which all things subsist. By this divine principle Theophrastus probably meant the First Mover, without whom other things could not be moved, and therefore could not subsist.

To these theoretical tenets might be added several moral apothegms, which are ascribed to Theophrastus; but they are too trite and general to merit particular notice, except perhaps the following: "Respect yourself, and you will

never have reason to be ashamed before others" "Love is the passion of an indolent mind." "Blushing is the complexion of virtue."

In imitation of his master Aristotle, he composed a great number of works; and, indeed, we do not find that any of the ancients exceeded him in this respect. Diogenes Laertius reckons up more than two hundred different tracts, and the subjects of which they treated; but the greatest part are lost. Those that remain are, nine books of the "History of Plants;" six of the "Causes of Plants;" a book "Of Stones;" "Of Winds;" "Of Fire;" "Of Honey;" "Of the signs of Fair Weather;" "Of the signs of Tempest;" "Of the signs of Rain;" "Of Smells;" "Of Sweat;" "Of the Vertigo;" "Of Weariness;" "Of the Relaxation of the Nerves;" "Of Swooning;" "Of Fish which live out of water;" "Of Animals which change their colour;" "Of Animals which are born suddenly;" "Of Animals subject to envy;" and, "The Characters of Men."

In his botanical works, "The History of Plants," and the "Causes of Plants," which have come down to us almost entire, he mentions, and endeavours to describe, about 500 species; but his descriptions are very imperfect and doubtful, although Sprengel, in his "Historia Rei Herbariæ," has bestowed uncommon pains in endeavouring to ascertain them. These works were first published in the fourth volume of the Aldine edition of Aristotle, Ven. 1497, and have been since reprinted separately, particularly by Bodæus, 1644. There is an edition of his entire works by Heinsius, 1613, folio; and there are editions of his tracts, "De Igne," "De Ventis," &c. But the work of Theophrastus most generally known, and oftenest reprinted, is his "Characters," which give him the merit of having been the first who drew characters from common life, and with somewhat of what we might call modern humour. Of this entertaining work the most ancient editions contained only fifteen chapters, to which Camotius, in the Aldine edition of 1551, added eight, and the remaining five were discovered in a MS. at Heidelberg, by Marquard Freher, from whose copy Casaubon inserted them in his second edition of 1659, which, however, is the least correct of the two. The best since are those of Needham, Cambridge, 1712, 8vo; Pauw, 1737, 8vo; Newton, 1757, Oxon.; Fischer, Coburg, 1763, 8vo; Goezius, Nurim-

berg, 1798, 8vo; and Coray, Paris, 1799, 8vo. There are translations of this work into almost every European language.[1]

THEOPHYLACT, archbishop of Achridia, and metropolitan of all Bulgaria, an eminent ecclesiastical writer, flourished in the eleventh century. He was born and educated at Constantinople. After he was made bishop he laboured diligently to extend the faith of Christ in his diocese, when there were still many infidels; but met with much difficulty, and many evils, of which he occasionally complains in his epistles. He was bishop in 1077, and probably some years earlier. How long he lived is uncertain. The works of this bishop are various: 1. "Commentaria in quatuor Evangelia," Paris, 1631, folio. These as well as the rest of his commentaries are very much taken from St. Chrysostom. 2. "Commentaries on the Acts of the Apostles," Greek and Latin, published with some orations of other fathers, Colon. 1568. 3. "Commentaries on St. Paul's epistles," Greek and Latin, Lond. 1636, folio. 4. "Commentaries on Four of the Minor Prophets:" namely, Habbakuk, Jonas, Nahum, and Hosea, Latin, Paris, 1589, 8vo. The commentaries of Theophylact on all the twelve minor prophets are extant in Greek, in the library of Strasburgh, and have been described by Michaelis in his "Bibliotheca Orientalis." 5. "Seventy-five Epistles," published in Greek, with notes, by John Meursius, Leyden, 1617, 4to. They are also in the Bibliotheca Patrum. 6. Three or four smaller tracts, some of which are rather doubtful.[2]

THESPIS, an ancient Greek poet, is entitled to some notice as the reputed inventor of tragedy. He was a native of mount Icaria in Attica, and flourished in the sixth century B. C. He introduced actors into his tragedies, who recited some lines between each verse of the chorus, whereas, till that time, tragedies had been performed only by a company of musicians and dancers, who sang hymns in honour of Bacchus while they danced. Thespis wrote satirical pieces also, and Horace says that this poet carried his actors about in an open cart, where they repeated their verses, having their faces besmeared with wine-lees, or,

[1] Diogenes Laertius.—Fabric. Bibl. Græc.—Brucker.—Dibdin's Classics.—Thomson's Hist. of the Royal Society.—Saxii Onomast.—Bruyere's French Translation.

[2] Dupin.—Cave, vol. II.—Lardner's Works.—Saxii Onomast.

according to Suidas, with white-lead and vermillion. His poems are lost.[1]

THEVENOT (Melchisedec), librarian to the king of France, and a celebrated writer of travels, was born at Paris in 1621, and had scarcely gone through his academical studies, when he discovered a strong passion for visiting foreign countries. At first he saw only part of Europe; but accumulated very particular informations and memoirs from those who had travelled over other parts of the globe, and out of those composed his "Voyages and Travels." He laid down, among other things, some rules, together with the invention of an instrument, for the better finding out of the longitude, and the declination of the needle; which, some have thought, constitute the most valuable part of his works. Thevenot was likewise a great collector of scarce books in all sciences, especially in philosophy, mathematics, and history; and in this he may be said to have spent his whole life. When he had the care of the king's library, though it is one of the best furnished in Europe, he found two thousand volumes wanting in it, which he had in his own. Besides printed books, he brought a great many manuscripts in French, English, Spanish, Italian, Latin, Greek, Hebrew, Syriac, Arabic, Turkish, and Persic. The marbles presented to him by Mr. Nointel, at his return from his embassy to Constantinople, upon which there are bas-reliefs and inscriptions of almost two thousand years old, may be reckoned among the curiosities of his library. He spent most of his time among his books, without aiming at any post of figure or profit; he had, however, two honourable employments; for he assisted at a conclave held after the death of pope Innocent X. and was the French king's envoy at Genoa. He was attacked with a slow fever in 1692, and died October the same year at the age of seventy-one. According to the account given, he managed himself very improperly in this illness: for he diminished his strength by abstinence, while he should have increased it with hearty food and strong wines, which was yet the more necessary on account of his great age. "Thevenot's Travels into the Levant, &c." were published in English, in 1687, folio; they had been published in French, at Paris, 1663, folio. He wrote also "L'Art de nager," the Art of Swimming, 12mo, 1696.[2]

[1] Vossius de Poet. Græc.—Moreri.

[2] Journal des Savans, vol. XX.

THEVET (Andrew), a writer of some note in the 16th century, was born at Angoulesme, and entered the Franciscan order, and afterwards visited Italy, the Holy Land, Egypt, Greece, and Brasil. At his return to France in 1556, he quitted the cordelier's habit, took that of an ecclesiastic, and was appointed almoner to queen Catherine de Medicis. He had the titles of historiographer of France, and cosmographer to the king, and received the profits of those offices. He died Nov. 23, 1590, aged eighty-eight, leaving "Cosmographie de Levant," Lyons, 1554, 4to; "A History of illustrious Men," 1671, 8 vols. 12mo, or 1684, 2 vols. fol. a work of very little merit; but the folio edition is esteemed of some price on account of the portraits. He wrote also "Singularités de la France Antarctique," Paris, 1558, 4to, and several other books, from which the author appears to have been a great reader, but at the same time, to have possessed great credulity, and little judgment.[1]

THEW (Robert), an excellent engraver, was born in 1758, at Pattrington, in Holderness, in the East Riding of York, where his father was an innkeeper. At a proper age he was placed as an apprentice to a cooper, at which business, on the expiration of his apprenticeship, he worked some time. During the American war he became a private in the Northumberland militia; at the conclusion of which, in 1783, he came to settle at Hull, where he commenced engraver of shop-bills, cards, &c. One of his first attempts was a card for a tinner and brazier, executed in a very humble style. He engraved and published a plan of Hull, which is dated May 6, 1784, and afterwards solicited subscriptions for two views of the dock at that place, which, it is thought, he shortly after published. He also engraved, while there, a head of Harry Rowe, the famous puppet-showman of York, after a drawing by J. England. Another account says, that an engraving of an old woman's head, after Gerard Dow, was his first attempt, and appeared so extraordinary, that on the recommendation of the hon. Charles Fox, the duchess of Devonshire, and lady Duncannon, he was appointed historical engraver to the prince of Wales. In 1788, the marquis of Carmarthen, whose patronage he first obtained by constructing a very curious camera obscura, wrote him a recommendatory let-

[1] Moreri.—Dict. Hist.

ter to Alderman Boydell, who immediately offered him 300 guineas to engrave a plate from Northcote's picture of Edward V. taking leave of his brother the duke of York. He afterwards engraved, for Boydell, a number of capital plates from the Shakespeare gallery, and from the paintings by sir Joshua Reynolds, Shee, Westall, Smirke, Fuseli, Northcote, Peters, &c. all which are very extraordinary specimens of graphic excellence, and have been highly and deservedly approved by the connoisseur, and well received by the public. Of Boydell's Shakspeare, nineteen of the large plates are from his hand. He had received very little instruction, but depended solely on native genius, aided by an intense application, by which he suddenly arrived at great excellence in the art. Almost at the outset of his career he became connected with Messrs. Boydell by extensive engagements on their Shakspeare, a work which will long bear ample testimony to his rare merit and talents The distinguishing characteristics of his practice consisted in most faithfully exhibiting the true spirit and style of each master; a most minute accuracy, a certain polish, and exquisite delicacy of manner; with the appropriate character given to all objects, while a mildness of tone and perfect harmony pervaded the whole piece. The Cardinal Wolsey entering Leicester Abbey, from Westall, is certainly the greatest effort of his skill, and is, by many of the best-informed connoisseurs and artists, held to be a first-rate specimen in that style of engraving. This ingenious artist died in July 1802, at Stevenage in Hertfordshire.[1]

THIERRI, or THEODORIC *de Niem*, a native of Paderborn in Westphalia, who was under-secretary at Rome to Gregory XI. Urban VI. &c. attended John XXIII. to the council of Constance, as writer of the Apostolical Letters, and abbreviator; but after that pontiff's flight, wrote a very violent invective against him, and died about 1417, leaving the following works: "A History of the Schism," which is very curious, and ends in 1410, Noremberg, 1592, fol.; a book concerning "The Privileges and Rights of the Emperors in the Investitures of Bishops," printed in "Schardii Syntagma de Imperiali Jurisdictione," Argent. 1609, fol.; "A History of John XXIII." Francfort, 1620, 4to; and "A Journal of the Council of Constance." This author's style in Latin is dry and unpleasant, but very

[1] Gent. Mag. 1802.

forcible, and his narrations are accurate and faithful. Some attribute to him the treatise "On the necessity of Reformation in the Church, both with respect to its head and its members," which others give to Peter d'Ailli.[1]

THIERS (JOHN BAPTIST), a learned doctor of the Sorbonne, and a celebrated writer of the seventeenth century, was born at Chartres, about 1636. He professed belles-lettres at Paris, and became curate of Vibray, in the diocese of Mans, where he composed several of his works, and where he died February 28, 1703, aged sixty-five. He left a great many works, which are now but seldom read, though they are very learned, and very often singular.

"The History of Perukes" is one of his most known and curious books. He designed it against those ecclesiastics who were not contented to wear their own hair. The year 1629 (says he) is the epoch of perukes in France. He maintains, that no clergyman wore a peruke before 1660, and pretends that there is no instance of it in antiquity. He observes, that cardinal de Richelieu was the first who wore a *calot*; and that the bishop of Evreux having prefixed to the life of St. Francis de Sales (which he presented to pope Alexander VIII.) a print wherein that saint appeared with a leather cap on, the pope had much ado to accept that book, attended with such an irregularity. M. Thiers exclaims against those ecclesiastics, who powder their perukes, and wear them of a different colour from their own hair. He answers the arguments that may be alledged in favour of the clergy. As for what concerns their beard and their bands, he says, no ecclesiastic wore a band before the middle of last century. There have been many variations about their beard. Sometimes shaving was looked upon as a kind of effeminacy, and a long beard appeared very suitable with the sacerdotal gravity; and sometimes a venerable beard was accounted a piece of pride and stateliness. When cardinal d'Angennes was about to take possession of his bishopric of Mans in 1556, he wanted an express order from the king to be admitted with his long beard, which he could not resolve to cut. M. Thiers acknowledges those variations about the beard; but he maintains that the discipline has been constant and uniform as to perukes; and therefore, he says, they ought to be laid aside, and beseeches the pope and the king to suppress such a novelty.

[1] Dupin.—Moreri.

Among his other works are, 2. "Traité des Superstitions qui regardent les Sacremens," 4 vols. 12mo, a book esteemed agreeable and useful by those of his own communion. 3. "Traité de l'exposition du Saint Sacrement de l'Autel," 1663, 12mo. Some have esteemed this his best production. Many other articles are enumerated by his biographers, but few of them interesting in this country.[1]

THIRLBY (STYAN), LL. D. a very ingenious and learned English critic, was the son of Mr. Thirlby, vicar of St. Margaret's in Leicester, and born about 1692. He received his education first at the free-school of Leicester, under the rev. Mr. Kilby, then head usher, from which school he was sent in three years to Jesus college, Cambridge, and shewed early in life great promise of excellence. From his mental abilities no small degree of future eminence was presaged: but the fond hopes of his friends were unfortunately defeated by a temper which was naturally indolent and quarrelsome, and by an unhappy addiction to drinking. Among his early productions of ingenuity was a Greek copy of verses on the queen of Sheba's visit to Solomon. In 1710 he published "The university of Cambridge vindicated from the imputation of disloyalty it lies under on account of not addressing; as also from the malicious and foul aspersions of Dr. Bentley, late master of Trinity college, and of a certain officer and pretended reformer in the said university," Lond. 1710. This was followed in 1712 by "An answer to Mr. Whiston's seventeen suspicions concerning Athanasius, in his Historical Preface *," and by two other pamphlets on the same subject. He obtained a fellowship of his college by the express desire of Dr. Charles Ashton, who said "he had had the honour of studying with him when young;" though he afterwards spoke very contemptuously of him as the editor of "Justin Martyr," which appeared in 1723, in folio; and the dedication to which has always been considered as a masterly production, in style particularly. After Thirlby's publication of Justin, Dr. Ashton, perhaps to shew him that he had not done all that might have been done, published, in one of the foreign journals, "Some

* "Written by one very young, and, he may add, at such broken hours as many necessary avocations and a very unsettled state of health would suffer him to bestow upon them." Preface.—It appears by another tract in this controversy, that Mr. Thirlby was then "about twenty years old."

[1] Moreri.—Dict. Hist.

emendations of faulty passages," which when Thirlby saw, he said, slightingly, that "any man who would, might have made them, and a hundred more." Thus far Mr. Thirlby went on in the study of divinity; but his versatility led him to try the round of the other learned professions. His next pursuit was physic, and for a while he was called "Doctor." While he was a nominal physician, he lived some time with the duke of Chandos, as librarian, and is reported to have affected a perverse and indolent independence, so as capriciously to refuse his company when it was desired. It may be supposed they were soon weary of each other.

Thirlby then studied the civil law, in which he lectured while the late sir Edward Walpole was his pupil; but he was a careless tutor, scarcely ever reading lectures. The late learned Dr. Jortin, who was one of his pupils, was very early in life recommended by him to translate some of Eustathius's notes for the use of "Pope's Homer," and complained "that Pope having accepted and approved his performance, never testified any curiosity or desire to see him." The civil law displeasing him, he applied to common law, and had chambers taken for him in the Temple by his friend Andrew Reid, with a view of being entered of that society, and being called to the bar; but of this scheme he likewise grew weary. He came, however, to London, to the house of his friend sir Edward Walpole, who procured for him the office of a king's waiter in the port of London, in May 1741, a sinecure place worth about 100*l.* per annum. While he was in sir Edward's house he kept a miscellaneous book of memorables, containing whatever was said or done amiss by sir Edward or any part of his family. The remainder of his days were passed in private lodgings, where he lived in a very retired manner, seeing only a few friends, and indulging occasionally in excessive drinking, being sometimes in a state of intoxication for five or six weeks together; and, as is usual with such men, appeared to be so even when sober; and in his cups he was jealous and quarrelsome. An acquaintance who found him one day in the streets haranguing the crowd, and took him home by gentle violence, was afterwards highly esteemed by Thirlby for not relating the story. He contributed some notes to Theobald's Shakspeare; and afterwards talked of an edition of his own. Dr. Jortin undertook to read over that poet, with a view to mark the

passages where he had either imitated Greek and Latin writers, or at least had fallen into the same thoughts and expressions. Thirlby, however, dropped his design; but left a Shakspeare, with some abusive remarks on Warburton in the margin of the first volume, and a very few attempts at emendations, and those perhaps all in the first volume. In the other volumes he had only, with great diligence, counted the lines in every page. When this was told to Dr. Jortin, "I have known him," said he, "amuse himself with still slighter employment: he would write down all the proper names that he could call into his memory." His mind seems to have been tumultuous and desultory, and he was glad to catch any employment that might produce attention without anxiety. The copy, such as it was, became the property of sir Edward Walpole, to whom he bequeathed all his books and papers, and who lent it to Dr. Johnson when he was preparing his valuable edition of "Shakspeare" for the press; accordingly the name of Thirlby appears in it as a commentator. He died Dec. 19, 1753. One of Dr. Thirlby's colloquial topics may be quoted, as in it he seems to have drawn his own character, with one of those excuses for which self-conceit is never at a loss. "Sometimes," said he, "Nature sends into the world a man of powers superior to the rest, of quicker intuition, and wider comprehension; this man has all other men for his enemies, and would not be suffered to live his natural time, but that his excellencies are balanced by his failings. He that, by intellectual exaltation, thus towers above his contemporaries, is *drunken*, or *lazy*, or *capricious*; or, by some defect or other, is hindered from exerting his sovereignty of mind; he is thus kept upon the level, and thus preserved from the destruction which would be the natural consequence of universal hatred."

As the edition of "Justin Martyr" was the *magnum opus* of Dr. Thirlby, and he is a writer of whom little has ever hitherto been said, this article may be enlarged with the opinions of some eminent scholars on that performance.

"The learned Mr. Thirlby," says Mr. Bowyer, "fellow of Jesus college, is publishing a new edition of 'Justin Martyr's two Apologies,' and his 'Dialogue with Trypho the Jew.' The Greek text will be printed exactly according to R. Stephens's edition. The version is Langius's, corrected in innumerable places. On the same page with

the text and version are printed the notes and emendations of the editor, with select notes of all the former editors, and of Scaliger, Casaubon, Salmasius, Capellus, Valesius, and other learned men. The most selected places have been collated with the MS. from which R. Stephens's edition was taken, and the variations are inserted in their proper places. At the end are bishop Pearson's notes from the margin of his book, and Dr. Davis's notes upon the first 'Apology;' both now first printed."

"You are much mistaken," says Dr. Ashton, in an unprinted letter to Dr. Moss, "in thinking Thirlby wants some money from you (though in truth he wants): you are only taken in to adorn his triumph by a letter of applause, though I think you may spare that too; for he is set forth in his coach, with great ostentation, to visit his patron. I have not had the patience to read all his dedication, but have seen enough to observe that it is stuffed with self-conceit, and an insolent contempt of others, Bentley especially, whom he again points out in p. 18 *. He sticks not to fling scorn upon Justin himself, as a trifling writer, beneath his dignity to consider, and so absurd a reasoner as only *pessimæ lituræ* can mend. I have read about sixty pages of his performance, and am really ashamed to find so much self-sufficiency, and insufficiency. I am almost provoked to turn critic myself, and let me tempt you to a little laughter, by promising to shew you some conceits upon Justin; which are under no name in Thirlby's edition."

In a letter from Mr. Clarke to Mr. Bowyer, dated March 10, 1768, he says, "I think somebody has told me, that 'Justin Martyr's Apology' has been lately published from Dr. Ashton's papers; by whom I know not. His 'Hierocles' shews that Needham was not equal to that work: has this the same view with regard to Thirlby? That man was lost to the republic of letters very surprizingly; he went off, and returned no more."[1]

* He treats Dr. Bentley in that page with the highest contempt, as he had done before in his preface. He treats Meric Casaubon and Isaac Vossius in a manner not much different; and of the learned Dr. Grabe he speaks in his preface as follows: "Grabius vir bonus, nec indoctus fuit, et in scriptis patrum apprime versatus, criticus non fuit, neque esse potuit, utpote neque ingenio, neque judicio, neque si verum dicere licet doctrinâ, satis ad eam rem instructus." How different is this from the character given him by that learned and truly good man Mr. Nelson, in his "Life of bishop Bull," p. 402.

[1] Nichols's Bowyer—and Poems, vol. VI. p. 114.

THOMAS (Antony, Leonard), a member of the French academy, was born in 1732, at Clermont in Auvergne, the country of the celebrated Pascal. He received from his mother a severe, and almost a Spartan education. The three children of that estimable woman were brought up chiefly under her own eyes. His two elder brothers died, the one in 1748, the other in 1755, both young men, and both having signalized themselves in literature. Joseph, the eldest, had produced a comedy; and John, the second, excelled in Latin poetry. The death of his second brother, impressed Antony very early with a strong sense of the vanity of worldly cares; and with a profound piety, which enhanced the value of his character. He had a decided taste for poetry, but was designed for the bar. In obedience to the wish of his mother, he went to Clermont, to follow a study repugnant to his taste; but going with her to Paris, when John was at the point of death, his friends offered him a professorship in the college of Beauvais. This, therefore, he accepted, as more congenial to his feelings, though less splendid in appearance, than the profession for which he had been designed. He was soon in high estimation for his talents as a poet and an orator; and M. Watelet, a rich man, and a man of letters, offered him a pension as a tribute to his merit; but he chose, with becoming pride, to owe his subsistence to his own talents, rather than to the generosity of any one. He was afterwards secretary to the duke de Praslin, minister for foreign affairs; secretary to the Swiss cantons (an independent place in the government); and finally secretary to the duke of Orleans. He was also a member of the academy, though it is said that he once refused to be chosen, when he found that he was proposed chiefly out of pique to another candidate, M. Marmontel. Without any fortune but his pension from the court, and the trifling reward he received for his assiduous attendance at the academy, he continued to reside at Paris; and latterly, with a sister who superintended his domestic concerns. But, his health being impaired by excessive application, he was obliged to seek the more favourable climate of Nice, where for a time he recovered the use of all his powers. But his lungs had always been weak, and being seized also with a fever, he died September 17, 1785, in the house of the archbishop of Lyons, and was buried at the neighbouring village of Oulins. At the time of his death he was em-

ployed in writing a poem on the czar Peter the Great, styled the "Pétréade," which has never been published.

The personal character of M. Thomas, was held still higher than even the merit of his works could claim. He had that amiable simplicity of manners which prevents a man of genius from offending others by his superiority. He was just, moderate, gentle, an enemy to noise and ostentation, a good friend, and an affectionate son. He was not indifferent to commendation or censure, but received the one without vanity, and the other without anger. It was in 1756, that he first appeared as an author, by publishing, 1. "Reflexions historiques et litéraires sur le Poeme de la Religion naturelle de Voltaire," 12mo. In this able tract he defended revelation without bigotry; and, allowing the great talents of his antagonist, lamented his errors, and treated him with politeness. 2. In 1759 he wrote and pronounced his "Eloge du Mareschal de Saxe," a performance which gained him the crown from the academy, and the credit of uniting the precision of Tacitus with the elevation of Bossuet. He produced afterwards similar orations in praise of d'Aguesseau, du Guai Trouin, Sully, and Descartes, which were equally admired; and with an additional eulogium on Marcus Aurelius, published together by himself, with very valuable notes. 3. In 1772 he produced his "Essai sur le caractère, les mœurs, et l'esprit des Femmes," 8vo. This is not esteemed equally judicious. 4. "Essai sur les Eloges," 1773, 2 vols. 8vo. This is a work of great genius and eloquence; and contains many able portraits of illustrious persons. He produced also, 5. Several poems; as, "Epitre au Peuple," "Ode sur les temps," and "Jumonville," with some others. 6. A ballet in three acts, called "Amphion;" but this is not reckoned one of the best flowers in his crown. It was played in 1767. His prose works were published collectively in 1773; and form 4 vols. 12mo; but a more complete edition appeared in 1802, 7 vols. 8vo.[1]

THOMAS (Christian), a modern philosopher, was born at Leipsic, in 1655, and was well educated, first under his father, and afterwards in the Leipsic university. At first, he acquiesced in the established doctrines of the schools; but, upon reading Puffendorf's "Apology for rejecting the Scholastic Principles of Morals and Law," he determined

[1] Dict. Hist.—Europ. Mag. 1792.—Life by Deleire.

to renounce all implicit deference to ancient dogmas. He read lectures upon the subject of natural law, first from the text of Grotius, and afterwards from that of Puffendorf, freely exercising his own judgment, and boldly advancing new opinions. Whilst his father was living, paternal prudence and moderation restrained the natural vehemence and acrimony of the young man's temper, which was too apt to break out, even in his public lectures. But when he was left to himself, the boldness with which he advanced unpopular tenets, and the severity with which he dealt out his satirical censures, soon brought upon him the violent resentment of theologians and professors.

An "Introduction to Puffendorf," which Thomas published in 1687, in which he deduced the obligation of morality from natural principles, occasioned great offence, which he increased in the following year, by commencing a monthly journal which he called "Free Thoughts: or Monthly Dialogues on various books, chiefly new;" in which he attacked many of his contemporaries with such severity, and probably with such injustice, that he narrowly escaped punishment from the ecclesiastical court of Dresden. A charge also of contempt of religion was brought against him, but was not prosecuted. A satirical review, which he wrote, of a treatise "On the Divine right of Kings," published by a Danish divine; "A Defence of the Sect of the Pietists," and other satirical publications, at last excited the resentment of the clergy against Thomas, and he found it necessary to leave Leipsic, and by the permission of the elector of Brandenburgh, read private lectures in the city of Hall. After a short interval, he was appointed public professor of jurisprudence, first in Berlin, and afterwards at Hall. In these situations, he thought himself at full liberty to indulge his satirical humour, and to engage in the controversies of the times; and, as long as he lived, he continued to make use of this liberty in a manner which subjected him to much odium. He died at Hall in 1728.

Besides the satirical journal already mentioned, Thomas wrote several treatises on logic, morals, and jurisprudence; in which he advanced many dogmas contrary to received opinions. In his writings on physics, he leaves the ground of experiment and rational investigation, and appears among the mystics. His later pieces are in many particulars inconsistent with the former. His principal philoso-

phical works are "An Introduction to Aulic Philosophy, or Outlines to the Art of Thinking and Reasoning;" "Introduction to Rational Philosophy;" "A Logical Praxis;" "Introduction to Moral Philosophy;" "A Cure for Irregular Passions, and the Doctrine of Self-Knowledge;" "The new Art of discovering the secret Thoughts of Men;" "Divine Jurisprudence;" "Foundations of the Law of Nature and Nations;" "Dissertation on the Crime of Magic;" "Essay on the Nature and Essence of Spirit, or Principles of Natural and Moral Science;" "History of Wisdom and Folly."

Brucker gives the following brief specimen of the more peculiar tenets of this bold, eccentric, and inconsistent philosopher. "Thought arises from images impressed upon the brain; and the action of thinking is performed in the whole brain. Brutes are destitute of sensation. Man is a corporeal substance, capable of thinking and moving, or endued with intellect and will. Man does not always think. Truth is the agreement of thought with the nature of things. The senses are not deceitful, but all fallacy is the effect of precipitation and prejudice. From perceptions arise ideas, and their relations; and from these, reasonings. It is impossible to discover truth by the syllogistic art. No other rule is necessary in reasoning, than that of following the natural order of investigation; beginning from those things which are best known, and proceeding, by easy steps, to those which are more difficult.

"Perception is a passive affection, produced by some external object, either in the intellectual sense, or in the inclination of the will. Essence is that without which a thing cannot be perceived. God is not perceived by the intellectual sense, but by the inclination of the will: for creatures affect the brain; but God, the heart. All creatures are in God: nothing is exterior to him. Creation is extension produced from nothing by the divine power. Creatures are of two kinds, passive and active; the former is matter; the latter, spirit. Matter is dark and cold, and capable of being acted upon by spirit, which is light, warm, and active. Spirit may subsist without matter, but desires a union with it. All bodies consist of matter and spirit, and have therefore some kind of life. Spirit attracts spirit, and thus sensibly operates upon matter united to spirit. This attraction in man is called love; in other bodies, sympathy. A finite spirit may be considered as a limited

sphere in which rays, luminous, warm, and active, flow from a centre. Spirit is the region of the body to which it is united. The region of finite spirits is God. The human soul is a ray from the divine nature; whence it desires union with God, who is love. Since the essence of spirit consists in action, and of body in passion, spirit may exist without thought: of this kind are light, ether, and other active principles in nature." Fortunately, says a very judicious writer, this jargon is as unintelligible as the categories of Kant, and the blasphemies of Spinosa.[1]

THOMAS (ELIZABETH), known to the world by the name of Corinna, with which Dryden flattered her, was born in 1675; and, after a life of ill health and various disappointments, died Feb. 3, 1730, in her fifty-sixth year, and was buried in the church of St. Bride. Among her other misfortunes, she laboured under the displeasure of Pope, whom she had offended, and who took care to place her in his "Dunciad." He once paid her a visit, in company with Henry Cromwell, esq. whose letters, by some accident, fell into her hands, with some of Pope's answers. As soon as that gentleman died, Curll found means to wheedle them from her, and immediately committed them to the press; which so enraged Pope, that he never forgave her. Corinna, considered as an author, has very few claims to notice: she had not so much wit as Mrs. Behn or Mrs. Manley, nor so happy a gift at intellectual painting; but her poetry was once thought soft and delicate, and her letters sprightly and entertaining. Her poems were published after her death, by Curll; and two volumes of letters (under the title of "Pylades and Corinna,") which passed between her and a Mr. Gwynnet, who was to have been her husband, but died before matters could be accomplished. In this last publication she gives an account of her own life, which has been abridged in Cibber's "Lives," and other collections; but which Mr. Malone has proved such a tissue of improbabilities and falsehoods, that a mere reference to it may be thought sufficient.[2]

THOMAS (JOHN), bishop of Rochester, the eldest of three sons of the rev. John Thomas, many years vicar of Brampton in Cumberland, was born at Carlisle Oct. 14, 1712. Many of his ancestors, both on the paternal and

1 Brucker.—Suppl. to the Encycl. Brit.

2 Life as above.—Malone's Dryden. Vol. I. p. 347. II. p. 96, 108.—Bowles's edition of Pope, see Index.—Cibber's Lives, vol. IV.

maternal side, were remarkable for their longevity; so that he might be considered as "born with somewhat like an hereditary claim to length of days." Being designed for the church, at a proper age he was placed in the grammar-school at Carlisle, whence he was sent to Oxford, in 1730, and, on the 23d of November, was admitted a commoner of Queen's-college. Soon after his admission he had a clerkship given him by Dr. Smith, then provost. Having discharged this office, and completed his terms, he put on a civilian's gown, and, leaving Oxford, became an assistant at the classical academy in Soho-square. In this situation he acquitted himself so well, as to be recommended to be private tutor to the younger son of sir William Clayton, bart. a charge which led to his future elevation. How long he remained in it, is not precisely known, but probably till he had completed his pupil's education. His conduct, however, was so well approved, that shortly after, with the consent of sir William Clayton, the sister of his pupil, on the death of her first husband, sir Charles Blackwell, of Sprowston-hall, Norfolk, became his wife. Mr. Thomas lived in habits of the closest friendship with his brother-in-law, until about 1734, when that gentleman met a premature death, occasioned by a fall from his horse.

On the 27th of March, 1737, Mr. Thomas was ordained a deacon, by sir George Fleming, bishop of Carlisle, at a special ordination holden in the chapel of John the Baptist, within the precincts of the Savoy, in the Strand; and, on the 25th of September, in the same year, he was ordained priest, by Dr. Joseph Wilcocks, bishop of Rochester, at a general ordination holden in the parish church of Bromley, in the county of Kent. The promotion of Dr. Herring (afterwards archbishop of Canterbury) in this same year to the see of Bangor, occasioned a vacancy in the rectory of Blechingley, to which Mr. Thomas was presented by his majesty, George II. through the interest of sir W. Clayton, and was instituted, on the 27th of January, by Dr. Benjamin Hoadly, bishop of Winchester. During his incumbency on this preferment, which was thirty-six years, Mr. Thomas chiefly resided in the rectorial-house, which he enlarged, improved, and embellished, at a very considerable expence. In the discharge of his parochial duties, in which he never omitted any thing which he conceived might conduce to the temporal or spiritual interests

of his parishioners, he was for some time assisted by his brother; and, after his promotion to a vicarage in Norfolk, by the rev. William Thompson, the poet.

On the 25th of May, 1742, Mr. Thomas took the degree of D. C. L.; in the year following his marriage took place; on the 18th of January, 1748, he was appointed chaplain in ordinary to his late majesty, George II.; on the 23d of April, 1754, he was made prebendary of Westminster; on the 12th of December, 1760, he was appointed chaplain to his present majesty, by the king's order, and without any application. In 1762, he was appointed sub-almoner to the archbishop of York, an office rather honorary than lucrative; and in 1766, was instituted to the vicarage of St. Bride's, in London, on the presentation of the dean and chapter of Westminster. In 1768, he succeeded Dr. Pearce as dean of Westminster, and soon after was chosen the archbishop of Canterbury's prolocutor to the lower house of convocation. In 1772, he met with a severe shock in the death of his wife; and, in 1774, lost his valuable friend Dr. Pearce. In November following he succeeded him, "according to his (Dr. Pearce's) most earnest wish," in the bishopric of Rochester. On the ancient palace at Bromley, which he found in a ruinous and dilapidated condition, he expended upwards of three thousand pounds; displayed great munificence in repairing and rebuilding it, and in disposing and embellishing the episcopal demesnes; and, from his regard for social worship, a little before his death he gave 500*l.* towards enlarging the parish church at Bromley.

The bishop added one to the many instances of men who have been peculiarly fortunate in their first marriage, and, deeply concerned at its dissolution, seeking consolation in a second. Such consolation did his lordship seek in a second marriage with lady Elizabeth Yates, relict of sir Joseph Yates, late one of the judges of the court of King's-bench, to whom he was married, by special licence, on the 12th of January, 1775, at Westminster-abbey. In this union, he was as happy as the great disparity of age would permit. Though twice married, he had no issue; but each of his ladies brought him a son and a daughter by their former husbands, and to these he shewed a parental affection.

Age, and its natural concomitants, for some few years before his death, almost incapacitated the bishop from any

laborious duty; but, so zealous was he in the discharge of his function, that he held a general confirmation not long before his last lingering and fatal illness, and continued to preach both at court and at Bromley, till near his eightieth year. He expired, in great composure, about eleven o'clock on the morning of Thursday, August 22d, 1793, having completed his eightieth year on the preceding 14th of October, 1792. The manner of his death was perfectly agreeable to his wish, expressed in a letter written to his brother on the death of his first lady, "without a sigh or a groan." The bulk of his fortune was bequeathed to his relations, in such proportions as corresponded with the proximity of kindred, and the expectations which he had encouraged; bonds and notes, from different friends and acquaintances, to the amount of 5000*l.* were cancelled; legacies, mourning, &c. were presented to his servants; and several sums were appropriated to charitable purposes. In his last will and testament, the bishop had made no provision for the manner or place of his interment: but, in a cancelled will, made as far back as 1774, he had directed his remains to be deposited by those of his first lady, and this direction was consequently carried into effect.

In 1803 a valuable collection, in 2 vols. 8vo, of his "Sermons and Charges," was published by the rev. G. A. Thomas, his lordship's chaplain and executor, with a Memoir of his Life, to which we are indebted for the preceding particulars, as well as for the following sketch of his character.

"His lordship was in stature, above the middle height, standing about five feet eleven inches. In the early part of his life he was slender, and of so delicate a constitution, that his father used to say, he was propped up by art and medicine. But, as he advanced to maturity, his constitution acquired strength: yet he never increased to any degree of corpulence. His figure was elegant and manly, and its dignity comported with the natural elevation of his mind: at all times inspiring respect and veneration, but particularly when he was engaged in any of the sacred offices of religion, which he always performed with such a devotional ardour and fervency, as seemed to add a peculiar sanctity and spirit to the native gracefulness of his appearance. His countenance was the faithful index of his soul, open, placid, and benevolent. His features were regular, and

generally softened with the most gracious smile of complacency and benignity.

"His intellectual abilities were above mediocrity; and the endowments of nature were improved by the application of art and study. He had a lively and chaste imagination, a quick apprehension, a sound and penetrating judgment, and a retentive memory. He excelled equally in learning, science, and the polite arts. He was an adept in music, and a connoisseur in painting. He was, in his earlier days, perfectly acquainted with the practice as well as the theory of music; having been a performer on two difficult instruments. For this agreeable art he entertained a passion to his latest days. He was a great lover of antiquity, and well skilled in the knowledge of coins and medals, and of these, as also of prints and paintings, he left valuable collections. There was no feature more prominent in this good bishop's character, than a zealous and uniform attachment to our unrivalled constitution. It was the warmest wish of his heart, to see our excellent and happy form of government, both in church and state, preserved free from the contagious influence of superstitious tyranny on the one hand, and licentious anarchy on the other."

It is somewhat singular that there were three prelates of the same names, John Thomas, who ran their course nearly together; Dr. John Thomas, successively bishop of Peterborough and Salisbury, who died in 1766; Dr. John Thomas, successively bishop of Peterborough, Salisbury, and Winchester, who died in 1781 *, and the subject of the preceding article.[1]

THOMAS THE RHYMER.—See LERMONT.

THOMAS (William), a learned writer of the sixteenth century, was born in Wales, and was at least of Welsh extraction, and educated at Oxford. Wood says that one of both his names was, in 1529, admitted bachelor of canon law, but does not say that it was this person. In 1544,

[1] Life as above.

* "There were at that time two Dr. Thomas's, who were not easily distinguished; for somebody was speaking of Dr. Thomas. It was asked, which Dr. Thomas do you mean? Dr. John Thomas.—They are both named John. Dr. Thomas who has a living in the city.—They have both livings in the city. Dr. Thomas who is chaplain to the king.—They are both chaplains to the king. Dr. Thomas who is a very good preacher.—They are both very good preachers. Dr. Thomas who squints.—They both squint. They were afterwards both bishops." Bishop Newton's Life.

being obliged to quit the kingdom on account of some misfortune, he went to Italy, and in 1546 was at Bologne, and afterwards at Padua In 1549, he was again in London, and on account of his knowledge of modern languages, was made clerk of the council to king Edward VI. who soon after gave him a prebend of St. Paul's, and the living of Presthend in South Wales. According to Strype, he acted very unfairly in procuring the prebend, not being a spiritual person; and the same objection undoubtedly rests against his other promotion. On the accession of queen Mary, he was deprived of his employment at court, and is said to have meditated the death of the queen; but Bale says it was Gardiner whom he formed a design of murdering. Others think that he was concerned in Wyat's rebellion. It is certain that for some of these charges, he was committed to the Tower in 1553, together with William Winter and sir Nicholas Throgmorton. Wood says, "He was a man of a hot fiery spirit, had sucked in damnable principles by his frequent conversations with Christopher Goodman, that violent enemy to the rule of women." It appears that he had no rule over himself, for about a week after his commitment, he attempted suicide, but the wound not proving mortal, he was arraigned at Guildhall, May 9, 1553, and hanged at Tyburn, on the 18th.

His works are, 1. "The History of Italy," Lond. 1549, 1561, 4to. 2. "The principal rules of the Italian Grammar, with a dictionary for the better understanding of Boccacce, Petrarch, and Dante," ibid, 1550, 1561, 1567, 4to. 3. "Le Peregrynne, or a defence of king Henry VIII. to Aretine the Italian poet," MS. Cott. Vesp. D. 18, and in Bodl. Library. This, Wood says, was about to be published in the third volume of Brown's "Fasciculus." 4. "Common Places of State," written for the use of Edward VI. MS. Cott. 5. "Of the vanity of the World," Lond. 1549, 8vo. 5. "Translation of Cato's speech, and Valerius's answer, from the 4th decade of Livy," ibid, 1551, 12mo. He also made some translations from the Italian, which are still in manuscript.[1]

THOMAS (WILLIAM), bishop of Worcester, was son of Mr. John Thomas, a linen-draper in the city of Bristol, who lived in a house of his own on the bridge in that town, where the bishop was born on Thursday, February 2, 1613, and

[1] Bale.—Tanner.—Ath. Ox. vol. I. new edit.

baptized there in St. Nicholas's church, on the Friday following. He was of a very ancient and noble family, as appears by a pedigree taken out of the Heralds'-office by William Thomas lord bishop of Worcester in 1688, to prove his right to the Herbert arms. His mother was Elizabeth Blount, descended from the Blounts of Eldersfield, in the county of Worcester. His grandfather, William Thomas, was recorder of Caermarthen, where he and his family had for a long time lived in great credit; and the earl of Northampton, then lord president of Wales, gave him this character, "that he was the wisest and most prudent person he ever knew member of a corporation:" this gentleman, after the death of their son, undertook the care of his grandson; which trust he executed with the greatest care and attention, placing him under the tuition of Mr. Morgan Owen, master of the public school at Caermarthen, afterwards bishop of Landaff: here he continued till he went to St. John's college, Oxford, in the sixteenth year of his age, in Michaelmas term, 1629; from hence he removed to Jesus college, where he took his degree of B. A. 1632, and soon after was chosen fellow of the college, and appointed tutor by the principal. Here, according to the fashion of the times, he studied much school philosophy and divinity, epitomizing with his own hand all the works of Aristotle: he took his degree of M. A. Feb. 12, 1634, was ordained deacon by John Bancroft, bishop of Oxford, at Christ Church, June 4, 1637, and priest in the year following at the same place, and by the same bishop. Soon after he was appointed vicar of Penbryn, in Cardiganshire, and chaplain to the earl of Northumberland, who presented him to the vicarage of Laugharn, with the rectory of Lansedurnen annexed. This presentation being disputed, he determined to give it up; but the earl encouraged him to persevere, assuring him that he would be at all the expence and trouble: in consequence of which, the dispute was soon ended, and Mr. Thomas instituted: here he determined to reside, having no other thought but how best to perform his duty; and that he might be more fixed, and avoid the inconveniences of a solitary single life, he resolved to marry. The person he chose was Blanch Samyne, daughter of Mr. Peter Samyne, a Dutch merchant in Lime-street, London, of an ancient and good family, by whom he had eight children; William, who died young, Peter, John, Blanch, Bridget, William, Sarah, and Elizabeth. Here he religiously per-

formed every duty of a parish priest, esteeming his employment not a trade, but a trust, till about 1644, a party of the parliament horse came to Laugharn, and inquired whether that popish priest Mr. Thomas was still there, and whether he continued reading the liturgy, and praying for the queen; and one of them adding, that he should go to church next Sunday, and if Mr. Thomas persevered in praying for that drab of the whore of Babylon, he would certainly pistol him. Upon this, Mr. Thomas's friends earnestly pressed him to absent himself; but he refused, thinking it would be a neglect of duty. He no sooner began the service, than the soldiers came and placed themselves in the next pew to him, and when he prayed for the queen, one of them snatched the book out of his hand, and threw it at his head, saying, "What do you mean by praying for a whore and a rogue?" The preacher bore it with patience and composure; but the soldier who had committed the affront was instantly seized with such anxiety and compunction, that his companions were forced to carry him away. Mr. Thomas continued the service, and delivered the sermon with his usual emphasis and propriety; and when he returned to his house, he there found the soldiers ready to beg his pardon, and desiring his prayers to God for them. When this happened, he was about thirty-three years old. Soon after, the parliament committee deprived him of the living of Laugharn; and though a principal member of that body had been his pupil and particular friend, yet he refused to shew him any favour, saying, "If he was his father, he would do him no service unless he would take the covenant." From this time till the restoration, Mr. Thomas endured great hardships, being a sufferer to the amount of above fifteen hundred pounds, and, for the support of his family, obliged to teach a private school in the country; and though his friends often made him liberal presents, yet his wife and numerous family were frequently in want of common necessaries.

At the restoration Mr. Thomas was re-instated in his living, and by the king's letters patent made chanter of St. David's. In this year he took his doctor's degree in divinity, carrying with him a letter from the chancellor, who said thus of him: "I have heard of his great worth and deserts, as well in respect of his learning and orthodox judgment, as of his most exemplary life and conversation." In 1661, he was presented to the rectory of Llanbeder in

the Valley, in the county of Pembroke, by lord chancellor Hyde, and made chaplain to the duke of York, whom he attended in his voyage to Dunkirk, in whose family he continued some time, and with whom he was in one of the sea engagements against the Dutch. By the interest of the duke and the chancellor he was promoted to the deanery of Worcester, Nov. 25, 1665, in the room of Dr. Thomas Warmestry, deceased. Here, though a stranger, he behaved himself in such a manner as to gain the affections of all the gentlemen of the county, particularly the duke of Beaufort, lord Windsor, afterwards created earl of Plymouth, and sir John Pakington: the last, that he might enjoy more of his company, presented him to the rectory of Hampton Lovet in the beginning of 1670. Upon this he quitted his living at Laugharn, and removed his family to Hampton. Here he enjoyed an easy and pleasant retirement, and he was often heard to say that this was the pleasantest part of his life; and that here he had more quiet and satisfaction within himself than when he was afterwards in the highest order of the church. Here also he found time to search into antiquity, to enlarge his mind, and to enrich it with fruitful knowledge: but his pleasures were not without alloy, for, during his residence here in 1677, his beloved wife died, and was buried in one of the side ailes of the cathedral church of Worcester. In this year also he was promoted to the see of St. David's, and held the deanery of Worcester in commendam. He was very acceptable to the gentry and clergy of that diocese: he had been bred up among them, spoke their language, and had been a fellow-sufferer with many of them in the late troublesome times. His behaviour confirmed their expectations, his generous temper agreed with theirs, but his chief concern was not so much to please their humours, as to correct their morals, and save their souls; to promote true piety and goodness, and to sow the seeds of holiness among them. He began to repair the palaces at Brecknock and Aberguilly; he preached frequently in several parts of his diocese in the language of the country, and was very instrumental in promoting the translation of the Bible into Welsh. He endeavoured all he could to remove the cathedral service from St. David's to Caermarthen; the former being a place of no trade, little frequented, situated in a corner of the kingdom, twelve long miles from any market town, the cathedral ruinous, the bishop's palace

quite demolished, no residence kept, the canons never attending, except to receive their revenues, and not one shilling laid out in repairing the cathedral after the restoration. On the contrary, Caermarthen he knew to be a rich and populous town; the great church capable of being made decent and handsome, and the episcopal house of Aberguilly very near, where the bishop constantly resided. On those motives he set about the work very heartily, but met with the same success as bishop Barlow had done before.

Having been bishop of St. David's six years, he was translated to the see of Worcester, in the place of bishop Fleetwood. As soon as he knew of this appointment, his lordship, who never was a lover of money, desisted from any further treaty with several tenants of the bishopric of St. David's, and refused very considerable fines, afterwards received by bishop Womack. He went to Worcester in August 1683, and was conducted to his palace by the gentry and clergy of his diocese, where they were entertained very handsomely, and ever after found a plentiful table and hearty welcome; he being always of opinion that, in order to amend the morals of the people, the first step was to gain their acquaintance and affection. Upon this principle, he was a great lover of hospitality and charity; the poor of the neighbourhood were daily fed at his door, and he sent provisions twice a week to the common prison, besides very large sums given where he saw occasion. Some may think that he carried this matter to excess; for though he frequently was heard to say, "he dreaded debt as a sin," through his extensive charity, and the necessary calls of a numerous family, he sometimes brought himself to the verge of it, he laid not up for himself or his children; and, when charged by several for not providing for his own household, his answer always was, "that no bishop or priest was to enrich himself with, or raise his family out of the revenues of the church; that the sacred canons forbade it; and that for his part he was resolved that none of his should be the richer for them, as he was only God's steward, and bound to dispense them to his glory in works of charity and piety." He was extremely careful what persons he ordained; his censures were also expressed in the softest words, and with an humble air of such tenderness and brotherly compassion as always gained the more ingenuous, and left the incorrigible without excuse. He constantly attended six o'clock prayers in the

cathedral, so long as his health would permit; and upon complaint from archbishop Sheldon, dated June 4, 1670, that the duties of reading the church service and administering the sacraments were too much neglected by dignified persons, "the deans and canons, as if it were an office below them, and left for the most part to be performed by their vicars or petty canons, to the offence of the church's friends, and the advantage of sectaries, and their own just reproach;" he, together with the prebendaries, so ordered the residence, that one or two of them generally officiated at the communion. The bishop, at his first visitation of the dean and chapter, by his own authority, and their concurrence, procured a chapter act to be made, to oblige the prebendaries to be resident two at a time in every month; this being done with the concurrence of Dr. Hickes, then dean, and Dr. Hopkins, a worthy prebendary of the church, passed without the least appearance of uneasiness in any one member of the society. The money, which at former visitations was usually expended in entertaining the bishops, he ordered to be laid out in books for the library, and entertained the church at his own charge; he was besides a considerable benefactor to the library, the books about this time being brought from an inconvenient room on the south side of the church, and placed in the chapter-house, a very elegant room, capable of containing a noble collection of books. The bishop was often present in the Consistory court, whereby he much prevented the frivolous suits, and expedited the dilatory proceedings, which at that time were much complained of. In 1683, archbishop Sancroft wrote a letter to the bishop, complaining of a custom which then and for many years after continued, of preaching the sermon in the body of the cathedral, the prayers being read in the choir: the origin of this custom was, that as there was no sermon in the parish churches, the several parishioners might, after their own prayers, attend the sermon of some eminent preacher in the cathedral. He was a great patron of the French protestants, and contributed largely to their support. In 1687, when the king made his progress through part of England, the bishop sent his servant to Bath, to invite his majesty to his palace at Worcester, where he had the honour of entertaining him on the 23d day of August, the eve of St. Bartholomew. He met him at the gate of his palace, attended by his clergy, and in a short Latin speech welcomed him to the city. His majesty walked

upon a large piece of white broad cloth of the manufacture of the city, all strewed with flowers, which reached from the palace gate to the stairs leading up to the great hall: as he went along, he said, "My lord, this looks like Whitehall." Having refreshed himself after his journey, he went to see the cathedral, the dean attending his majesty to the college gate, from whence he went to see the curiosities of the town, and, among the rest, was shewn where the battle was fought between Oliver and his royal brother *.

The next morning being the feast of St. Bartholomew, the king went to hear mass at the popish chapel, built at his accession to the crown, on the east side of Foregate-street, attended by the mayor and aldermen, whom, when they came to the gate of the chapel, his majesty asked if they would not go in with him; to which the mayor with a becoming spirit replied, "I think we have attended your majesty too far already." This worthy magistrate, who preferred his religion, and duty to his country, to every other consideration, should have his name recorded in letters of gold: Dr. Nash took pains to find out who it was, and believed it to be either Thomas Bearcroft or Thomas Sherwin; the former was elected by the new charter, the latter by the old charter restored. Upon this answer made by the mayor, the king went into the popish chapel, and the mayor, with all the protestants who attended him, went to the college church, where, when divine service was ended, the bishop waited on his majesty till dinner came in, and the meat being set on the table he offered to say grace; but the king was pleased to say that he would spare him that trouble, for he had a chaplain of his own, upon which the good old man withdrew, not without tears in his eyes. As soon as the dinner was over, his majesty proceeded in his progress to Ludlow, having expressed himself well pleased with the attendance of the gentlemen of the county, and his entertainment by the bishop, which, his lordship says in a private letter to a friend, though very chargeable to him, yet he did not grudge it, as he hoped he had done the church some credit by it. The white broad

* The king's escape after the defeat in this battle is thus related: his majesty being forced to alight from his horse to get into Sidbury-gate, and a cry being made for a horse to remount the king, a Mr. William Bagnal, who then lived in Sidbury, turned out his own horse, ready saddled, upon which his majesty fled through St. Martin's gate and so to Boscobel. Dr. Thomas, when dean of Worcester, married his eldest son to a daughter of this Mr. Bagnal.

cloth on which his majesty walked from the palace gate to the stairs leading to the great hall, cost his lordship 27*l.*: it was rolled up after his majesty, and taken away by his attendants as belonging to his wardrobe.

While the king was at Worcester, the neighbouring dissenters of all denominations sent their addresses to him, which the earl of Plymouth, being lord-lieutenant, was to receive, and to deliver to the king. When he brought the two first the king asked him what religion the men who brought them were of. "Indeed, sir," replied the lord-lieutenant, "I did not ask them; but I know by their looks they are neither of your religion, nor mine." But now the good bishop's troubles drew on apace: the penal laws against nonconformists were suspended; and May 4, 1688, the king ordered the bishops to take care that his declaration should be read in the neighbourhood of London, on the 20th and 27th of the said month, and in all other churches and chapels the 3d and 10th of June. The archbishop and six bishops presented a petition against it; the consequence of which was, that they were sent to the Tower; this was a great grief to the bishop, not that he was concerned for any fault or misbehaviour of his brethren, or for the calamity that had befallen them, for he often wished that he had been with them, to bear his testimony in so good a cause, and to have a share with them in their honourable sufferings, but he was troubled to think on that impending storm which he foresaw might fall on the church: however, both he and the dean (Dr. Hickes) resolved not to disperse the declaration, and signified to all the clergy his utter dislike of it. Soon after he received a letter from court, containing a reprimand for not obeying the king's orders; the answer to which was, as he himself says, without any tincture of collusion, but declaratory of his firm resolution not to comply. Upon king William's accession, his ill health would not allow him to attend the convention; and indeed he never approved of the prince of Orange's being declared king, and much less of that act which obliged all persons to take oaths of allegiance to king William and queen Mary, or to forfeit their offices, their livings, and their temporal subsistence. For his own part, he was resolved to forsake all, rather than act contrary to his former oaths, and homage, which he had paid to king James; and although he writes to Kettlewell, and says, "If my heart do not deceive me, and God's grace

do not fail me, I think I could suffer at a stake rather than take this oath," yet it does not appear that he used any persuasions to prevent others from taking it, only freely gave his opinion, and advised them sincerely, to consult their own consciences. This was what he said to the clergy; and when a grandson of his, Dr. William Thomas, of whom we shall speak hereafter, then a student in Trinity college, Cambridge, consulted him on this critical point, he left him to his own liberty, and the feelings of his own conscience. In one of his sermons he says, "An humble man submits, suspects his own judgment, hath a venerable esteem for his superiors; if startled by any constitutions in church and state, he frequently prays, seriously discourses, modestly counsels with others; if after all expedients he remains dissatisfied, if he cannot swim with the stream, he will not trouble the waters."

The limited time for taking the oaths drawing near, he prepared himself for leaving the palace, and vacating the see. He had agreed with Mr. Martin, then vicar of Wolverly, to come and live with him; and he wrote to Dr. Stillingfleet, telling him that he would use all his interest that he might succeed him. While he was thus preparing all things for his retirement, God was pleased to prepare better for him, for, about the 20th of June, after a very severe fit of the gout, he grew continually weaker and weaker, though his friends did not think him in any immediate danger. The bishop, however, perceiving himself decaying, on Sunday the 23d, received the sacrament in his own chapel; on Monday all his servants were called in, and he gave every one of them his blessing; that night he endeavoured to sleep, but in vain; his daughter-in-law, Mrs. Anne Thomas, sat up with him, and was much edified by him, for the most part of that restless night he spent in ejaculations, and prayer to God, that he would be pleased to release him from his miseries, and the troubles of this vain world: there was no weight or clog on his conscience; death did not appear at all troublesome to him, the sting was gone, his earnest desire was to depart, and be with Christ. Thus he passed the few remaining hours of his life, being sensible to the last; but, growing still weaker and weaker, about three o'clock the next day, being the 25th, he patiently submitted to the stroke of death, and resigned his spirit into the hands of God that gave it.

He died in the seventy-sixth year of his age, and ab-

cording to his own appointment lies buried at the north-east corner of the cloisters of Worcester cathedral, at the bottom of the steps near the south door; being used to say that the church was for the living, and not for the dead. His funeral was ordered by himself, as many old men going before his corpse clothed in black as corresponded with the years of his age when he died. The inscription ordered by himself, was agreeable to his extraordinary humility: "Depositum Gulielmi Thomas, S. T. P. olim Decani Wigorniensis indigni, postea Episcopi Minevensis indignioris, tandem Episcopi Wigorniensis indignissimi, meritis tamen Christi resurrectionis ad vitam æternam candidati." Something further was added afterwards by dean Hickes, and a marble monument was placed within the church by his youngest son, Mr. William Thomas of Hackney.

His whole estate amounted to but 800*l.* He left behind him two sons, John and William; and five grand-children, four by his daughter Elizabeth, who married Mr. Jonathan Andrews, of Barnes-hall near Worcester, and one by his son John, who was the Worcestershire antiquary, of whom we shall presently speak.

He published in his life-time, "An Apology for the Church of England, 1678-9," 8vo. "A Sermon preached at Caermarthen Assizes," printed in 1657. "The Mammon of Unrighteousness," a sermon preached at the cathedral church of Worcester when he was in a very languishing state of health. His "Letter to the Clergy," and an imperfect work, entitled "Roman Oracles silenced," were published after his death. All these shew him to have been a good bishop and industrious divine, but not a writer of parts or genius; his style is harder and more antiquated than that of most writers of his time; but his matter shews the simplicity and humility of his heart; for meekness and unaffected humility were his chief ornaments. These rendered him peaceable and quiet, patient of contradiction, and contented in all conditions, the same easy man when sequestered as when bishop; and with the same easy tranquillity and cheerfulness of mind he prepared to lay down his bishopric, as in his younger years he had done his vicarage. He was never known to have been in a passion. When he was dean of Worcester, one of the prebendaries in chapter fell into a sudden and violent emotion upon no great provocation, which made the dean say to him,

"Brother, brother, God give you more patience." To which the angry gentleman replied, "Mr. Dean, Mr. Dean, God give you more passion." The good man made no reply, but by a smile. His memory was very good, for though he penned his sermons with great accuracy, yet he always delivered them *memoriter*. He was of a stature somewhat tall and slender, of a long visage, his forehead large, his countenance graceful, and his aspect venerable. The constitution of his body in his younger years was strong and healthful, though afterwards much broken by frequent infirmities, particularly the gout; to frequent and violent fits of which he was subject for upwards of four and twenty years: and that disorder would much sooner have brought him to an end, if it had not been checked by his great temperance and repeated abstinence.[1]

THOMAS (WILLIAM), born in 1670, was grandson to the bishop, and only son of John Thomas and Mary Bagnall, daughter to Mr. Bagnall, mentioned in the preceding article. William inherited but little from his grandfather. He was educated at Westminster-school, from whence he was elected to Trinity-college, Cambridge, June 25, 1688, being then seventeen years old, as appears by the accounts of admissions in that college. Here he took his master's degree, and soon after went into orders: he had the living of Exal in Warwickshire, given him by the interest of lord Somers, to whom he was distantly related: at Atherston in the same county, he had a considerable estate, as he had likewise at the Grange near Toddington in Gloucestershire; the former came to him by his wife, the latter by his uncle William Thomas.

Queen Anne was well disposed to him, and made many inquiries after him, his grandfather the bishop having been formerly her preceptor; but he declined preferment or attendance at court. He married Elizabeth Carter, only daughter of George Carter, esq. of Brill, in the county of Bucks, with whom he had a considerable fortune. By her he had a numerous family, nine daughters and five sons; of the latter one only survived him about eight years, and died unmarried. For the education of this numerous family, Dr. Thomas wished to go to Worcester, which he accordingly did in 1721, and in 1723 was presented to the rectory of St. Nicholas in that city, by bishop Hough, to whom

[1] Nash's Worcestershire—Burnet's Own Times.—Ath. Ox. vol. II.

he dedicated "Antiquitates Prioratus majoris Malverne," printed in 1725; his edition of "Dugdale's Warwickshire in 1730;" and likewise his "Survey of the Cathedral Church of Worcester," printed in 1736: to Dugdale he made many large and valuable additions, and it is now deservedly a book of great price.

In his younger years, namely in 1700, he travelled to France and Italy, where he contracted a particular intimacy with sir John Pakington; he was well skilled in the Greek and Latin languages, to which he added the French and Italian. He likewise made himself master of the Saxon, a task at that time not so easy as at present, when we have a good dictionary, and a good grammar; the former would have saved him great labour, as Dr. Nash saw one he made himself for his own use, which cost him great pains: his industry, indeed, was amazing; as he hardly allowed himself time for sleep, meats, or amusement. He fully intended, if Providence had spared his life, to have published the History of Worcestershire, and with this view had carefully examined and transcribed many of the registers of the bishops, and the church of Worcester. To these labours Dr. Nash owns himself indebted, and says, "he should be highly ungrateful if he did not take every opportunity of acknowledging his obligations. He visited likewise every church in the county about fifty years ago, which, together with the church gatherings of old Habingdon, were of great service to Dr. Nash, by explaining defaced arms and obliterated inscriptions: indeed the account of the painted glass is chiefly taken from their MSS. as it is now, by time and other accidents, almost all broken, or rendered unintelligible, by the glaziers." He died July 26, 1738, aged sixty-eight, and is buried in the cloisters of Worcester cathedral, near his grandfather.[1]

THOMASSIN (LEWIS), a learned French divine, was born Aug. 28, 1619, at Aix in Provence, of a good and ancient family, and admitted at the age of fourteen into the congregation of the oratory, where he had been educated. After teaching ethics in his congregation, and philosophy, he was appointed professor of divinity at Saumur, and introduced in his school the method of treating theological subjects according to the scriptures, the fathers, and councils. Being invited to Paris in 1654, he began

[1] Nash's History of Worcestershire.

to hold conferences of positive theology in the seminary of St. Magloire, according to the method he had adopted at Saumur, and continued them till 1668, at which time his superiors and several eminent prelates persuaded him to give the fruits of his labours to the public. He complied, and afterwards became so celebrated by his works, that pope Innocent XI. endeavoured to draw him to Rome, with an intention of giving him a cardinal's hat, and making use of his talents; but the king of France replied that so learned a man was necessary in his dominions. The French clergy gave him a pension of 1000 livres, which the poor always shared with him. He was mild, modest, active, agreeable in his manners, and very assiduous in all his pursuits. He died December 25, 1695, aged seventy-seven. His principal works are: 1. A large treatise on "Ecclesiastical Discipline," reprinted 1725, 3 vols. fol. in French; of which he made a Latin translation, reprinted also in 1706, 3 vols. fol. This work is highly praised by persons in the catholic community. 2. "Theological Dogmas," 1680, 3 tom fol. in Latin. 3. "Tracts on the Divine office, 8vo; on the Feasts, 8vo; on the Fasts, 8vo; on Truth and Falsehood, 8vo; on Alms, 8vo; on Trade and on Usury, 8vo; 4. "Tr. dogmatique des Moyens dont on s'est servi dans tous les tems pour maintenir l'unité de l'Eglise," 1703, 3 vols. 4to. To these may be added, "Directions for studying and teaching philosophy in a Christian manner," 8vo; the same "for the profane historians," 8vo; a plan of the same kind for grammar or the languages with relation to the Holy Scriptures, 2 vols. 8vo; "A Universal Hebrew Glossary," printed at the Louvre, 1697, fol.; "Dissertations on the Councils," in Latin, 1667, 1 vol. 4to; "Memoires sur la Grace," 1682, 4to, &c. His Life, written by father Bordes, is prefixed to his Hebrew Glossary.[1]

THOMPSON (BENJAMIN), COUNT RUMFORD, an ingenious philosopher, was born in 1753, in North America. His family, of English origin, had long been settled in New Hampshire, at the place formerly called Rumford, and now Concord; and possessed there some land previous to the war of the revolution. From his infancy his attention appears to have been directed towards objects of science. The father of one of his early companions, a cler-

[1] Niceron, vol. III.—Perrault's Les Hommes Illustres.—Moreri.—Dict. Hist.

gyman, of the name of Bernard, took a liking to him, and taught him algebra, geometry, astronomy, and even the transcendental part of mathematics. Before the age of fourteen, he had made sufficient progress in this branch of study to be able, without assistance, to calculate and to trace graphically the phases of an eclipse of the sun. He had been destined to business; but from the period of this little event his passion for learning became irresistible, and he could apply himself to nothing but to his favourite objects of study. He attended the lessons of Dr. Williams; afterwards those of Dr. Winthorp, at the college of Havard; and under that able master he made considerable progress.

He appears, however, to have been early acquainted with misfortune. Soon after the death of his father, his mother contracted a second marriage, with a man who turned him away from her while yet a child; and an uncle, who survived his father only a few months, scarcely left him whereon to live. He was thus, at a very early period, launched into a world which was almost unknown to him, and it became necessary for him to acquire the habit of thinking and acting for himself, and of living on his own acquirements. "My ideas," said he to a friend, "were not yet fixed; one scheme succeeded another, and perhaps I should have acquired a habit of indecision and inconstancy, perhaps I should have lived poor and miserable to the end of my days, if a woman had not loved me, if she had not given me existence, a habitation, and an independent fortune. I took a wife, or rather she took me, at nineteen years of age. I married the widow of colonel Rolfe, the daughter of the reverend Mr. Walker, a most respectable clergyman, and one of the first inhabitants of Rumford. He had made three voyages to England, intrusted with public business; he was well informed, and a most liberal-minded man. He heartily approved of the choice of his daughter, and himself united our hands and our destinies. That excellent man was sincerely attached to me; he directed my studies, he formed my taste; and my situation was, in every respect, the happiest which it is possible to conceive."

Unforeseen circumstances withdrew him from his peaceful retreat, and from the favourite studies which probably would have formed the chief occupation of his life, to make him act on the theatre of the great world, a part for which

apparently he was not prepared. At the commencement of the troubles of America, which preceded and brought on the war of the independence, Thompson, then twenty years of age, was united by friendship with the governor of the province, and attached to the government. The civil and military employments, with which, though still young, he was invested, naturally drew him to the royalist party; and when the opposite party acquired the ascendant in his province, he was forced to abandon his home, and to seek an asylum at Boston, then occupied by the English troops. It was toward the end of the month of November 1775, that he secretly quitted his habitation, where he left his wife, with a daughter, of whom she had but lately been delivered. He never again saw the former; and the beloved child whom she had given him he found not till twenty years after, when she came to rejoin her father in Europe.

Thompson was received with distinction by the commander in chief of the British army, and called to raise a regiment for the service of the king. But the events of the war having occasioned the evacuation of Boston, in the spring of 1776, he then repaired to England, and was the bearer of important dispatches to government. Here he soon acquired the confidence of the secretary of state for the colonies, and some days after his arrival in London he was appointed secretary of the province of Georgia, an office which he never exercised. He remained in London connected with the office of the colonies.

During the autumn of the year 1777, his health becoming disordered, he went to Bath to take the waters. He there resumed his favourite pursuits, and performed an interesting set of experiments on the cohesion of different bodies. On his return to London he communicated the results of them to sir Joseph Banks, and from that epoch used to date the intimate friendship which long subsisted between him and the illustrious president of the Royal Society of London. In 1778, he was admitted a member of the society, and he made, in the same year, his first experiments on gun-powder. The results which he obtained greatly excited his curiosity, and raised the desire of repeating the same experiments with great guns, and of choosing that occasion to study at sea the principles of naval architecture. With this view, in the spring of 1779, he went on board the Victory, a vessel of 110 guns, com-

manded by admiral sir Charles Hardy, who was his friend. He passed that whole campaign with the grand fleet of England, employing his time as he had purposed to do, by multiplying his experiments, and repeating them on different ships belonging to the fleet; and on his return to London he composed an essay on naval architecture, which is to be found, as a separate chapter, in the treatise of Stalkart on the same subject, published the following year. He joined to it a code of signals for the use of the navy, which has never been published. Being appointed under-secretary of state in the beginning of the year 1780, he was for thirteen months constantly employed in the office of the business of the American war. The regiment of cavalry called the King's American dragoons was raised at that period in his native country by his friends and agents, and he was at first appointed its lieutenant-colonel commandant. This circumstance determined him to return to America to serve with his regiment; and when at Charlestown he was appointed to the command of the remains of the cavalry in the royal army, then under the orders of lieutenant-general Leslie. This corps, which was greatly reduced, he restored speedily; and gained its confidence and attachment. He led it on several times against the enemy, and was often fortunate in his enterprises. Honoured with the esteem of the army, and furnished with the most flattering recommendations from general Leslie to the commander in chief, Thompson set out in the spring of 1782 for New York, where he assumed the command of his regiment. Prince William-Henry (the duke of Clarence), the king's third son, who reviewed his corps, delivered to him the colours with his own hand. General Clinton was, towards autumn, replaced by sir Guy Carlton, who equally imparted to Thompson his friendship and confidence. The feeble remainder of the two regiments which had served from the beginning of the war, was joined to his corps, and he was sent to Huntingdon, outpost of the army in Long-Island, where he passed the winter.

At the beginning of 1783, Jamaica being threatened, Thompson was chosen to command a body of troops destined to defend it; but the news of the peace having soon after arrived in America, that expedition was prevented, and he returned to England. There one of the first objects of his solicitude was to make a return to the confidence which had been reposed in him by the American officers;

and he was fortunate enough to obtain for these victims of their attachment to the metropolitan country, the compensations which their sacrifices had deserved. By a solemn act of the legislature an honourable provision was secured to some hundreds of brave officers, notwithstanding a pretty strong opposition, which rendered the issue of the negotiation very doubtful; and general Carlton having mentioned Thompson in his dispatches as an officer of extraordinary merit, the king, upon this recommendation, made him colonel, though it was but two years since he had been made lieutenant-colonel.

When the American war terminated, Thompson solicited to be employed with his regiment in the East Indies; but the peace having occasioned the reduction of that corps, together with that of several others, he obtained from the king permission to travel on the continent, where, stimulated as he then still was by the military passion, he hoped to find an opportunity of serving as a volunteer in the Austrian army against the Turks. "I owe it to a beneficent Divinity," said he to his biographer, "that I was cured in time of that martial folly. I met, at the prince de Kaunitz's, with a lady seventy years of age, and endowed with great sense and knowledge. She was the wife of general de Burghausen; and the emperor Joseph II. often came to spend the evening with her. That excellent person formed an attachment to me; she gave me wise advices; and imparted a new turn to my ideas, by presenting to me in perspective other species of glory than that of conquering in battles."

On quitting England in the month of September 1783, he landed at Boulogne, along with the celebrated Gibbon, who describes him by three epithets which shew how quickly he had been able to appreciate him. He calls him "the soldier, philosopher, statesman, Thompson." He afterwards arrived at Strasburg, where the prince Maximilian de Deux-Ponts, now elector of Bavaria, then mareschal du camp in the service of France, was in garrison. That prince, commanding the parade, discovered among the spectators an officer in a foreign uniform, mounted on a fine English horse, and accosted him. Thompson informed him that he had just been employed in the American war; the prince, pointing out to him several officers who surrounded him, "These gentlemen," said he, "served in the same war, but against you. They belonged to the royal

regiment Deux-ponts, sent to America under the command of the count de Rochambeau."

The conversation became close and animated. Colonel Thompson, invited, in consequence, to dine with the prince, found there a number of French officers against whom he had fought in America. The conversation turned on the events of that war. The colonel sent for his portfolio, which contained exact plans of all the principal actions, of the strong places, of the sieges, and an excellent collection of maps; every one recognized the places where events interesting to himself had happened. The conversation lasted a great while, and they parted, promising to see one another again. The prince was an enthusiast in his profession, and passionately fond of instruction. He invited the colonel next day. They resumed the conversation of the evening with the same ardour; and when the traveller at last took his leave, the prince engaged him to pass through Munich, and gave him a letter of recommendation to his uncle the elector of Bavaria. The season was far advanced, and he was in haste to arrive in Vienna. He intended to stop at Munich two or three days at most. He remained fifteen, and quitted, not without regret, that city, where the testimonies of the favour of the sovereign, and the partialities of the different classes of society, had been lavished upon him with that cordial frankness, which so eminently distinguishes the Bavarian character. At Vienna, in the same manner he met with the most flattering reception, and was presented at court, and in the first companies. He spent there a part of the winter; and, learning that the war against the Turks would not take place, he yielded to the attraction of the recollections of Munich; and passing through Venice, where he stopped some weeks, and through the Tyrol, he returned to that residence toward the end of the winter of 1784. He now received from the elector a positive invitation to enter into his service; and instead of returning to Vienna, he set out for London with the intention of soliciting permission from the king to accept the offers of the elector palatine. Not only was that favour granted him, but the king joined to it an honourable distinction, by creating him a knight. He accordingly returned to Bavaria *sir* Benjamin Thompson; and was on his arrival appointed colonel of the horse, and general aid-de-camp to the sovereign who wanted to secure his services.

Sir Benjamin employed the four first years of his abode at Munich in acquiring the political and statistical knowledge necessary for realizing the plans which his philanthropy suggested to him for improving the condition of the lower orders. He did not neglect in the mean time his favourite studies; and it was in 1786, in a journey to Manheim, that he made his first experiments on heat. Political and literary honours poured in upon him during that interval. In 1785 he was made chamberlain of the elector, and admitted a member of the academies of science of Munich and Manheim. In 1786 he received from the king of Poland the order of St. Stanislaus; in 1787 he made a journey in Prussia, during which he was elected a member of the academy of Berlin. In 1788 he was appointed Major-general of cavalry and privy counsellor of state. He was placed at the head of the war department, and particularly charged with the execution of the plans which he had proposed for improving the state of the Bavarian army.

At last, the following year (1789) witnessed the accomplishment of the numerous projects meditated during those which preceded. The house of industry of Manheim was established; the islands of Mulhau near Manheim, which till that time had been nothing but a pestilential morass, useless for culture, and pernicious to the health of the inhabitants of the city, were joined together, surrounded by a mound and ditch, and transformed into a fertile garden, consecrated to the industry of the garrison. The fine establishment of the military academy of Munich was founded; a scheme of military police was formed to deliver the country from the numerous gangs of vagabonds, robbers, and beggars, who infested it; schools of industry, belonging to every regiment, were established, to employ the wives and children of the soldiers; a veterinary school was instituted, and a stud of horses provided for improving the breed of the country. At the beginning of 1790 the house of industry at Munich, that fine establishment, which the count himself has described at length in his essays, was formed, for bettering the condition of the poor; and mendicity was completely abolished: nor has it again made its appearance in Bavaria, since that memorable epoch. The beautiful English garden of Munich was begun, and military gardens established in all the garrisons. The sovereign expressed his obligation for these numerous services, by conferring on sir Benjamin the rank of lieutenant-general of his armies, and giving him a regiment of artillery.

In 1791 he was created a count of the holy Roman empire, and honoured with the order of the white eagle. He employed that year and the following in completing his projects, and in removing the obstacles by which attempts were made to interrupt their progress. This species of labour, and the anxiety of mind inseparable from it, impaired his health to such a degree, that his physicians declared that his life was in danger, unless he retired, for some time, from business, and had recourse to a change of climate. He obtained permission from the elector to take a journey into Italy; and before leaving him, communicated, in a detailed account, the principal results of his four years administration, compared with the four years which had preceded his entrance into office. After having travelled over all Italy, and a part of Switzerland, he returned to Bavaria in the month of August 1794. He had been attacked with a dangerous illness in Naples, and his slow recovery did not permit him to resume, on his return, the transaction of the business of his department, over which he contented himself with exercising a general superintendance. He laboured in his closet; and it was at this time that he prepared the first five of the essays which he published.

In the month of September 1795 he returned to England, after an absence of more than eleven years. The principal object of his journey was to publish his essays, and to direct the attention of the English nation toward the plans of public and domestic œconomy which he had conceived and realized in Germany. Lord Pelham was then secretary of state in Ireland. The count complied with his invitation in the spring of 1796, and took that occasion of visiting that interesting country. He introduced, at Dublin, several important improvements into the hospitals and houses of industry, and left there models of a number of useful mechanical inventions. Every testimony of honour and gratitude was lavished upon him in that country. The royal academy of Ireland, the society for the encouragement of arts and manufactures, both elected him an honorary member; and after having left the country, he received a letter of thanks from the grand jury of the county of Dublin, an official letter from the lord mayor of the city, and one from the lord lieutenant of Ireland; all filled with the most flattering expressions of esteem and of gratitude.

On his return to London he directed the alterations, which had been adopted, on his recommendation, in the

Foundling-hospital; and he presented to the Board of agriculture several machines, as models for imitation. The philanthropic activity which distinguished this epoch of his life manifested itself in every form. It was at this time he placed in the English and American funds, two sums of 1000*l.* sterling each, to establish a premium to be given every two years to the author of the most useful discovery, made respectively in Europe or America, on light, or heat. The premium is a gold medal worth 1500 francs, to be adjudged in Europe by the royal society of London, and in America by the academy of sciences of America.

Nothing seemed sufficient to withdraw him from these tranquil and important occupations, when the events of war called upon him to display his military talents for the service of his adopted country. General Moreau, having crossed the Rhine, and defeated several bodies of soldiers who disputed with him its passage, advanced by quick marches to Bavaria. Count Rumford, on receiving this intelligence, immediately set out to join the elector. His arrival at Munich was eight days previous to the epoch when the sovereign was called upon to quit his residence, and to take refuge in Saxony. Rumford remained in Munich with instructions from the elector to wait events, and to act according to the exigency of circumstances: they were not long in requiring his interference. After the battle of Freidberg, the Austrians, repulsed by the French, fell back upon Munich: the gates of the city were shut against them. They marched round it, passed the Inn by the bridge, and posted themselves on the other side of the river on a height which commanded the bridge and the town. There they erected batteries, and firmly waited for the French. In this situation, some inconsiderate transactions which happened in Munich, were interpreted by the Austrian general as an insult pointed against himself, and he demanded an explanation of them from the council of regency, threatening to order the town to be fired upon if a single Frenchman entered the city. At this critical moment the count made use of the eventual orders of the elector, to take the command in chief of the Bavarian forces. His firmness and presence of mind awed both parties; neither the French nor the Austrians entered Munich; and that city escaped all the dangers with which it had been threatened.

On the return of the elector, the count was placed at the

head of the department of the general police in Bavaria. The services which he rendered in that capacity, though less brilliant than military exploits, were not less valuable, or less conspicuous. But the excessive labour to which his zeal and activity betrayed him, the opposition which he often experienced in the exercise of his office, again affected his health to such a degree as threatened his life. The elector, impressed with esteem and gratitude towards him, wished not to allow him to sink under a labour too severe for him, and desired to find the means of procuring him the repose which he required, without altogether depriving himself of his services: he appointed him his envoy extraordinary and minister plenipotentiary at the court of London. But the rules of England not permitting a subject of the king to be accredited as a foreign minister, the count did not exercise that office, and continued to live in England after his return in 1798 as a private individual.

It being reported in America that he had quitted Bavaria for ever, the government of the United States addressed to him, through the medium of the American ambassador at London, a formal and official invitation to return to his native country, where an honourable establishment was destined for him. The offer was accompanied with the most flattering assurances of consideration and confidence. He replied, declaring at the same time his profound gratitude for such a mark of esteem, "That engagements, rendered sacred and inviolable by great obligations, did not permit him to dispose of himself in such a manner as to be able to accept of the offer which was made to him."

The historical society of Massachusets, on electing count Rumford a member, communicated to him, by their president, about the same time, their unanimous desire of seeing him return to his own country, and take up his residence among them. His answer, which is to be found in the American papers of that time, was very much admired.

Toward the autumn of 1800, count Rumford went to Scotland. The magistrates of Edinburgh paid him a visit of ceremony; gave a public dinner on his account, and to these marks of distinction added the freedom of the city, conceived in terms the most flattering. They consulted him on the means of improving the existing charitable institutions, and on the measures proper for abolishing mendicity. The work was undertaken without loss of time, and that great enterprize was finished in a few months with com-

plete success. The royal society of Edinburgh, and the college of physicians, elected him at the same time, respectively, an honorary member; and the university bestowed upon him the degree of doctor of laws. During his stay in that city he employed himself in superintending the execution, in the great establishment of Heriot's hospital, of improvements which he invented with regard to the employment of fuel in the preparation of food; and the managers, to shew their gratitude, sent him a silver box, with a very flattering inscription, having on one of its sides a representation, in relief of gold, of the principal front of the building to the improvement of which he had so eminently contributed.

Count Rumford quitted England for the last time in the month of May 1802, for Paris. He went that summer to Munich, and returned to Paris in the winter In the summer of 1803, he made a tour of part of Switzerland and Bavaria with the widow of the celebrated Lavoisier, a woman of highly cultivated mind and capacious understanding; whom shortly after their return to Paris he married; but their union proved unhappy, and they at length separated, the count retiring to a house at Auteuil, about four miles from Paris, where he passed the rest of his days in philosophical pursuits and experiments, almost secluded from the world; for after the death of his worthy friend, the illustrious Lagrange, he saw only his next-door neighbour, the senator Lecouteux Caneleux, Mr. Underwood, the member of the royal institution, who assisted him in the experiments, and an old friend, Mr. Parker, a learned American. He ceased to attend the sittings of the National Institute; but for the perpetual secretary Cuvier, he always preserved the highest admiration and esteem. One object of his latter occupations was a work not finished, "On the Nature and Effects of Order;" which would probably have been a valuable present to domestic society. No man in all his habits had more the spirit of order: every thing was classed; no object was ever allowed to remain an instant out of its place the moment he had done with it; and he was never beyond his time in an appointment a single instant. He was also latterly employed on a series of experiments on the propagation of heat in solids. He had by him several unpublished works, particularly one of considerable interest on Meteorolites, in which he demonstrated that they came from regions beyond the atmosphere of the earth.

This very ingenious philosopher died August 21, 1814, when on the eve of retiring to England. The literary productions of count Rumford have obtained a wide circulation, having been translated into various languages. His papers in the "Philosophical Transactions," chiefly on matters connected with the object of his beneficent investigations, were rather distinguished for the useful application of which they were susceptible, than for their number. Among them are, 1. "Experiments on Gun-powder, with a method of determining the velocity of projectiles, and the force of gun-powder." 2. "Experiments on Heat; by which it is proved to pass more slowly through the Torricellian vacuum, than through the air." 3. "Experiments on the production of dephlogisticated air (oxygen gas) by different substances, exposed under water to the action of light." 4. "Experiments on the relative and absolute quantities of moisture absorbed by different substances employed as garments." 5. "Experiments on the communication of heat in air." This memoir procured to the author the gold medal of the royal society. 6. "The description of a photometer, and experiments on the relative quantity of light furnished by different combustible substances, and their relative prices." 7. "Experiments on coloured shades, and the optical illusions produced by the contrast of colours actually present." 8. "Experiments on the force of Gunpowder, by which it is proved that this force is at least 50,000 times greater than the mean weight of the atmosphere, and that it is probable that the force of gun-powder depends chiefly on the elasticity of the vapour of water." 9. "A letter to sir Joseph Banks, president of the Royal Society, offering a capital of 1000*l.* sterling destined for a fund to furnish a premium every two years to the author of the most useful discovery made in Europe with regard to light or heat." 10. "Inquiries into the cause of heat excited by friction, &c. &c."

His only distinct publication was a series of detached "Essays, experimental, political, economical, and philosophical," which appeared at different times since 1796, and now amount to eighteen, forming four octavo volumes. The contents are, Essay 1. Account of an Establishment for the Poor at Munich, together with a detail of various public measures connected with that institution, which have been adopted and carried into effect, for putting an end to mendicity, and introducing order and useful industry

among the more indigent of the inhabitants of Bavaria.—2. Of the fundamental principles on which general establishments for the relief of the poor may be formed in all countries.—3. Of Food, and particularly of feeding the poor.—4. Of Chimney Fire-places, with proposals for improving them to save fuel; to render dwelling-houses more comfortable and salubrious; and effectually to prevent chimneys from smoking.—5. A short account of several Public Institutions lately formed in Bavaria.—6. On the Management of Fire, and the Economy of Fuel.—7. Of the Propagation of Heat in Fluids.—8. Of the Propagation of Heat in various substances, being an account of a number of new experiments made with a view to the investigation of the causes of the warmth of natural and artificial clothing. (First published in the Phil. Transactions.)—9. An experimental inquiry concerning the Source of the Heat which is excited by friction.—10. On the construction of Kitchen Fire-places, and Kitchen Utensils, together with remarks and observations relating to the various processes of cookery, and proposals for improving that most useful art. 11. Supplementary observations concerning Chimney Fire-places.—12. Observations concerning the Salubrity of Warm Rooms in Cold Weather.—13. Observations concerning the Salubrity of Warm Bathing, and the principles on which Warm Baths should be constructed.—14. Supplementary observations relating to the management of fires in closed Fire-places.—15. Of the use of Steam as a vehicle for transporting heat from one place to another.—16. Of the management of Light, in illuminations; together with an account of a new portable lamp.—17. An inquiry concerning the source of the Light which is manifested in the combustion of inflammable bodies.—18. Of the excellent qualities of Coffee, and the art of making it in perfection.[1]

THOMPSON (EDWARD), a miscellaneous writer of no great fame, was the son of a merchant at Hull, where he was born about 1738. He was educated at Beverley, under the Rev. Mr. Clarke, and thence removed to Hampstead, under the care of Dr. Cox. He early embraced a maritime life, and in 1750 sailed on a voyage to Greenland. In 1754 he was engaged on board an Indiaman, and be-

[1] Memoirs published by his friend Pictet, and given in Baldwin's Literary Journal.—Gent. Mag. vol. LXXXIV.

came what is called "a guinea pig," though other accounts say that he went to the East Indies with sir Peter Dennis, on board the Dorsetshire, and was in the memorable action off Quiberon Bay. By his "Sailor's Letters," it appears that he was at Madras, Ceylon, and Bengal. In 1759 he was engaged in Hawke's celebrated battle with Conflans. His other naval movements seem to have been of little importance*, and on the peace in 1762 he became unemployed. He now wrote a licentious poem, celebrating the most remarkable women of the town, which he published under the title of the "Meretriciad." This seems to have been the means of introducing him to the acquaintance of Churchill, with whom he boasts on many occasions to have lived on terms of intimacy, and with whose principles, political and moral, he appears to have been at perfect agreement. Of this, his subsequent poems, "The Soldier," "The Courtezan," and the "Demirep," afford sufficient proof. In 1765, he was more laudably employed in soliciting parliament for an increase of half-pay for the lieutenants of the navy, an application which was attended with success.

In 1767 he published his "Sailor's Letters," 2 vols. 12mo, in which there are many particulars of his life, from 1754 to 1759, told in a rambling and desultory manner. He afterwards edited the works of Oldham in 3 vols. and in 1777, those of Paul Whitehead, in one vol. 4to, and of Andrew Marvell, in 3 vols. 4to, none of which added much to his reputation, either for judgment or correctness. When the war with France commenced, he was, in 1778, appointed to the command of the Hyæna, and was in Rodney's famous action off Cape St. Vincent, of which he is said to have brought home the intelligence; but this, and other accounts of his progress, as related by his biographer, are certainly erroneous. There was a capt. Thompson, of the America, who brought home the news of Rodney's having captured a valuable Spanish convoy, but this was capt. Samuel Thompson, a much older officer; and as to Rodney's action off Cape St. Vincent, a reference to the Gazette will show that it was capt. Uvedale of the Ajax, who brought home that intelligence. We are told, which may be correct, that he was soon afterwards appointed commodore of an expedition against Demerara, and afterwards

* They might still have been detailed if we had not discovered such inaccuracies in our authorities, as rendered it a difficult matter to separate truth from error.

conveyed home a fleet of merchantmen from St. Eustathius. In 1785 he was appointed commander of the Grampus, and sent to the coast of Africa, where he died on board of his ship, Jan. 17, 1786. He was considered as a brave and skilful commander, and had that infallible test of merit, the affection of his crew. It must also be noticed to his honour that when he acquired some degree of opulence, he with great alacrity and liberality repaid his obligations to many persons who had before assisted him. The most impartial of his biographers concludes with observing that "the merits by which capt. Thompson will be best known to posterity, are his sea songs, which are still on every one's lips: more especially those three beautiful and affecting compositions, beginning "Loose every sail to the breeze," "The topsail shivers in the wind," and "Behold upon the gallant wave."[1]

THOMPSON (WILLIAM), a scholar and poet of considerable merit, is said to have been the second son of the rev. Francis Thompson, B. D. of Queen's college, Oxford, and vicar of Brough in Westmoreland, who died August 31, 1735, aged seventy. His mother, who died two years after, in the sixty-fifth year of her age, was the widow of the rev. Joseph Fisher, M. A. fellow of Queen's college, Oxford, vicar of Brough, and archdeacon of Carlisle, by whom she had no children. Our author was born probably in the early part of the last century, but the year cannot be ascertained. He was young, when in 1734 and 1736, he wrote "Stella, Sive Amores, Tres Libri," and "Six Pastorals," none of which he thought it proper to include in his published works. In his poem, entitled "Sickness," he laments the want of a mother's tenderness, and a father's care; but, as they died in advanced age, he could not have lost them before he had attained at least his twentieth year.

It was on the banks of the Eden, which runs near Brough, that "his prattling muse was first provoked to numbers," and where, we may suppose, he wrote most of those smaller pieces which he thought worthy of preservation. In these he frequently addresses an *Ianthe*, who was probably a real mistress. At the usual age he went to Queen's college, Oxford, and on February 26, 1738, took the degree of master of arts. He afterwards became a fel-

[1] Censura Literaria, vol. IV.—Biog. Dram.

low of his college, and succeeded to the livings of South Weston and Hampton Poyle, in Oxfordshire. It was probably during his residence on his living that he published "Sickness," in 1746. The origin of this poem may be found in a note subjoined to the fifth book, but much of it must have been written just before publication, as he pays tribute to the memory of Pope and Swift, who died about that time.

In 1751, he is said to have been an unsuccessful candidate for the poetry professorship, against Hawkins. In 1756 he published "Gratitude," a poem, on an occasion which certainly required it from every true son of Oxford. In the preceding year Henrietta Louisa, countess dowager of Pomfret, daughter of John, baron Jeffrys of Wemm, and relict of Thomas, first earl of Pomfret, presented to the university more than one hundred and thirty statues, &c. which the earl's father, William, baron of Lempster, had purchased from the Arundel collection, and preserved at his seat at Eston Neston in Northamptonshire. On the 25th February, 1756, this lady received the thanks of the university; and the year following, the university celebrated a public encœnia, on which occasion, in an oration by Mr. Thomas Warton, professor of poetry, she was again complimented in the most public manner for her noble and generous benefaction. Besides Thompson, an anonymous Oxonian offered a poetical tribute to her liberality; and in 1760, Mr. Vivian, afterwards king's professor of modern history, published "A Poem on the Pomfret Statues." Thompson's poem is added to the late collection, without, it will perhaps be thought, adding much to his poetical reputation.

In 1757 he published two volumes, or, as he quaintly terms them, two *tomes* of poems, by subscription, with prefaces and notes which give us a very high idea of the author's modesty, piety, and learning. He became afterwards dean of Raphoe in Ireland, where, it is presumed, he died sometime before 1766 or 1767.

It has already been mentioned, in the life of bishop Hall, that in 1753 Thompson superintended the publication of an edition of the "Virgidemiarum." To his own volumes of poems was added, "Gondibert and Bertha," a tragedy, the subject taken from Davenant's poem of "Gondibert." This tragedy was written, he informs us, when "he was an undergraduate in the university, as an

innocent relaxation from those severer and more useful studies for which the college, where he had the benefit of his education, is so deservedly distinguished." He reprinted it with all its juvenile imperfections, but, although it is not without individual passages of poetical beauty, it has not dramatic form and consistency to entitle it to higher praise.

Of Thompson's personal character, a very high opinion may be deduced from the general tenour of his acknowledged works. He appears to have been a man of warm affections in the relative duties of life, an ardent admirer of merit, with an humble consciousness of his own defects; a man of real piety, and of various learning. His studies lay much among the ancient English poets, in whose history and writings he was critically skilled. As a poet, although he has not been popular, he may be allowed to rank above some whose writings have been more anxiously preserved. Having been in early life an admirer of Spenser, he became a studied imitator of that father of English poetry; but like most of his imitators, while he adopted his measure, he thought his imitation incomplete without borrowing a greater number of antiquated words and phrases than can be either ornamental or useful. But if he be censurable on this account, it must be allowed, that in his "Nativity" he has not only imitated, but rivalled Spenser in the sweetness and solemnity which belong to his canto. His imagery is in general striking, and appropriate to the elevated subject, nor is he less happy in his personifications. His "Hymn to May" has received more praise than any of his other pieces. It is certainly more finished, but there are many luxuriancies which sober judgment would have removed, and many glittering epithets, and verbal conceits, which proceeded from a memory stored with the ancient poets, and not yet chastened into simplicity by the example and encouragement of the moderns. The poem on "Sickness" is the longest, and altogether, perhaps the most successful effort of his muse. He chose a new subject, and discovers considerable powers of invention.[1]

THOMSON (JAMES), a very eminent poet, was the son of a minister in Scotland, and born at Ednam in the shire of Roxburgh, Sept. the 11th, 1700. His mother's name

[1] English Poets, 1810, 21 vols. 8vo.

was Beatrix Trotter, and not Hume, as Dr. Johnson says, Hume being the name of his grandmother. His father was minister of Ednam, with a family of nine children. A neighbouring clergyman, Mr. Riccarton, discovering in James uncommon promises of future excellence, undertook to give him instructions, and provide him with books; and, after the usual course of school education at Jedburgh, he was sent to the university of Edinburgh. In the second year of his admission, his studies were for some time interrupted by the death of his father; but his mother soon after repaired with her family, which was very numerous, to Edinburgh, where she lived in a decent and frugal manner, till her favourite son had not only finished his academical course, but was even distinguished and patronized as a man of genius. Though the study of poetry was about this time become general in Scotland, the best English authors being universally read, and imitations of them attempted, yet taste had made little progress; the major part criticized according to rules and forms, and thus were very able to discern the inaccuracies of a poet, while all his fire and enthusiasm escaped their notice. Thomson believed that he deserved better judges than these, and therefore began to turn his views towards London, to which an accident soon after entirely determined him.

The divinity-chair at Edinburgh was then filled by Mr. Hamilton, whose lectures Thomson attended for about a year, when there was prescribed to him, for the subject of an exercise, a psalm, in which the power and majesty of God are celebrated. Of this psalm he gave a paraphrase and illustration, as the nature of the exercise required, but in a style so highly poetical, that it surprized the whole audience. Mr. Hamilton complimented him upon the performance; but at the same time told him, smiling, that if he thought of being useful in the ministry, he must keep a stricter rein upon his imagination, and express himself in language more intelligible to an ordinary congregation. Thomson concluded from this, that his expectations from the study of theology might be very precarious, even though the church had been more his free choice than it probably was: so that, having soon after received some encouragement from a lady of quality, a friend of his mother, then in London, he quickly prepared himself for his journey, in 1725; and although this encou-

ragement ended in nothing beneficial, it served then for a good pretext, to cover the imprudence of committing himself to the wide world, unfriended and unpatronized, and with the slender stock of money he possessed.

But his merit did not lie long concealed. Mr. Forbes, afterwards lord-president of the session, received him very kindly, and recommended him to some of his friends, particularly to Mr. Aikman, whose premature death he has with great affection commemorated, in a copy of verses written on that occasion. The good reception he experienced wherever he was introduced, emboldened him to risque the publication of his "Winter," in March 1726, which was no sooner read than universally admired; and from that time his acquaintance was courted by all men of taste. Dr. Rundle, afterwards bishop of Derry, received him into his intimate confidence and friendship; promoted his reputation every where; introduced him to his great friend the lord chancellor Talbot; and some years after, when the eldest son of that nobleman was to make his tour of travelling, recommended Mr. Thomson as a proper companion for him His affection and gratitude to Dr. Rundle are finely expressed in his poem to the memory of lord Talbot. In the mean time, the poet's chief care had been, in return for the public favour, to finish the plan which their wishes laid out for him; and the expectations which his "Winter" had raised were fully satisfied by the successive publication of the other seasons; of "Summer," in 1727; of "Spring," in 1728; and of "Autumn," in a 4to edition of his works, in 1730. Some very interesting remarks on the variations introduced into these, in subsequent editions, may be seen in the Censura Literaria, vols. II. III. and IV.

Besides these, and his tragedy of "Sophonisba," written and acted with applause in 1729, Thomson had, in 1727, published his "Poem to the Memory of Sir Isaac Newton," then lately deceased. The same year, the resentment of our merchants, for the interruption of their trade by the Spaniards in America, running very high, Thomson zealously took part in it, and wrote his poem named "Britannia," to rouze the nation to revenge. His poetical pursuits were now interrupted by his attendance on the honourable Mr. Charles Talbot in his travels, with whom he visited most of the courts and capital cities of Europe. How particular and judicious his observations abroad were, appears

from his poem on "Liberty," in five parts, thus entitled, "Ancient and modern Italy compared;" "Greece;" "Rome;" "Britain;" "The Prospect." While he was writing the first part of "Liberty," he received a severe shock, by the death of his noble friend and fellow-traveller; and this was soon followed by another still more severe, and of more general concern, the death of lord Talbot himself; which Thomson so pathetically laments, in the poem dedicated to his memory. At the same time, he found himself from an easy competency reduced to a state of precarious dependence, in which he passed the remainder of his life, excepting only the two last years of it; during which he enjoyed the place of surveyor-general of the Leeward islands, procured for him by the generous friendship of lord Lyttelton. Immediately upon his return to England with Mr Talbot, the chancellor had made him his secretary of briefs, a place of little attendance, suiting his retired indolent way of life, and equal to all his wants. This place fell with his patron; yet could not his genius be depressed, or his temper hurt, by this reverse of fortune. He resumed, in time, his usual cheerfulness, and never abated one article in his way of living, which, though simple, was genial and elegant. The profits arising from his works were not inconsiderable; his "Tragedy of Agamemnon," acted in 1738, yielded a good sum.

But his chief dependence, during this long interval, was on the protection and bounty of his royal highness Frederic prince of Wales, who, upon the recommendation of lord Lyttelton, then his chief favourite, settled on him an handsome allowance, and always received him very graciously. It happened, however, that the favour of his royal highness was, in one instance, of some disadvantage to Mr. Thomson, in the refusal of a licence for his tragedy of "Edward and Eleonora," which he had prepared for the stage in 1739. This proceeded from the misunderstandings, which then subsisted between the court of the prince of Wales and that of the king his father. His next dramatic performance was the masque of "Alfred," written jointly with Mr. Mallet, who was his good friend on many occasions, by command of the prince of Wales, for the entertainment of his royal highness's court at his summer residence. In 1745, his "Tancred and Sigismunda," taken from the novel in Gil Blas, was performed with applause. He had, in the mean time, been finishing his "Castle of

Indolence," an allegorical poem, in two cantos; the stanza which he uses in this work is that of Spenser, borrowed from the Italian poets. This was the last piece Thomson himself published, his tragedy of "Coriolanus" being only prepared for the theatre, when a fever seized him, and deprived the world of a very good man, as well as of an admirable poet. His death happened Aug. the 27th, 1748. His executors were lord Lyttelton and Mr. Mitchel; and by their interest, the orphan play, "Coriolanus," was brought on the stage to the best advantage: from the profits of which, and from the sale of his manuscripts and other effects, all demands were duly satisfied, and a handsome sum remitted to his sisters. His remains were deposited in the church of Richmond in Surrey, under a plain stone, without any inscription; but in 1762 a monument was erected to his memory in Westminster-abbey.

Thomson himself hints, somewhere in his works, that his exterior was not the most promising, his make being rather robust than graceful. His worst appearance was, when he was seen walking alone, in a thoughtful mood; but when a friend accosted him, and entered into conversation, he would instantly brighten into a most amiable aspect, his features no longer the same, and his eye darting a peculiarly animated fire. He had improved his taste upon the best originals, ancient and modern, but could not bear to write what was not strictly his own. What he borrows from the ancients, he gives us in an avowed and faithful paraphrase, or translation, as we see in a few passages taken from Virgil; and in that beautiful picture from the elder Pliny, where the course and gradual increase of the Nile, are figured by the stages of a man's life. The autumn was his favourite season for poetical composition, and the deep silence of the night the time he commonly chose for such studies: so that he would often be heard walking in his study till near morning, humming over, in his way, what he was to correct and write out the next day. The amusements of his leisure hours were civil and natural history, voyages, and the best relations of travellers; and, had his situation favoured it, he would certainly have excelled in gardening, agriculture, and every rural improvement and exercise. Although he did not perform on any instrument, he was passionately fond of music, and would sometimes listen a full hour at his window to the nightingales in Richmond-gardens. Nor was his taste less exqui-

site in the arts of painting, sculpture, and architecture. In his travels, he had seen all the most celebrated monuments of antiquity, and the best productions of modern art, and had studied them so minutely, and with so true a judgment, that, in some of his descriptions in the poem of "Liberty," we have the masterpieces, there mentioned, placed in a stronger light than many visitors can see them with their own eyes. As for the more distinguishing qualities of his mind and heart, they are better represented in his writings, than they can be by the pen of any biographer. There his love of mankind, of his country, and friends; his devotion to the Supreme Being, founded on the most elevated and just conceptions of his operations and providence, shine out in every page. So unbounded was his tenderness of heart, that it took in even the brute creation: he was extremely tender towards his own species. He is not indeed known, through his whole life, to have given any person one moment's pain by his writings, or otherwise. He took no part in the poetical squabbles of his time, and so was respected and left undisturbed by both sides. These virtues did not fail to receive their due reward. The best and greatest men of his time honoured him with their friendship and protection; the applause of the public attended all his productions; his friends loved him with an enthusiastic ardour, and sincerely lamented his untimely death.

As a writer, says Dr. Johnson, he is entitled to one praise of the highest kind: his mode of thinking, and of expressing his thoughts, is original. His blank verse is no more the blank verse of Milton, or of any other poet, than the rhymes of Prior are the rhymes of Cowley. His numbers, his pauses, his diction, are of his own growth, without transcription, without imitation. He thinks in a peculiar train, and he thinks always as a man of genius; he looks round on Nature and on Life with the eye which Nature bestows only on a poet; the eye that distinguishes, in every thing represented to its view, whatever there is on which imagination can delight to be detained, and with a mind that at once comprehends the vast, and attends to the minute The reader of the "Seasons" wonders that he never saw before what Thomson shews him, and that he never yet has felt what Thomson impresses. His is one of the works in which blank verse seems properly used; Thomson's wide expansion of general views, and his enumera-

tion of circumstantial varieties, would have been obstructed and embarrassed by the frequent interruptions of the sense, which are the necessary effects of rhyme. His descriptions of extended scenes and general effects bring before us the whole magnificence of Nature, whether pleasing or dreadful. The gaiety of Spring, the splendour of Summer, the tranquillity of Autumn, and the horror of Winter, take in their turns possession of the mind. The poet leads us through the appearances of things as they are successively varied by the vicissitudes of the year, and imparts to us so much of his own enthusiasm, that our thoughts expand with his imagery, and kindle with his sentiments. Nor is the naturalist without his part in the entertainment; for he is assisted to recollect and to combine, to arrange his discoveries, and to amplify the sphere of his contemplation. The great defect of the "Seasons" is want of method; but for this, perhaps, there was not any remedy. Of many appearances subsisting all at once, no rule can be given why one should be mentioned before another; yet the memory wants the help of order, and the curiosity is not excited by suspense or expectation. His diction is in the highest degree florid and luxuriant, such as may be said to be to his images and thoughts both their lustre and their shade; such as invests them with splendour, through which, perhaps, they are not always easily discerned. It is too exuberant, and sometimes may be charged with filling the ear more than the mind. The highest praise, adds Dr. Johnson, which he has received, ought not to be suppressed: it is said by lord Lyttelton, in the prologue to his posthumous play, that his works contained "No line which, dying, he could wish to blot."

It would be unnecessary to enumerate the various editions of Thomson's works. Perhaps the most elegant is that published by Millar in 1761, in 2 vols. 4to, from the profits of which, partly, the expences of his monument in the abbey were defrayed.[1]

THOPHAIL. See JAAPHAR.

THORESBY (RALPH), an eminent antiquary, descended from a very ancient family, was born at Leeds in Yorkshire, Aug. 16, 1658, and was the son of a reputable merchant, and after some education at the grammar-school of that place, was sent, in 1677, for further improvement, to Lon-

[1] Life by Murdock, prefixed to his Works.—Johnson's Poets.

don. The father possessed a good share of learning, and had a peculiar turn for the knowledge of antiquities; which being inherited by the son, he employed his leisure hours in visiting remarkable places, copying monumental inscriptions, studying their history, and particularly collecting accounts of protestant benefactions. His father, designing him for his own business, sent him in 1678 to Rotterdam, in order to learn the Dutch and French languages, and to be perfected in mercantile accomplishments: but he was obliged to return the year following, on account of his health. On the death of his father, in 1680, he entered on his business: and, though merchandize was his profession, yet learning and antiquities took so firm a possession of his heart, that, contenting himself with a moderate patrimony, he made those researches the great employment of his life. There is a circumstance relating to him, in the unhappy times under James II. which we cannot pass over. He had been bred among the presbyterians; but, never imbibing any of their rigid principles, had always occasionally conformed to the established church: and now, when popery began to threaten the nation, he more frequently attended its worship, with a view of promoting an union among the protestants for their mutual preservation. His presbyterian pastor was highly displeased with his compliance, and treated him with a very indiscreet zeal. This prompted Thoresby to examine more closely the arguments on both sides, and apply to his diocesan and friend archbishop Sharp (who, by the way, had a good taste for coins and medals, and collected a curious cabinet of them), who treated him very affectionately, and by letters and personal conversation settled him in full communion with the established church.

Thoresby was well respected by the clergy and gentry of his town and neighbourhood, and by all the eminent antiquaries and men of learning of his time. It would be almost endless to enumerate the assistances which he gave in one way or other to the works of the learned. When Gibson published his new edition of Camden's Britannia, Mr. Thoresby wrote notes and additional observations on the West-riding of Yorkshire, for the use of it; and transmitted above a hundred of his coins to Mr. Obadiah Walker, who undertook that province which related to the Roman, British, and Saxon monies. Hearne often acknowledged in print the favour of his correspondence. He communi-

cated to Strype some original letters in his collection. He imparted to Calamy memoirs of several northern divines for his abridgment of "Baxter's Life and Times;" as he did also of the worthy royalists to Walker, for his "Sufferings of the Clergy," which was published as an antidote to Calamy's book; esteeming good men of all parties worthy to have their names and characters transmitted to posterity. His skill in heraldry and genealogy rendered him a very serviceable correspondent to Collins in his "Peerage of England." By these kindnesses, sweetened with the easiness of access to his own cabinet, he always found the like easy admission to those of others; which gave him frequent opportunities of enlarging his collection, far beyond what could have been expected from a private person, not wealthy. He commenced an early friendship with the celebrated naturalist Dr. Martin Lister. To this friend he sent an account of some Roman antiquities he had discovered in Yorkshire, which being communicated by him and Dr. Gale, dean of York, to the Royal Society, obtained him a fellowship of that learned body in 1697: and the great number of his papers, in their Transactions, relating to ancient Roman and Saxon monuments in the North of England, with notes upon them, and the inscriptions of coins, &c. shew how deserving he was of that honour.

He died in 1725, in his sixty-eighth year, and was interred among his ancestors in St. Peter's church at Leeds. His character for learning is best seen in the books he published, which shew him to have been a great master of the history and antiquities of his own country; to attain which, it became necessary for him to be skilled, as he was, in genealogy and heraldry. He appears from these books to have been also an industrious biographer: but that which sets his reputation the highest as a scholar, was his uncommon knowledge of coins and medals. He had long formed a design of doing honour to his native town and its environs, by writing the history of them; and had accumulated a vast quantity of materials for the work, which was published in 1715, under the title of "Ducatus Leodiensis; or, The Topography of Leeds and the parts adjacent," fol. To which is subjoined, "Museum Thoresbeianum; or, a Catalogue of the Antiquities, &c. in the Repository of Ralph Thoresby, gent. &c." In the former piece, he frequently refers to the historical part, intended for giving a view of the state of the northern parts of the kingdom

during the dark ages of the Britons and the Romans; and of the alterations afterwards made by the Saxons, Danes, and Normans: and he proceeded so far, as to bring his narration in a fair copy nearly to the end of the sixth century, illustrating and confirming his history by his coins. This curious unfinished manuscript is inserted in the Biographia Britannica, in order to excite some able writer to carry it on, and complete the noble design of the author*. His advancement in years hindering him from completing this work, he contented himself with committing to the press his "Vicaria Leodiensis: or, The History of the Church of Leeds, &c." which was published in 1724, 8vo. The subject of this work being narrow and confined, he has enriched it with observations on the original of parochial churches, and the ancient manner of building them; as also on the old way of passing estates by delivery of pledges, subscription of golden crosses, pendent seals, &c.; and, besides the memoirs of many worthy divines successively vicars of Leeds, he has added the lives of the doctors, Matthew Hutton, Edwyn Sandys, Tobie Matthews, John Thoresby, archbishops of York, and of Henry earl of Huntingdon. His character is thus given by his biographer: "However diligent he was in cultivating the laudable accomplishments of the gentleman and the scholar, yet he never suffered his beloved studies to interfere with his religion, but managed all his affairs in subserviency to it. He often lamented the great consumption of time, occasioned by the numerous visitants to see his museum, but took care that they should not hinder his private or public worship. In his principles, after his conversion, he was orthodox; in his affections, catholic, comprehending therein all denominations of Christians. He was modest and pure, temperate, and abstemious to an uncommon degree; though, being one of the lords of the manor, and a governing member of the corporation, he could not always avoid public meetings and festivities, yet he was a sparing partaker, even of innocent diversions.

* While this article was going through the press, we read with pleasure the notice of a new edition of the "Ducatus," "with corrections and numerous additions, together with an entire volume of original matter, containing an account of the district supposed to be comprehended by Venerable Bede, under the terms Loidis and Elmete, containing the modern parishes of Berwick, Sherburne, Methley, Swillington, Castleford, Wakefield, Thornhill, Dewsbury, Mirfield, Batley, Huddersfield, Almonbury, Bradford, Halifax, &c. By Thomas Dunham Whitaker, LL. D. F. S. A. vicar of Whalley, and rector of Heysham, in Lancashire."

He was constant and regular at his private devotions, which were invigorated with an unusual degree of fervency. Exemplary in the government of his family, he called them together morning and evening to prayer, and reading the Scriptures. Extremely careful of the religious instruction of his children, he was not unmindful of the moral behaviour of his servants. He was a kind relation, compromising the distressed affairs of some that were very near to him, by expensive journeys, irksome applications, and money almost beyond his abilities. He was very charitable to the utmost of his power, not seldom solicited others, and was always a faithful dispenser of whatever was entrusted to his care."

Mr. Thoresby's widow survived him near fifteen years. By her he had ten children, of whom three only, a daughter and two sons survived him. The eldest son, Ralph, was of Queen's college, Cambridge, vicar of Rickmansworth in Hertfordshire, and rector of Stoke Newington in Middlesex, where he died in 1763. The younger, Richard, was of Catherine-hall, and rector of St. Catherine Colman, London, and died about 1774.[1]

THORIE, or THORIUS (JOHN), one of a family of that name, of foreign extraction, but settled in England, is said by Wood to have been the son of *John* Thorius, a physician, who called himself "Balliolenus Flandrus," a native of Bailleul in Flanders. It is more probable, however, that his father's name was *Francis*, whom Foppen calls "Balliolenus, Flander," who published, in 1562, "Joannis Straselii Comment. in aurea Carmina Pythagoræ," 8vo. He published also, according to the same biographer, a poem on peace, translated into Latin from the French, and wrote some epigrams and satires. According to Wood, John Thorius was born at London in 1568, and in 1586 became a member of Christ church, Oxford, but whether he took a degree, Wood says, "appears not, though in one of his books he writes himself 'a graduate of Oxenford.'" When he died is uncertain. He published "A Spanish Dictionary," Lond. 1590, 4to, along with a translation of Anthony de Corro's "Spanish Grammar." He translated from the Spanish "The Councellor; a Treatise of Councils and Councellors of Princes," Lond. 1589, 4to, written by Barth. Phillip. It is in this he calls himself,

[1] Biog. Brit.—Gough's Topography.

not "a graduate of Oxenford," but "graduate in Oxford." It is dedicated to the right hon. John Fortescue, master of her majesty's wardrobe. He also translated from the Spanish of Valdes, "The Serjeant Major: or, a Dialogue of the office of a serjeant major," Lond. 1590, 4to.[1]

THORIUS (Raphael), whether of the same family with the preceding we know not, for Wood says he was a Frenchman born, and called Thoris, became a physician and Latin poet, and admired in both characters in the reign of James I. He appears to have studied medicine at Oxford, but took no degree in that faculty. He afterwards settled in London, and was very successful in practice. In the first year of the reign of Charles I. when the plague raged in London, his humanity led him to expose himself too much to the infection, and he died of that dreadful disorder in July or August 1625, and was probably buried in St. Bennet Fink church, as his residence was in that parish. It is related of this physician that he was immoderately addicted to wine, and seldom satisfied unless he made his friends keep pace with him in drinking. Gassendi informs us, that Thorius being in company with Peiresc, whom he strongly pressed to drink a large glass of wine, the latter at length consented, upon condition that he would promise to pledge him in return. When it came to the turn of Peiresc he filled a large glass of water, and drinking it off, insisted that Thorius should do the same. This, with much hesitation, and after pouring out execrations against the vile liquor, and citing a multitude of classical invectives against it, he at length performed. The story reached king James I. and much amused him.

His works, all Latin poems, were mostly published after his decease: 1. "Hymnus Tabaci," which, Wood says, was first published at London in 1627, 8vo; but Eloy mentions two editions at Leyden in 1622 and 1623, 4to. It was afterwards reprinted at the same place in 1628, 4to; and at Utrecht in 1644, 12mo, in a collection mentioned by Haller, under the title of "Collectio opusculorum de Tabaco." 2. "Cheimonopegnion, a Winter Song," published with the London edition of the "Tobacco," 1627, and both were translated into English by Peter Hausted, M. A. and afterwards D. D. of Cambridge, 1651, 8vo. He wrote also "Epistolæ duæ de Isaaci Casauboni morbi

[1] Ath. Ox. vol. I.—Foppen Bibl. Belg.

mortisque causa," inserted in Gronovius's edition of J. Casaubon's epistles. Thorius's death was lamented in a poem printed in 1626, a single sheet, 4to, entitled "Lessus in funere Raphaelis Thorii medici et poeti præstantissimi, qui Londini peste extinctus bonis et doctis omnibus triste sui desiderium reliquit, anno 1625." He left a son John, who studied at Magdalen-college, Oxford, and became a physician in Dublin. He was incorporated M. D. at Oxford in 1627, but we find no further mention of him.[1]

THORNDIKE (Herbert), a learned divine in the seventeenth century, was educated in Trinity-college, in the university of Cambridge, of which he was fellow. In 1638 he was proctor of that university. In July 1642 he was admitted to the rectory of Barley in Hertfordshire *; and, upon the death of Dr. Samuel Ward, in September 1643, he was elected master of Sidney-college in Cambridge, from which, Dr. Walker says, he was kept out "by the oppressions of the times;" but there was also somewhat of court-intrigue in this affair, as related in Walter Pope's life of bishop Ward. He tells us, that upon the death of the latter, the fellows of the college assembled to choose a new master. "Mr. Seth Ward, with nine of them, gave their suffrages for Mr. Thorndike of Trinity-college; for Mr. Minshull there were eight votes including his own. But while they were at the election, a band of soldiers rushed in upon them, and forcibly carried away Mr. Parsons, one of those fellows who voted for Mr. Thorndike, so that the number of suffrages for Mr. Minshull, his own being accounted for one, was equal to those Mr. Thorndike had. Upon which Mr. Minshull was admitted master, the other eight only protesting against it, being ill-advised, for they should have adhered to their votes. Two of them, whereof Mr. Ward was one, went to Oxford, and brought thence a mandamus from the king, commanding Mr. Minshull, and the fellows of Sidney-college, to repair thither, and give an account of their proceedings as to that election. This mandamus, or peremptory summons, was fixed upon the chapel-door by Mr. Linnet, who was afterwards a fellow of Trinity-college, but at that time attended on Mr. Thorndike. On the other side, one Mr. Bertie, a

[1] Ath. Ox. vol. I. new edit.—Eloy Dict. Hist. de Medicine.—Gassendi Vita Peiresci, lib. II.—Moreri.—Haller Bibl. Med.—Gen. Dict.

* Calamy says he was minister of Claybrooke in Leicestershire, but does not state when.

kinsman of the earl of Lindsey, being one of those who voted for Mr. Minshull, was also sent to Oxford on his behalf. This gentleman, by the assistance and mediation of my lord of Lindsey, procured an order from the king to confirm Mr. Minshull's election; but he, not thinking this title sufficient, did corroborate it with the broad seal, to which Mr. Thorndike consented, Mr. Minshull paying him and the rest of the fellows the charges they had been at in the management of that affair, amounting to about an hundred pounds." This was therefore evidently a matter in which "the oppressions of the times" (which are usually understood to mean those which arose from the usurpation) were not concerned. He was, however, afterwards, to experience the latter also, and was ejected from his living of Barley, which was given to the rev. Nath. Ball of King's college, Cambridge, who, Calamy informs us, punctually paid a fifth part of the income to Mr. Thorndike. At the restoration he was replaced in this living, but resigned it on being made a prebendary of Westminster. He very much assisted Dr. Walton in the edition of the Polyglot Bible, particularly in marking the variations in the Syriac version of the Old Testament; and wrote several treatises: "A Discourse concerning the primitive Forme of the Government of Churches," Cambridge, 1641, 8vo; "A Discourse of Religious Assemblies and the Publike Service of God," Cambridge, 1642, 8vo; "A Discourse of the Right of the Church in a Christian State, with a Review by way of Appendix," London, 1649, 8vo; "Just Weights and Measures; that is, the present State of Religion weighed in the Balance, and measured by the Standard of the Sanctuary," London, 1662, 4to; "A Discourse of the Forbearance of the Penalties, which a due Reformation requires," London, 1670, 8vo; "Origines Ecclesiæ, seu de ratione ac jure finiendi Controversias Ecclesiæ," Lond. 1670. To these we may add, what is called his famous book, published in 1659, under the title of "An Epilogue to the Tragedy of the Church of England, in three books, viz. 1. Of the Principles of Christian Truth. 2. Of the Covenant of Grace. 3. Of the Laws of the Church." By a letter from chancellor Hyde, in the appendix to Dr. Barwick's Life, it would appear that this work had given offence, as being unseasonable and injudicious. Hyde says, "Pray tell me, what melancholy hath possessed poor Mr. Thorndike? And what do our friends think of his book?

And is it possible that he would publish it, without ever imparting it, or communicating with them? His name and reputation in learning is too much made use of, to the discountenance of the poor church; and though it might not be in his power to be without some doubts and scruples, I do not know what impulsion of conscience there could be to publish those doubts to the world, in a time when he might reasonably believe the worst use would be made, and the greatest scandal proceed from them." This seems to allude to some opinions he held that were unfavourable to the measures of the court: and we find that there was some difficulty in admitting him into the convocation in 1661, "on account of his speaking much of the Bohemian churches, called *Unitas Fratrum*." He was a member of the Savoy conference, and in the little he said completely undeceived the non-conformists, who, from his early publications, had supposed he was of their side. There was also a suspicion that he had a little too much leaning to the church of Rome, so that his character has not descended to us with all the evidences of consistency; but that he was a man of great learning, and an able oriental scholar, seems indisputable.

He died July 1672, and was interred in Westminster-abbey. There were some remarkable passages in his last will, dated July 3d that year; particularly these words: "My will is, that if my nieces, or either of them, shall return to New-England, after my decease, or shall marry with any that goes to mass, or any of the new licensed conventicles, then whatsoever is given them by this my will, exceeding the four hundred pounds, which I have absolutely given them by deed, shall be void and not due; so that when either or both of them shall be married here to such as sincerely cleave to the church of England, then the payment to be made.—As for my body, I charge my executor to write these words upon my grave-stone: 'Hic jacet corpus Herberti Thorndike, prebendarii hujus ecclesiæ, qui vivus veram reformandæ ecclesiæ rationem ac modum precibusque studiisque prosequebatur. Tu, lector, requiem ei et beatam in Christo resurrexionem precare.' It is evident, from this last clause, that he believed in the efficacy of prayer for the dead.[1]

[1] Gen. Dict.—Walker's Sufferings of the Clergy.—Barwick's Life.—Kennet's Chronicle.—Usher's Life and Letters, p. 616.

THORNHILL (sir JAMES), an eminent English painter, was born in 1676. He was the son of a gentleman of an ancient family and estate in Dorsetshire; but the father's imprudent conduct having reduced him to sell his estate, the son was under the necessity of seeking for a profession which might support him. He came to London, where the famous physician, Sydenham, who was his uncle, supplied him with the necessary assistances for studying under a middling painter. Such a master, however, doing but little for him, he was driven to trust to his own judgment and application; and having naturally genius and taste, he made, by the strength of these, a surprising progress in the art of painting. He travelled through Holland and Flanders, whence he went into France, and there bought several good pictures; among others, a Virgin, of Annibal Carrache, and the history of Tancred, by Poussin. If he had seen Italy, his works would have had more delicacy and correctness. His only view in travelling seemed to be acquiring a knowledge of the tastes of different nations, and buying up good pictures, in which he was very curious. Thornhill's merit soon spread his character, and raised his reputation to the greatest height. Queen Anne appointed him to paint, in the dome of St. Paul's church, the history of that saint, which he executed in a grand and beautiful manner, on eight pannels, in two colours, relieved with gold: her majesty also nominated him her first history-painter. He afterwards executed several public works, particularly at Hampton-court, where he painted an apartment, in which the queen and prince George of Denmark her husband are represented allegorically; as also another piece painted entirely on the wall, where the same subject is treated in a different manner. The other parts of the paintings there are done by Antonio Verrio, a Neapolitan. He painted also in the chapel at All Souls, Oxford, the portrait of the founder over the altar, and the cieling and figures between the windows; an altar-piece for Weymouth church, which was engraved by a young man, his scholar, whom he set up in business: the hall at Blenheim, the chapel at lord Oxford's, at Wimple, in Cambridgeshire, the saloon and other things for Mr. Styles, the then owner of More-park, in Hertfordshire.

These great works, having established his reputation, procured him much employment among people of quality and fortune. His master-piece is the refectory and saloon

of the sailors hospital at Greenwich. The passage to this refectory is through a vestibule, where sir James has represented, in two colours, the winds in the cupola; and, on the walls, boys who sustain pannels to receive the inscription of the names of the benefactors. The refectory is a fine gallery, very lofty, in the middle of which king William and queen Mary are allegorically represented sitting, and attended by the virtues and love, who support the sceptre; the monarch appears giving peace to Europe. The twelve signs of the zodiac surround the great oval in which he is painted; the four seasons are seen above: lastly, Apollo drawn by his four horses, making his tour through the zodiac. The painter has represented in the angles the four elements, and between the colossal figures that support the balustrade, the portraits of those able mathematicians, that have perfected the art of navigation, are painted, such as Tycho Brahe, Copernicus, and Newton. The cieling is all by his own hand; but he employed a Polander to assist him in painting the walls, which he has adorned with allegorical figures suitable to the intention of the fabric, such as Liberality, Hospitality, and Charity. The saloon above is not so beautiful as the refectory; the cieling represents queen Anne and prince George of Denmark, surrounded by heroic virtues; Neptune and his train bringing their marine presents, and the four quarters of the world presenting themselves, in various attitudes, to admire them. George I. is painted on the wall facing the entry, sitting with all his family around him. On the left hand is the landing of king William, on the right that of king George I. at Greenwich. These great works would have been certainly more esteemed if they had all been done by sir James Thornhill's own hand; they are entirely from his designs; but one cannot help, in looking at them, criticizing their incorrectness; it may even be wished that there were fewer figures. They display, however, great judgment and knowledge in treating the allegory, talents which must necessarily produce great and rich compositions.

High as sir James's reputation was, and laborious as his works, he was far from being generously rewarded for some of them, and for others he found it difficult to obtain the stipulated prices. His demands were contested at Greenwich; and though La Fosse received 2000*l.* for his work at Montague-house, and was allowed 500*l.* for his diet besides,

sir James could obtain but 40s. a square yard for the cupola of St. Paul's, and, as lord Orford thinks, no more for Greenwich. He was obliged to sue Mr. Styles also for the work at More-park, but the issue was in his favour, and he not only recovered 3,500*l.* which Mr. Styles had agreed to pay him, but 500*l.* more for decorations about the house.

Notwithstanding these difficulties, sir James had acquired a considerable fortune, and he laid out part of it profitably, in buying back the estate his father had sold, and in rebuilding a beautiful house, where he used to live in summer-time. He was knighted by king George the Second; but, with great injustice, was turned out of his public employment, in company with the great sir Christopher Wren, to make room for persons of far inferior abilities: after which, to amuse himself, he continued to paint easel pictures. The ill treatment he met with was thought to have impaired his health; and at last, after a year's sickness, he died, May 4, 1734, aged fifty-eight, in the same place where he was born. By his marriage he left a son, James, whom he had procured to be appointed serjeant-painter, and painter to the navy; and a daughter, married to the celebrated Hogarth. Lady Thornhill died at Chiswick in 1757.

This painter was well made, and of an agreeable humour. He was several years in parliament, and was also chosen fellow of the royal society. He designed a great deal from practice, with much facility of pencil. His genius, so well turned for history and allegory, was no less so for portrait, landscape, and architecture; he even practised the last science as a man of business, having built several houses. He had a fine collection of designs of great masters, which he had got together with diligence, and which did honour to his taste; these he shewed very readily to strangers, and they were sold after his death. There is a set of prints engraved after the paintings on the cupola of St. Paul's.

By the favour of the earl of Halifax, who had procured him the work at Hampton-court, he was allowed to copy the cartoons there, on which he employed three years. He executed also a smaller set, of one-fourth part of the dimensions. Having been very accurate in noticing the defects, and the additions by Cooke who repaired them, and in examining the parts turned in to fit them to the places: and having made copious studies of the heads, hands, and feet, he intended to publish an exact account of the whole,

for the use of students, but this work never appeared. At his sale the smaller set was sold for seventy-five guineas, the larger for only 200*l.* a price we ought in justice to suppose was owing to the few bidders who had spaces in their houses large enough to receive them. They were purchased by the duke of Bedford, and placed in the gallery at Bedford-house, Bloomsbury-square; and when that house was pulled down a few years ago, the late duke, Francis, presented them to the royal academy.[1]

THORNTON (BONNELL), a miscellaneous writer of genuine humour, and the colleague of Mr. Colman in many of his literary labours, was the son of an apothecary, and born in Maiden-lane, London, in 1724. After the usual course of education at Westminster school, he was elected to Christ Church, Oxford, in 1743. The first publication in which he was concerned, was "The Student, or the Oxford Monthly Miscellany;" afterwards altered to "The Student, or Oxford and Cambridge Monthly Miscellany." This entertaining medley appeared in monthly numbers, printed at Oxford, for Mr. Newbery, in St. Paul's churchyard. Smart was the principal conductor, but Thornton and other wits of both universities occasionally assisted. Thornton's first attempt appeared in the first number, "The Comforts of a Retired Life," an elegy in imitation of Tibullus. Mr. Thomas Warton was also a writer in the poetical department; and Dr. Johnson, probably at Mr. Newbery's request, wrote his "Life of Cheynel," in one of the latter numbers. The whole were afterwards collected and published in 1748, 2 vols. 8vo. In 1752 he began a periodical work entitled "Have at ye all, or the Drury Lane Journal," in opposition to Fielding's "Covent-garden Journal." It contains some humorous remarks on reigning follies, but with too frequent mixture of personal ridicule. How long it lasted is uncertain. The copy before us contains only twelve numbers.

Our author took his degree of M. A. on April 7, 1750, and as his father wished him to make physic his profession, he took the degree of bachelor in that faculty, May 18, 1754; but his bent, like that of Colman, was not to the severer studies, and they about this time "clubbed their wits" to establish the periodical paper entitled "The Connoisseur."

[1] Biog. Brit. Supplement.—Walpole's Anecdotes.—Hutchins's History of Dorsetshire.

As they did not distinguish their respective papers by any mark, Thornton's share cannot now be ascertained, but it is believed to be less than that of his partner. His habits were early relaxed, and although not naturally indolent, he was easily led from regular pursuits, and was consequently not remarkable for punctuality in his periodical supplies. Of this we have the following instance: when the Connoisseur, No. 101, came to town for publication, Colman, who happened to be in London, saw it at the publisher's, and found it contained the production of a correspondent of very inferior merit, which Thornton had sent to press to save himself the trouble of writing one. But as the day for the appearance of this paper was the first of January, Colman was enraged at this carelessness and inattention to so remarkable an opportunity for a good essay, and came to Mr. Say's printing-office late at night to inquire if it was possible to have a paper printed in time for next day's publication. Being told that it was barely possible, he immediately sat down in his publisher (Mr. R. Baldwin's) parlour, and wrote the paper which now stands as the 101st, cancelling the other *.

As an occasional writer, however, unfettered by times and seasons, Mr. Thornton was profuse in his contributions to magazines and newspapers. Scarce any popular topic offered of whatever kind, which did not afford him a subject for a pamphlet, an essay, a piece of poetry, or some whimsical paragraphs for the newspapers. His contributions to the Public Advertiser were very considerable, and when the St. James's Chronicle was projected (and the first thought of it was imparted to him) he became a proprietor, and a valuable contributor. A collection of the best pieces of the first year of that paper was published at the close of it, under the title of "The Yearly Chronicle for 1761; or a collection of the most interesting and striking essays, &c. with a diary of events," &c. This was handsomely printed in an octavo volume, but notwithstanding the convenience of the plan, and the popularity of the contents, it did not succeed so well as to encourage a continuation.

* Dr. Kenrick who hated Colman, and every theatrical manager who rejected his dramas, relates this story in a very different manner, as if Colman had transcribed Thornton's paper to make it pass for his own; with him too, it is not a paper in the Connoisseur, but a letter intended for the St. James's Chronicle: London Review, vol. III. We prefer, however, the authority of the late Isaac Reed, and the late Henry Baldwin, esq. of Kingston, who well knew the circumstance.

About this time our author had it in contemplation to treat with Mr. Rich for the patent of Covent-garden theatre, but the negociation proved abortive. He had now given up all thoughts of the employment to which he was bred, and became an author by profession, and a general satirist, nor was it with his pen only that he exercised his humour. He projected an exhibition of sign paintings, a scheme which at first appeared preposterous, beyond all hopes of encouragement, but which actually took place at his house in Bow-street, Covent-garden. The object was to convey satire on temporary events, objects, and persons, and for some time it had considerable success. It was, however, one of those odd schemes which could not be expected to last, or to be repeated, and which the public, at a less good-humoured period, might in all probability be disposed to consider as an insult.

The "Ode for St. Cecilia's Day," above mentioned, was another effort of the burlesque kind, from Mr. Thornton's sportive muse, and afforded much entertainment. The sternest muscles must relax where it is read. It was professedly adapted to "the ancient British music," viz. the salt-box, the Jew's harp, the marrow-bones and cleavers, the hum-strum or hurdy-gurdy, &c. Dr. Johnson praised its humour, and seemed much diverted with it; nor could it be less diverting to hear him repeat the following passage, which he frequently did:

"In strains more exalted the salt-box shall join,
And clattering and battering and clapping combine;
With a rap and a tap, while the hollow side sounds,
Up and down leaps the flap, and with rattling rebounds *."

In such compositions Mr. Thornton's imagination was particularly original and fertile, and so various that no writer has ever excelled in so many species of wit, both of the superior and inferior kinds, although his inclination and sometimes his subjects led him more frequently to the latter. What reputation this might have conferred, however,

* Boswell's Life of Johnson. In a note on the last edition of this work, Dr. Burney informs us that he set this piece to music. It was performed at Ranelagh in masks, to a very crowded audience. Beard sung the salt-box song, which was admirably accompanied on that instrument by Brent the fencing-master, and father of miss Brent the celebrated singer: Skeggs, on the broom-stick, as bassoon; and a remarkable performer on the Jew's-harp. Cleavers were cast in bell metal for this entertainment. All the performers of the "Old Woman's Oratory" employed by Foote, were employed at Ranelagh on this occasion.

has been in a great measure lost, from his writing anonymously, and upon subjects that had no permanent interest with the public, and from no collection having been made of his pieces when they could be ascertained, and attributed to the proper author. Mr. Colman once announced to his friends a design to collect all his partner's works, but neglected it until his other engagements rendered it impracticable. In 1766 Thornton published two volumes, afterwards completed in five, of a translation of "Plautus," in blank verse, assisted by Warner and Colman; a work, which, although not very successful, was generally approved, and Warburton said "he never read so just a translation in so pure and elegant a style." In 1767 he published "The battle of the Wigs," as an additional canto to Garth's "Dispensary," the subject of which was the dispute then subsisting between the fellows and licentiates of the college of physicians. This was followed by his "City Latin," in ridicule of the inscription on Blackfriars Bridge. Besides these publications, he is said to have written the papers in the "Adventurer," marked A.

In 1764, Mr. Thornton married Miss Sylvia Brathwaite, youngest daughter of colonel Brathwaite, who was governor of Cape Coast Castle in Africa, and who, when the ship in which he was returning to England, was taken by a Spanish privateer, fell under a treacherous blow by one of the sailors, who had observed a valuable brilliant on his finger. With this lady, Mr. Thornton appears to have enjoyed the highest domestic felicity, for which he was eminently qualified by a most affectionate heart, until his prospects were closed by bad health, which hurried him to his grave in the forty-fourth year of his age, May 9, 1768. He left a widow, a daughter and two sons, of whom Dr. Thornton, physician, is the only survivor.

His character may be taken from the epitaph written in Latin by his friend Dr. Joseph Warton, and placed on his monument in the cloisters of Westminster-abbey. "His genius, cultivated most happily by every kind of polite literature, was accompanied and recommended by manners open, sincere, and candid. In his writings and conversation he had a wonderful liveliness, with a vein of pleasantry peculiarly his own. In ridiculing the failings of men, without bitterness, and with much humour, he was singularly happy: as a companion he was delightful."[1]

[1] British Essayists, vol. XXX. Preface.

THORPE (John), a physician and antiquary, descended from an ancient Kentish family, was the eldest son of John Thorpe, esq. and born at Newhouse, in the parish of Penshurst, March 12, 1682. After school-education at Westerham in Kent, he was, in April 1698, matriculated as a commoner of University-college, Oxford, where he was under the tuition principally of Dr. Cockman, afterwards master of that college. In 1701 he took his degree of B. A. and in 1704, that of M. A. Having given a preference to the medical profession, he was admitted B. M. in 1707, and took his doctor's degree in 1710. In 1705 he was elected a fellow of the Royal Society, to the transactions of which he had in 1704 contributed a letter "concerning worms in the heads of sheep," &c. and afterwards "An account of a great quantity of Hydatides found in the abdomen." He was also assistant to Dr. (afterwards sir) Hans Sloane, in the publication of the "Philosophical Transactions." He then resided in Ormond-street, London, near his friend Dr. Mead, and contracted an intimate acquaintance with the most eminent physicians, naturalists, and antiquaries of that time; but at the earnest solicitations of many of his relations and friends, he quitted London in 1715, and settled at Rochester, where he practised thirty-five years, with great success, and with equal humanity in all cases where the poor were concerned. He died Nov. 1750 at Rochester, and was buried in a chapel on the north-side of the church of Stockbury in Kent.

At such hours as he could spare from his practice, he applied himself to his favourite study, the history and antiquities of his native country, and especially those relating to the ecclesiastical affairs of the diocese of Rochester. Of all these he made very extensive collections; but printed only "A List of Lands contributory to Rochester-bridge," a folio sheet. "A collection of Statutes concerning Rochester-bridge;" and "Articles of the High Court of Chancery for settling and governing sir Joseph Williamson's mathematical school at Rochester." He published also a volume of Scheuchzer's "Itinera Alpina," in 1708, having corresponded with that eminent naturalist.

Dr. Thorpe married Elizabeth, daughter of John Woodhouse, of Shobdon, in the county of Hereford, by whom he had the subject of the following article.[1]

[1] Nichols's Bowyer.

THORPE (JOHN), son of the preceding, and also an antiquary, was born in 1714, and educated at Ludsdown in Kent, whence he removed to University-college, Oxford, where he took his master's degree in 1738, and had an intention to have studied physic, but was diverted from the pursuit, and seems to have devoted his life to the study of antiquities. He was elected F. S. A. in 1755, and published from his father's MSS. and indeed what his father had in a great measure prepared, the "Registrum Roffense, or a collection of ancient records, &c. necessary for illustrating the ecclesiastical history and antiquities of the diocese and cathedral church of Rochester, &c. by John Thorpe, late of Rochester, M. D. F. R. S. and published by his son John Thorpe, esq. A. M. F. S. A." Lond. 1769, fol. Pursuing the same plan, he published in 1788, in another sumptuous folio, the "Custumale Roffense, from the original MSS. in the archives of the dean and chapter of Rochester."

In the "Philosophical Transactions" is a letter by Mr. Thorpe on "Chesnut Trees;" and he communicated to the "Bibl. Topographica Britannica," "Illustrations of several antiquities in Kent, which have hitherto remained undescribed," and several smaller articles, both in that publication and in the Gentleman's Magazine.

Mr. Thorpe married the daughter of Lawrence Holker, M. D. a physician at Milton near Gravesend; and after her death, 1789, to whom he had been united forty-two years, he married in 1790 Mrs. Holland, a lady who lived with him as housekeeper, and was the widow of an old college acquaintance. Soon after his first marriage, he purchased High-street-house, in Bexley, which after his first wife's death he quitted for a house on Richmond-green, Surrey, and at last removed to Chippenham in Wiltshire, where he died Aug. 2, 1792, in the seventy-eighth year of his age. He was buried, according to his own desire, in the churchyard of Harden Huish, Wiltshire. Mr. Thorpe, by the report of one who knew him well, "was happy in a retentive memory, and could quote whole pages of his favourite Pope, with the utmost facility. He was courteous, but not courtly, in his manners; hospitable, but not extravagant at his table; skilful and curious in his garden; intelligent and communicative in his library; social, elegant, and

informing in his general conversation, and on antiquarian topics almost an enthusiast."[1]

THOU, or THUANUS (JAMES AUGUSTUS), an illustrious historian of France, was son of a first president of the parliament of Paris, and born there the 9th of October, 1553. He was so exceedingly weak and infirm in his infancy, that there was no hope of rearing him for the first five years of his life; and to this it is owing, that abundantly more care was taken to preserve his body, than to cultivate his mind, although he then appeared to be a boy of uncommon talents; for he was not addicted to the amusements of childhood, but aimed at something higher, and would divert himself with drawing and painting, for which he had always a very good taste. When he was ten years old, he was put to books, and placed in the college of Bourgogne; but in less than a year he was attacked with a violent fever, and taken home. The physicians gave him over for many months; but he recovered, and applied again to books, though with great moderation; for his constitution was not able to undergo the least fatigue. He was afterwards placed under the care of private tutors; and regard seems to have been had, in the choice of them, to the weakness of his nature, as well as to the improvement of his understanding; for they were physicians, and successively four of them. Then he studied under the famous Dionysius Lambinus, and Joannes Pellerinus, who was professor of the Greek language in the College-royal.

In 1570 he went to Orleans, to pursue the law; and there the writings of Cujacius inspired him with such an esteem for that celebrated professor, that he quitted Orleans, and repaired to him into Dauphiny. He stopped upon the road at Bourges six months, for the sake of hearing the famous civilian Hotomannus; and then proceeded to Valence, where Cujacius was reading lectures. Here he met with Joseph Scaliger, who was upon a visit to Cujacius; and commenced a friendship with him, which he cultivated ever after with the greatest care. His father, unwilling to have him long at a distance from him, recalled him in about a year; and he returned to Paris some time before that terrible massacre of the Protestants, which was perpetrated on St. Bartholomew's day in 1572. As he was designed for the church, he went to live with his uncle

[1] Nichols's Bowyer, and Gent. Mag. vols. LXII. and LXIII.

Nicholas de Thou, who, being just made bishop of Chartres, resigned to him a canonry of Notre Dame. He began now to collect that library, which afterwards became so famous. In 1573 he accompanied Paul de Foix into Italy, and visited the principal towns, cultivating acquaintance with the learned as he passed. On his return to Paris, he applied himself to reading for four years; yet this, he used to say, was not of so much use to him as conversing with learned men, which he did daily. About the end of 1576, when civil tumults threatened the state, M. de Thou was employed in certain negotiations, which he executed so well, as to establish the reputation of a man fit for business. He afterwards went into the Low-Countries, and in 1578 was made counsellor-clerk to the parliament; an honourable post, but accepted by him with reluctance, on account of his great love for retirement and study. In 1579 he accompanied his eldest brother to the baths of Plombieres in Lorrain; and this gentleman dying, he soon after quitted the ecclesiastical state.

The plague beginning at Paris in 1580, he retired to Touraine, and took an opportunity of seeing Normandy and Britany; and on his return to Paris, after the plague stopped, was sent, with other counsellors in parliament, to administer justice in Guyenne. He came again to Paris in 1582, and had the misfortune not to arrive till the day after his father was buried. To make amends, however, for not being able to pay his last duties to him, he erected a most noble monument to his memory, and adorned it with eulogiums written by the first wits of the age. In 1584 he was made master of the requests; and at that time, late as it may seem, entered upon a new course of study. He took into his house Bressien, the professor royal of mathematics; and under his direction applied, this year and the following, to read the Greek Euclid with the notes of Proclus. The affection which the cardinal de Vendome had conceived for him induced him to spend some time at court; but this affection abating, he withdrew from a place he did not at all like, and devoted himself entirely to the composing his History, which he had begun two years before. In 1587 he took a wife, having first by the official of Paris been thoroughly absolved from all ecclesiastical engagements; for he had taken the four lesser orders. He lost his mother in 1588; and other troubles of a more public kind exercised him this year.

The spirit of the league had seized Paris, and obliged Henry II. to quit the city. Thuanus followed this prince, and went by his order into Normandy, to sound the governors and magistrates; to acquaint them with what had happened at Paris; to confirm them in their duty; and to make known his intentions of assembling the states. Upon his return, he was made a counsellor of state.

During the holding of the states at Blois, he returned to Paris, where he was in danger of losing his life; for the news of the duke of Guise's death arriving, all who were of known attachment to the king were obliged to hide themselves. Thuanus was among them, but happily escaped under the disguise of a soldier. He repaired to the king, who, being removed to Tours, resolved to establish a parliament there, to oppose that of the league; and De Thou would have been made the first president of it, if he had not been fixed against accepting that office. He afterwards accompanied Mr. de Schomberg into Germany, to assist in raising forces for the king, and drawing succours from the German princes: he passed by Italy, and was at Venice, when the news of Henry IIId's death made him immediately return to France. Henry IV. received him very kindly, to whom he gave an exact account of all that had been done, and continued very faithfully in his service; while the king placed the greatest confidence in him, and employed him in many important negotiations. After the battle of Yvry, which Henry IV. gained in 1590, De Thou obtained leave to visit his wife at Senlis, whom he had not seen above a year; and arrived there, after having been detained some time upon the road by a fever. His purpose was to settle at Tours; and he was one evening upon the road thither, when a party of the enemy carried off his wife and equipage, while he escaped by the swiftness of his horse, and found means soon after to recover his lady. In 1592, he had the plague, and despaired of life, but was happily cured by the infusion of bezoar-stone into strong waters. The year after, the king made him his first librarian, which place became vacant by the death of the learned James Amyot, famous for his translation of Plutarch and other ancient Greek authors. In 1592, the duke of Guise having made his peace with the king, Thuanus was one of the persons appointed to regulate the conditions of the treaty: he became the same year president *à mortier* by the death of his uncle Augustin de

Thou, which honour had long been promised him. He was afterwards concerned in many negotiations with the Protestant party, and was greatly instrumental in bringing forward the edict of Nantes, which was signed in April 1598, and afterwards revoked, as is well known, by Louis XIV. in 1685. In 1601, he lost his wife, whom he immortalized by elegies; but soon after recovered so far from his grief, great as it was, as to take another. During the regency of queen Mary of Medicis, Thuanus was one of the general directors of the finances; and was, to the end of his life, engaged more or less in the service of the state. He died the 17th of May, 1617, and was interred with his family in the chapel of St. Andrew of the Arches.

He left behind him a general history of his own times from 1545 to 1608, written in very clear and excellent Latin. "Among many things," says Grotius to him, "which posterity will admire, this above all astonishes me, how you, always as it should seem engaged in business, should find leisure and indefatigable force of mind to know so many and so great things as you have known, and to write them in such a manner as you have written them." And in another place, "You have comprised a history of the whole world in such a manner, as could not have been expected from a man of the most leisure: such is the plenty of your matter, such the elegance of your language." Isaac Casaubon says, "that Thuanus seems to him to have been providentially given for an example to the age in which he lived of piety, sincerity, probity, and in short of all virtue and goodness." Thuanus has acquired immortal glory by his History, which, says Perrault, is written with an exactness and fidelity beyond example. This biographer adds, that he "never disguised or concealed the truth; but had a noble and generous boldness, for which he has been praised by all the great men of his time.—This work is worthy of the ancients, and perhaps would have exceeded a great part of what the ancient Romans have left us in the way of history, if he had not affected to imitate them too closely; for this has put him upon Latinizing the proper names of men, towns, countries, and other things, in so strange a manner, as to make a glossary necessary, in order to know frequently what he means."

Part of this History was first printed at Paris in 1604, with a dedication to Henry IV. which is thought to be as masterly a composition in its kind, as the dedication of

Casaubon's Polybius to the same monarch, and that of the "Institutiones Christianæ" of Calvin to Francis I. The publication of the history, in separate parts, was afterwards continued by the author, who, however, does not seem to have published it all in his life-time; or any part of it, except the volume just mentioned, in a manner conformable to his original copy, which, therefore, he deposited in the hands of a friend, that it might be printed after his death, just as he wrote it. It was long, however, before this could be effected. Thuanus was an honest historian, and with respect to things and persons boldly delivered the truth. There would of course be many exceptionable passages in his work, many that would highly offend individuals both in church and state; and this was the reason why, though printed frequently and in different countries, it never came out free from castrations, and agreeable to the author's original copy, till 1733. It was then handsomely printed at London, and published under the direction, and chiefly at the expence, of the excellent Dr. Mead, in seven volumes folio; to which are prefixed four Latin letters, inscribed to that celebrated patron of letters, and giving an account of the various changes and chances this History has undergone; of the different editions; what each of them contain, and how they vary; and by what materials and assistances the editors have at length been enabled to give a very complete and perfect copy of it.

Thuanus excelled in poetry as well as history, and published several productions of that kind, as "Metaphrasis poetica librorum sacrorum aliquot," 1581, in 8vo. These paraphrases are upon the books of Job, Ecclesiastes, the Lamentations of Jeremiah, and the six lesser prophets. "De re accipitraria," Paris, 1584, 4to. Vossius and others have much commended this work, and have not scrupled, on the merit of it, to rank Thuanus with the best poets of his age. "Crambe, Viola, Lilium, Phlogis, Terpsinoe, Paris, 1611," in 4to; a miscellaneous collection. There are also "Thuana;" but it may be said of them, as of the Anas in general, that they contain little that is worthy of the name of their supposed author.

Thuanus had no children by his first wife, but three sons by the second, the eldest of whom, FRANCIS AUGUSTUS Thuanus, a very excellent man, was beheaded at Lyons in 1642, for not revealing a conspiracy, which had been entrusted to him, against cardinal Richelieu. The cardinal

was supposed not to be sorry for the opportunity that offered of revenging, upon the son, what the father had said of his great uncle Antony Duplessis de Richelieu, in the following passage of his history: "Antonius Plessianus Richelius, vulgo dictus Monachus, quod eam vitam professus fuisset; dein, voto ejurato, omni se licentiæ ac libidinis genere contaminasset." This unfortunate gentleman was thirty-five years of age.[1]

THRELKELD (CALEB), a natural historian, was born May 31, 1676, at Keiberg, in the parish of Kirkoswald in Cumberland. In 1698 he commenced master of arts in the university of Glasgow, and soon after settled at Low Huddlesceugh, near the place of his birth, in the character of a dissenting minister. In this situation he made a considerable progress in the study of physic, and contracted a love for plants; insomuch, that in 1712, he took a doctor's degree in medicine at Edinburgh; and the next spring, having a narrow income, and a large family, he removed to Dublin; and settled there in both characters, as a divine and a physician. His family, consisting of a wife and three sons, and as many daughters, did not follow till more than a year had elapsed; when, finding himself likely to succeed, he sent for them over. His practice in medicine soon increased, so far as to enable him to drop his other character entirely, and devote himself wholly to physic; but he died after a short sickness of a violent fever, at his house in Mark's-alley, Frances-street, April 28, 1728, and was buried in the new burial ground belonging to St. Patrick's, near Cavan Street, to which place his obsequies were attended by a set of children educated by a society of gentlemen. He was much regretted by the poor, to whom he had been both as a man, and as a physician, a kind benefactor.

It does not appear that Dr. Threlkeld published any other book than his "Synopsis Stirpium Hibernicarum alphabetice dispositarum, sive Commentatio de Plantis indigenis, præsertim Dubliniensibus, instituta;" 1727, 12mo, being a short treatise of native plants, especially such as grow spontaneously in the vicinity of Dublin, with their Latin, English, and Irish names, and an abridgment of their virtues, with several new discoveries; with an ap-

[1] Niceron.—Life which accompanies his History.—For a more ample account, the English reader may be satisfactorily referred to a "Life of Thuanus," published in 1807, 8vo, by the Rev. J. Collinson, M. A. of Queen's college, Oxford.

pendix of observations made upon plants by Dr. Molyneux, physician to the state in Ireland, the first essay of this kind in the kingdom of Ireland. In this work, after a dedication of his book to the archbishop of Armagh, and a preface, which, though written in a quaint stile, proves him to be a man of considerable erudition, he enumerates all the plants he had observed in the environs of Dublin, by giving, first, the old Latin name, generally from Caspar Bauhine's Pinax; then the English name, and afterwards the Irish; subjoining, wherever it seems necessary, some account of the quality of the plant, and its use in medicine and œconomy. Besides these he has here and there thrown in a curious observation: to instance, under the word betula, he says, "The Irish grammarians remark that all the names of the Irish letters are names of trees." He appears, however, to have been better acquainted with the history of plants than with plants themselves; as he seems not to have studied them in a systematic way. He incurred the displeasure of the learned professor Dr. Dillenius, by having thrown out, in this book, three or four criticisms upon that gentleman's introduction of new names into botany, in his edition of Mr. Ray's "Synopsis," published about three years before, and also on his multiplying the species of plants unnecessarily; but Dillenius did not think him an antagonist formidable enough for a reply.[1]

THROSBY (John), a topographical writer, whose writings, where they occur, may probably excite some curiosity after his name, was born in 1740. Of his early history we have no account. He was for many years parish clerk of St. Martin's Leicester, and a man of fine natural parts, and much laudable curiosity. During the vicissitudes of a life remarkably checquered, he rendered himself conspicuous as a draughtsman and topographer. He attempted many expedients for the maintenance of a numerous family, few of which answered his purpose; and his last days would have been shaded with penury and disappointment, but for the assistance of those friends who knew his worth, and justly appreciated him as a man of honesty, integrity, and merit. He died Feb. 3, 1803, aged sixty-three, and is recorded, on a tablet over the vestry door at St. Martin's, to have been "of a peaceable disposition; who lived respected, and died an humble member of the

[1] Pulteney's Botany, vol. II.

church of Christ." His publications were, 1. "The Memoirs of the Town and County of Leicester," 1777, 6 vols. 12mo. 2. "Select Views in Leicestershire, from original Drawings," 1789, 4to. 3. "A Supplementary volume to the Leicestershire Views, containing a series of Excursions, in 1790, to the villages and places of note in the county," 1790, 4to. 4. "The History and Antiquities of the ancient town of Leicester," 1791, 4to. 5. "Letters on the Roman Cloaca at Leicester," 1793. It is almost needless to add, that all these works on Leicestershire have been since superseded by Mr. Nichols's elaborate history of that county. 6. "Thoughts on the Provincial Corps raised, and now raising, in support of the British constitution at this awful period," 1795, 8vo. 7. "Thoroton's History of Nottinghamshire, republished with large additions, and embellished with picturesque and select views of seats of the nobility and gentry, towns, villages, churches, and ruins," 1797, 3 vols. 4to.[1]

THUANUS. See DE THOU.

THUCYDIDES, an ancient Greek historian, was a citizen of Athens, and born in the second year of the 77th olympiad, or before Christ 469. He was of royal extraction; for all writers relate, that his father Olorus, or Orolus, was descended from Olorus, king of Thrace. He was educated in philosophy by Anaxagoras, and in eloquence by Antiphon. Suidas and Photius relate a circumstance, which shews, that he had from his youth a noble emulation; for when Herodotus recited his History in public, a practice in use then and many ages after, it drew tears from him; which Herodotus himself noticing, congratulated his father on having a son who shewed so wonderful an affection to the muses. Herodotus was then twenty-nine years of age; Thucydides about sixteen.

When the Peloponnesian war began to break out, Thucydides conjectured truly, that it would prove an argument worthy of his labour; and it no sooner commenced than he began his history, noting down events and circumstances, as they happened under his eye, or came to his knowledge. Of his own life we know nothing with certainty, but what he himself has delivered in his history. He was a lover of contemplation and retirement, yet he did not decline the service of the state, and accepted accord-

[1] Gent. Mag. vol. LXXIII.—and Nichols's Bowyer.

ingly a command in the army. This, however, proved unfortunate to him; for while he resided in the Isle of Thasus, it happened that Brasidas, the Lacedemonian, besieged Amphipolis, a city belonging to the Athenians, about half a day's sail from Thasus. Thucydides being one of the strategi, or of those who had authority to raise forces in those parts for the service of the commonwealth, the Athenian captain sent to him to levy a power, and hasten to his relief: as he did not arrive till too late, and when the city was already yielded up, he was afterwards punished, as if he had done this either through negligence or fear of the enemy. For this suspicion, however, there was no just reason, for he put himself into the city of Eion, and preserved it to the Athenians, with the repulse of Brasidas, who came down the next morning from Amphipolis, and besieged it.

After his banishment, which happened in his forty-eighth year, he lived in Scapte-Hyle, a city of Thrace, where he had married a very opulent wife; and large possessions and rich mines of gold, as he himself professes in his fourth book. He was not however so affected with his disgrace, as to shut himself up from the world, but was present at the actions of the rest of the war, as appears from the fifth book of his History. In compiling his History, which occupied a great share of his time while in exile, he is said to have employed considerable sums of money in procuring authentic memorials, not only from the Athenians, but the Lacedemonians. It comprehends the Peloponnesian war, which lasted one and twenty years; for though some writers make it continue six years longer, yet others more rightly judge what followed to be rather the consequences of the war, than a part of it. Some critics have imagined, from the difference of style and manner, that the eighth book, according to the ordinary division, was not written by Thucydides, but added afterwards by another hand; but this is not the general opinion, and, as Hobbes says, it is very probable, that it is left the same as it was when he first wrote it, that is, in the way of commentary, neither beautified with orations, nor so well cemented in the transitions as the former seven books are. Xenophon's "Hellenica" are a supplement to Thucydides's History.

It does not appear, that after his exile Thucydides ever again enjoyed his country; nor is it clear from any author, where, or when, or in what year of his age, he died. Most agree, that he died in banishment; yet some have related,

that, after the defeat in Sicily, the Athenians decreed a general revocation of all banished persons, and that he then returned, and was afterwards put to death at Athens. This is not likely; and many other circumstances are related which have no more probability. Hobbes thinks, that in this variety of conjectures there is nothing more probable than that which we have from Pausanias, who, in describing the monuments of the Athenian city, says, "The worthy act of Oenobius, in the behalf of Thucydides, is not without honour, for Oenobius obtained to have a decree passed for his return: who returning was slain by treachery, and his sepulchre is near the gate called Melirides." He is reckoned to have been sixty-eight years of age when he died. He left a son, whose name is hardly known, but supposed to have been Timotheus.

He excelled in the two great points which form a just historian, truth and eloquence. The faith of his History has never been called into question. He wanted no opportunities of knowing the truth, and he does not appear to have misrepresented it; and though some have fancied him a little malevolent towards his country, because the usage he had received would have made most people so, yet he has not written any thing that discovers such a passion. His manner of writing is coherent, perspicuous, and persuasive, yet close, strong, and pithy. The ancients have spoken of him in the highest terms; and if Herodotus, as his senior, obtained the title "father of history," yet the greater part have allowed that Thucydides is the better historian. Plutarch says, in his treatise De Gloria Atheniensium, that Thucydides "aims always at this, to make his auditor a spectator, and to excite in his reader the same passions with those who were beholders." Then enumerating some examples, "these things," he says, "are so described, and so evidently set before our eyes, that the mind of the reader is no less affected, than if he had been present in the actions." And it was probably for his skill in painting, certainly not for his eloquence (for, as Cicero says, "what great rhetorician ever borrowed any thing of Thucydides?") that the famous orator Demosthenes wrote over his History, according to Lucian, eight times with his own hand. The same Lucian, in his book "How a history ought to be written," continually exemplifies the virtues required in an historiographer by Thucydides; and it seems as if the image of Thucydides's History, preconceived in

Lucian's mind, suggested to him all the precepts he there delivers. As to his style, Cicero speaks of it thus: "Thucydides in the art of speaking, in my opinion, has far exceeded them all. For he is so full of matter, that the number of his sentences almost equals the number of his words; and in his words he is so apt, and so close, that it is hard to say, whether his words more illustrate his sentences, or his sentences his words." The Romans thought highly of Thucydides's work; and Sallust evidently took him for his model.

It is remarkable, that Dionysius Halicarnassensis entertained unreasonable prejudices against this historian, in favour of his countryman Herodotus, whom he was desirous to have considered as superior to him, and had raised accordingly many objections to his work. "The principal and most necessary office of any man that intendeth to write an history," he says, "is to chuse a noble argument, and grateful to such as shall read it; and this Herodotus has done, in my opinion, better than Thucydides. For Herodotus hath written the joint history both of the Greeks and Barbarians; but Thucydides writeth only one war." To this, as well as to Dionysius's other objections, Hobbes replies: "Let any man consider, whether it be not more reasonable to say, that the principal and most necessary office of him that will write an history is to take such an argument as is both within his power well to handle, and profitable to posterity that shall read it; which Thucydides, in the opinion of all men, has done better than Herodotus. For Herodotus undertook to write of those things, of which it was impossible for him to know the truth, and which delight more the ear with fabulous narrations, than satisfy the mind with truth; but Thucydides writes one war, which, how it was carried on from the beginning to the end, he was able certainly to inform himself." The single circumstance here urged in favour of Thucydides, gives lord Clarendon's History of our Civil Wars, perhaps, the preference to any history that is extant in any language. Some modern critics have, however, formed an opinion of Thucydides more according with that of Dionysius than of Hobbes. The emperor Charles V. is said to have been so fond of this historian, that he always carried him with him into the camp, and used to talk of him with wonderful pleasure to those about him.

Thucydides was first printed by Aldus, in 1502, folio,

since which the best editions are, 1. That printed by Henry Stephens, with a Latin version of "Laurentius Valla, Paris, 1588," folio. 2. That of Oxford, "Greek and Latin, cum notis variorum & Joh. Hudsoni, 1696," folio. 3. "Græcè & Latinè, cum notis variorum & Jos. Wasse. Accedunt emendationes Car. And. Dukeri, Amst. 1732," 2 vols. folio. 4. The Glasgow edit. 1759, 8 vols. 12mo. 5. A elegant and correct edition in 8vo, 1788, at Deux-ponts, from the edition of Duker, 6 vols.; and lastly, that of Edin. 1803—6, 6 vols. edited by the rev. Peter Elmsley.

We have a good English translation of this author by Hobbes, whose account of Thucydides has been of service to us in the course of this memoir. But a translation now more in use and estimation is that of Dr. Smith, dean of Chester, which was published in 1753, 4to, and 1781, 8vo.[1]

THUILLIER (VINCENT), a Benedictine of the congregation de St. Maur, was born in 1685 at Coucy in the diocese of Laon, and taught philosophy and theology in the abbey of St. Germain-des-Pres at Paris. He afterwards became sub-prior of that abbey, and died there, Jan. 12, 1736. His best performance is an excellent French translation of Polybius, with a commentary by the chevalier Follard, 6 vols. 4to. He also acquired fame as a theologian by two "Letters," on the revocation of his appeal from the bull Unigenitus; and some other pieces, chiefly in favour of the constitution Unigenitus, after he had revoked his appeal; which made a great noise in his congregation.[2]

THURLOE (JOHN, esq.), secretary of state to the two protectors Oliver and Richard Cromwell, was son of Thomas Thurloe, rector of Abbots-Roding, Essex, where he was born in 1616. He was educated to the law, and afterwards recommended to the patronage of Oliver St. John, esq. a person of great eminence in that profession, and successively solicitor-general to Charles I. and lord chief justice of the common pleas; by whose interest, Jan. 1645, he was appointed one of the secretaries to the parliament commissioners at the treaty of Uxbridge. In 1647, he was admitted of Lincoln's-inn; and, March 1648, made receiver or clerk of the cursitor fines, under the earl of Kent, lord Grey of Werke, sir Thomas Widdrington, and Bulstrode Whitelocke, esq. commissioners of the great seal.

[1] Life by Hobbes.—Fabric. Bibl. Græc.—Dibdin's Classics.—Blair's Lectures.
[2] Dict. Hist.

Though his attachments were entirely on the side of the parliament, yet, with regard to the death of king Charles, he declares himself, that he was altogether a stranger to the fact, and to all the counsels about it; having not had the least communication with any person whatsoever on that affair. Yet, after that extraordinary event, and the establishment of the new commonwealth, he was diverted from his employments in the law, and engaged in public business. In March 1651, he attended the lord chief justice St. John, and Walter Strickland, esq. ambassadors to the states of the United Provinces, as their secretary, with whom he returned to England in 1651, and, April 1652, was preferred to the office of secretary to the council of state; and, upon Cromwell's assuming the protectorship in 1653, became secretary of state. In Feb. 1654, he was chosen one of the masters of the upper bench of the society of Lincoln's-inn; and, in Aug. 1655, had the care and charge of the postage, both foreign and inland, committed to him by the protector. In 1656, he was chosen member of parliament for the Isle of Ely; and in April 1657 received the thanks of the parliament, for his vigilance in detecting the plot of Harrison and other fifth-monarchy-men, and for many great services to the public. On July 13 of the same year, he was sworn one of the privy council to the protector, according to the "humble petition and advice;" and in November was elected one of the governors of the Charter-house. Burnet relates a story, which probably happened about this time, of his having nearly forfeited Cromwell's good opinion, by not being vigilant enough in listening to accounts of plots against his (Cromwell's) life, but he soon effected a reconciliation, and appears to have induced Cromwell to think as he did, that too much curiosity after such matters argued an undignified fear.

In Feb. 1658 he was made chancellor of the university of Glasgow; and, in June following, concurred with Whitelocke in advising the protector to leave the persons who had been detected in a plot, to be proceeded against in the ordinary course of trials at the common law, and not by an high court of justice; it being always his opinion, that the forms and rules of the old constitution should, on every occasion, be inviolably preserved, especially in the administration of justice. Upon the death of Oliver, he was continued in the post of secretary and privy counsellor

to his successor Richard; though he was very obnoxious to the principal persons of the army, to whose interests, whenever they interfered with those of the civil government, he was a declared enemy: and their resentment against him on that account was carried to so great a height, that they accused him as an evil counsellor, and one who was justly formidable by the ascendant he had gained over the new protector. For this reason, in Nov. 1658, he desired leave to retire from public business; in hopes that this might tend to quiet things, and facilitate the protector's affairs with the army: but he was induced still to continue in his employment; and, in December, was chosen member of parliament for the university of Cambridge. He was returned likewise for the town and borough of Wisbech, and for the borough of Huntingdon; but made his election for Cambridge, where he had a greater number of votes than had ever been known on a similar occasion. In April 1659, he used his utmost efforts to dissuade the protector from dissolving the parliament; a step which proved fatal to his authority, though, upon his quitting it, Thurloe still continued in his office of secretary till Jan. 14, 1660. It was then conferred on Thomas Scott, esq.; but on Feb. 27, upon a report of the council of state, the parliament resolved, that Thurloe should be again one of the secretaries of state, and John Thomson, esq. the other. In April 1660, he made an offer of his service for the restoration of Charles II. as appears from a letter of chancellor Hyde to sir John Grenville, in which his lordship observes, that Mr. Thurloe's offers were very frank, and accompanied with many great professions of resolving to serve his majesty, not only in his own endeavours, but likewise by the services of his friends; but that these offers were mixed with somewhat of curiosity in Mr. Thurloe, who was very inquisitive to know whether his majesty had any confidence in general Monk, or had approached him in the right way: which he desired to know, only to finish what was left undone, or be able the better to advise his majesty. The king returned such answers as were proper, and desired to see some effects of his good affection; and that then he would find his services more acceptable. However, on May 15 following, he was committed by the House of Commons to the custody of their serjeant at arms, upon a charge of high treason; but was soon released, and retired to Great Milton in Oxfordshire, where he generally

resided, except in term-time, when he came to his chambers at Lincoln's-inn. He was of great use occasionally to the chancellor Clarendon, by the instructions he gave him with respect to the state of foreign affairs; of which there is a very remarkable instance among his state-papers, in the recapitulation he drew up of all the negociations between England, France, and Spain, from the time of Cromwell's taking upon him the protectorship till the restoration. He was likewise often solicited by Charles II. to engage in the administration of public business, but thought proper to decline those offers. He died suddenly, at his chambers in Lincoln's-inn, Feb. 21, 1668, aged fifty-one; and was interred under the chapel there with an inscription over his grave. He was twice married, first to a lady of the name of Peyton, by whom he had two sons who died before him; and secondly to Anne, third daughter of sir John Lytcote of East Moulsey in Surrey, by whom he had four sons and two daughters.

He was a man of a very amiable character in private life; and in the height of his power exercised all possible moderation towards persons of every party. In his manner of writing he is remarkable above most of his contemporaries for conciseness, perspicuity, and strength. But the most authentic testimony of his abilities is that vast collection of his "State Papers," in 7 vols. folio, published by Dr. Birch in 1742, which places the history of Europe in general, as well as that of Great Britain and its dominions, during that remarkable period, in the clearest light; and shews at the same time his astonishing industry and application in the management of so great a variety of important affairs, which passed entirely through his hands, with secrecy and success not to be paralleled under any other government.[1]

THURLOW (Edward), Lord Thurlow, a distinguished statesman and lawyer, was the second son of the rev. Thomas Thurlow, rector of Ashfield in Suffolk, and was born about 1732. He was entered of, and continued for some time at Caius college, Cambridge, where vulgar report has made him idle and dissipated. Of this we have no proof, nor of his having been equally careless of his studies after he entered the society of the Middle Temple. Lord Thurlow may have been indebted to what are called lucky coincidences for some of his promotions, but as he

[1] Life by Birch.—Biog. Brit. Appendix.—Burnet's Own Times.

was always found amply qualified for the high stations he held, he could not have much neglected the cultivation of his natural abilities, or been remiss in accumulating that knowledge by which alone he could rival his contemporaries. He appears to have been called to the bar in 1758, and must have rapidly attained distinction in his profession, for, in three years after, chiefly owing to the talent he displayed in the Douglas cause, he was advanced to the rank of king's counsel. His voice, person, and manner, were not ill calculated to give his efforts an air of consequence at the bar, and his practice became extensive. In March 1770 he was appointed solicitor-general, and in June 1771 attorney-general. He now sat in parliament for the borough of Tamworth, where he had many opportunities of justifying the choice of his patrons, and of creating that species of character and interest which generally leads to the highest legal appointments. As a politician, he uniformly, and with commanding vigour, supported the measures adopted with respect to America, &c. during lord North's administration. In June 1778, he was appointed to succeed lord Apsley, as lord high chancellor of Great Britain, and the same day was raised to the peerage by the title of Lord Thurlow of Ashfield in Suffolk. This office he resigned in April 1783, when the seals were put into commission, but was re-appointed when Mr. Pitt was nominated prime minister in December following. He again resigned them in June 1792, and on the 12th of that month was created Lord Thurlow of Thurlow in Suffolk, with a collateral remainder of this honour to the issue male of his late two brothers, the bishop of Durham, and John Thurlow of Norwich. After this retirement, till a short period before his death, he took an active part, and had great weight, in the House of Lords; and having retained complete possession of his faculties, with accumulated wisdom and experience, his latter speeches were often more the subject of admiration, than any that had been remembered in his earlier days. He died in the seventy-fourth year of his age, Sept. 12, 1806, without male issue.

Lord Thurlow, says the candid author of the Biographical Peerage, "was a man of whose talents opinions have been various. His faculties were strong and direct; and the results of his mind decisive. His nervous manner, and imperious temper, gave an artificial strength to what he

delivered. Whatever he conceived right, he had no timidity or hesitation in enforcing. A manly tone of sentiment, and a boldness which was admired while it was dreaded, gave him almost irresistible weight when clothed with authority. These qualities, added to a powerful natural sagacity, fitted him to preside over a court of equity with many advantages. He never felt himself fettered by forms and technicalities; but laid the case bare at once, and got at its essence. His head was not formed to be diverted by little difficulties or sophistries. On the other hand he was frequently too impatient, too dogmatical, and too little open to persuasion, and to all the complicated bearings of an entangled cause. His temper was severe, his feelings morose, and his disregard of the world, and even its innocent passions and foibles, too general and unsparing. He made little allowance for a difference of habits or pursuits. On the whole, however, he was a man of a superior mind; and in many respects filled his high station with great and deserved reputation." To this we may add, that as a patron he was munificent; and often, what he could not perform in his official capacity, he expended from his own fortune. His behaviour, in this respect, to Dr. Johnson, must ever be remembered to his honour. In bestowing church preferment he was singularly honest and disinterested, and of all the anecdotes in current report (and they were at one time very many) relating to this subject, we never heard one that did not place his good sense and humanity in a very favourable light. But while, like many other men of high station encumbered with business, he needed to be reminded of those who had claims upon him, it was peculiar to himself that in his character of patron, he was seldom accessible to the common forms of application. If a tale of depressed merit and consequent distress was gently insinuated, he seldom heard it without extending relief, but all manner of solicitation from those who thought they had influence over him, he repelled with contempt; and such were the vicissitudes of his temper, that even when he came to confer his highest favours, it was frequently in a manner that seemed to lessen the obligation.

As a scholar lord Thurlow possessed more knowledge than the world gave him credit for, and his profound acquaintance with the Greek language is testified in a dedication to him by his friend Dr. Horsley.—In early life, he

lived much with men of gaiety and wit, and always preserved a high respect for literary merit. In his latter years, he would not probably have defended the laxity in which much of his time had been spent. He never was married, but left three daughters by a lady with whom he had long lived. He was, agreeably to the terms of his second peerage, succeeded by his nephew Edward, eldest son of Thomas Thurlow, late bishop of Durham, who died in 1791.[1]

THWAITES (EDWARD), a learned Saxonist, and the descendant of some learned Oxonians, was born in 1667, but where, or where educated, has not been discovered. That he was well grounded in classical learning is evident. He was admitted battler of Queen's college, Oxford, on Sept. 14, 1689, took his degree of B. A. in Jan. 1694, and that of M.A. in 1697, and either then or in the following year, was admitted fellow of the college. Queen's was at this time remarkable for the number of its Saxon scholars, one of the principal of whom was Mr. Thwaites, who so early as 1698 became a preceptor in the Saxon tongue there. The industry of his pupils was great, but they had few helps. In a letter to Wanley, dated March 24, 1698-9, he says, "We want Saxon Lexicons. I have fifteen young students in that language, and but one Somner for them all." This was undoubtedly a sufficient reason for the patronage he bestowed on Mr. Thomas Benson's Vocabulary, an epitome of Somner, begun to be printed in small quarto, but which was afterwards printed in 8vo, under the title of "Vocabularium Anglo-Saxonicum Lexico Gul. Somneri magna parte auctius," Oxon. 1701. Mr. Thwaites, according to a memorandum in Hearne's MS diary, had a considerable hand in this. In 1697, he edited "Dionysii Orbis Descriptio, cum veterum scholiis et Eustathii commentariis. Accedit Periegesis Prisciani, cum notis Andreæ Papii," Oxon. 8vo. This was followed in 1698, by "Heptateuchus, Liber Job, et Evangelium Nicodemi, Anglo-Saxonicè. Historiæ Judith fragmentum, Dano-Saxonicè. Edidit nunc primum ex MSS. codicibus Edwardus Thwaites, è collegio Reginæ," Oxon. which being dedicated to Dr. Hickes, the celebrated non-juror, gave some offence in those days of party-spirit. The same year Mr. Thwaites had some concern in the edition of king Ælfred's

[1] Collins's Peerage, by sir E. Brydges.—Gent. Mag. vol. LXXVI.—Boswell's Life of Johnson.

Saxon version of "Boethius de Consolatione Philosophiæ," the professed editor of which was Mr. Christopher Rawlinson. Mr. Thwaites also rendered much assistance to Dr. Hickes in his "Thesaurus," which is amply acknowledged in the epistolary preface. In 1708, he was elected by the university, reader in moral philosophy, and the next year appointed regius professor of Greek. His last work, "Grammatica Anglo-Saxonica ex Hickesiano linguarum Septentrionalium Thesauro excerpta," appeared at Oxford in 1711, on the 12th of December, 8vo, in which year he died, and was buried at Iffley church near Oxford. He was only forty-four years of age, and his death is supposed to have been hastened by the amputation of his leg. Of this affair, the accounts in our authorities differ; the one imputing the necessity for amputation to his having broke his leg by a fall from his horse, the other to a growing on one of his knees, perhaps what is called a white swelling, which is a very frequent cause for amputation. Both, however, agree in the extraordinary calmness with which he bore the operation, and in his having stopped the bleeding in the night when it broke out afresh, without help. It is said that when his surgeon, Mr. Charles Bernard, related his behaviour to queen Anne, she ordered him a pension, and to be made Greek professor; but in these circumstances likewise our accounts differ. A consumption ensued, and deprived the university of "the best Septentrionalist," next to Dr. Hickes, a man, too, "beautiful in his personage, pleasant in conversation, of great vivacity, and of a most agreeable natural behaviour."—"Besides these excellencies, he wrote," says Mr. Browne, "the finest hand I ever saw."[1]

THYNNE (FRANCIS), an antiquary, and herald, of the sixteenth century, descended from an ancient branch of the noble family now having the title of marquis of Bath, was the son of William Thynne, chief clerk of the kitchen, and afterwards marquis of the household to Henry VIII. He was born at Stretton, in Shropshire, and educated at Tunbridge school, under Mr. Proctor, the learned master, who is gratefully remembered by him as one of the English historians. From thence he was sent to Magdalen college, Oxford, where he was entered a commoner; and, as him-

[1] Nichols's Bowyer, an article from the accurate pen of Mr. Ellis.—Letters by Eminent Persons, 1813, 3 vols. 8vo.—Biog. Brit. note on the Life of Smith, the editor of Bede.—Nicolson's Letters, vol. I. p. 105.

self informs us, was afterwards a member of Lincoln's Inn. Camden, in the preface to his Britannia, gives him the ample character of having prosecuted the study of antiquities with great honour. In that of heraldic and genealogical pursuits, he was particularly an enthusiast, and presented a petition to lord Burleigh, then presiding at the head of the commission for executing the office of earl marshal, requesting to be admitted into the college of heralds, and offering himself to the strictest examination. This was accordingly instituted, and his merit being acknowledged, he was preferred to be blanche lyon poursuivant, after which, when he was fifty-seven years of age, he was, on April 22, 1602, with great ceremony, created Lancaster herald at arms, having previously obtained a patent for that office, dated Oct. 23, 44 Eliz. Wood, in his "Athenæ," and Hearne, after him, place the death of Mr. Thynne in 1611, but it must have happened sooner, since he never surrendered his patent, and that granted to his successor in office bears date Nov. 1608, which was more probably the year of his death.

Hearne published "A discourse of the Dutye and Office of an Heraulde of Armes," written by Thynne, the 3d day of March, 1605. In 1651 were printed his "Histories concerning Ambassadors and their Functions," dedicated to his good friend William, lord Cobham. He continued the Chronicle, known by the name of Holingshed's, finishing the annals of Scotland, from 1586 down to where they now end. He drew up a list of English cardinals, added to the reign of Mary I. He wrote the catalogue of English historical writers; but his "Discourses" upon the earls of Leicester, archbishops of Canterbury, lords Cobham, and the catalogue of the wardens of the Cinque ports, were suppressed. He also wrote the history of Dover Castle and the Cinque Ports; the genealogical history of the Cobhams; discourses of arms, concerning the Bath and bachelor knights; the history and lives of the lord treasurers, mentioned in a manuscript life of him in the collection of sir Joseph Ayloffe, bart. Numerous as these works are, yet there are various other literary productions of his: some of them are preserved in the Cotton library, others were possessed by Anstis, sen. garter. His heraldic collections are in the college of arms, and in the Ashmolean Museum at Oxford. Some of his manuscripts are collections of antiquities, sepulchral inscriptions, taken by

him from English churches, and elsewhere. He intended to have published an edition of Chaucer's works, but declining that, gave his labours relative to it to Speght, who published them in his edition of that poet's works, with his own notes, and those of his father, who printed an edition of this ancient writer in 1542. Thynne had meant to have written a comment upon the text, and some verses of his are prefixed to Speght's edition.[1]

THYSIUS (ANTONY), a celebrated Dutch philologer, born about 1603, at Harderwyck, was professor of poetry and eloquence at Leyden, and librarian to that university. He died in 1670. Besides being an excellent commentator on ancient authors, he published several other productions, as 1. "Historia Navalis;" a history of the naval wars between the Dutch and the Spaniards, 1657, 4to. 2. "Compendium Historiæ Batavicæ," 1645. 3. "Exercitationes Miscellaneæ," these are dissertations on sacred history, and on mythology, 1639, 12mo. 4. Two tracts on the government and on the laws of Athens, subjoined to "Postellus de Republica, seu Magistratibus Atheniensium;" and published also in Gronovius's collection. 5. Editions of many classic authors, as Paterculus, 1668; Sallust, 1665; Valerius Maximus, 1670, which is the best variorum edition; Seneca's tragedies, 1651, and Lactantius, 1652; Aulus Gellius, 1661, all at Leyden. 6. An edition of Polydore Vergil's History of England.[2]

TIBALDI, otherwise PELLEGRINO, an eminent artist, was of Milanese extraction, but probably a native of Bologna, and from the date of his earliest picture known to us, the Nativity in the palace Borghese at Rome, painted 1549, in his twenty-second year, must have been born in 1527. He entered the school of Bagnacavallo, and endeavoured to improve himself, according to Vasari, by designing from the pictures of that master in the refectory of S. Michele in Bosco; but departed for Rome in 1547, chiefly to study the works of Michael Angelo. There he was patronized by Monsig. afterwards cardinal Poggi, who sent him back to Bologna to complete the fabric of his palace, at present the Academical Institute, decorated by his pictures, and the principal monument of his art in

[1] Ath. Ox. vol. I. and II. new edit.—Lives of Antiquaries appended to Hearne's Discourses, vol. II. edit. 1775.—Noble's Coll. of Arms.

[2] Dict. Hist.—Saxii Onomast.

Italy; though the Carracci seemed to prefer, as objects of imitation for themselves and their scholars, the paintings with which he had filled the sides and compartments of that noble chapel constructed by him in S. Giacopo of the Augustine friars.

From Bologna he went to Loretto, and in the church there built and ornamented a chapel with stuccos and paintings; from thence he was called to Ancona to operate in the churches of S. Agostino and Ciriaco, in the last of which he painted a Christ highly relieved and larger than life; the Merchants' hall received its stuccos and paintings from his hand. He superintended the fortifications of the place as military architect, about 1560; and two years afterwards came to Pavia, where, by the order of cardinal Borromeo, he constructed the palace of the Sapienza; he then visited Milan, built the temple of S. Fidele, and before 1570 was elected architect of the cathedral. After disencumbering the dome of numerous empty gothic monuments, sepulchral urns, and trophies, and embellishing it in their stead with various elegant chapels and a majestic choir; Pellegrino was commissioned by Berardino Martirano, a Spaniard in the confidence of Philip II. to prepare designs and plans for the Escurial. He followed them himself to Spain in 1586, and superintended that enormous fabric as architect and painter, during nine years *, when, satiated with glory, riches, and honours, he returned to Milan, where he died at an advanced age, and was buried in a tomb which he had selected for himself and his descendants in the dome. The precise year of his death is disputed, but his demise may safely be placed under the pontificate of Clement VIII. and some think about 1592.

Pellegrino had a brother, Domenico Tibaldi, who was his scholar, and acquired celebrity as an architect and an engraver at Bologna; that he was a painter of merit we

* The works of Pellegrino in Spain, are enumerated by Fra. Giuseppe di Siguenca, a contemporary, who wrote his "Historia de la orden di S. Geronimo," Madrid, 1600 and 1605, in the Escurial, under the eyes of the artists employed by Philip II.: a compilation from this work by Mazzolari, was published at Bologna, 1650. Much is said of Pellegrino likewise by Fra. Francesco de Los Santos, in his "Description del Real Monasterio de S. Lorenzo del Escorial de Madrid," 1681. Notices relative to the works of Pellegrino in Spain, may be likewise found in the work of Morigia, published at Bergamo, 1593, under the title "Historia brieve dell Augustissima Casa d'Austria, &c, con la descriptione della rara al mondo fabrica dello Scuriale di Spagna," 4to. Note by Fuseli.

are told by his epitaph in the church dell' Annunciata, but epitaphs are doubtful authorities, and of Domenico there is not even a portrait remaining. In engraving he was the master of Agostino Caracci.

Pellegrino Tibaldi is considered, and with sufficient evidence from his works, as the greatest designer of the Bolognese and Lombard schools. He approaches the line of Michael Angelo nearer than all the rest of his imitators; but, as he had decidedly adopted the technic without always penetrating the moral principles of his model, the *manner* of the master frequently became the *style* of the pupil; though it cannot be denied that he often united energy of attitude and grandeur of line with sublimity of conception and dignity of motive. Of these he has given no where more signal proofs than in the cielings and compartments of the Academical Institute at Bologna; they represent various scenes of the Odyssey in a kind of monumental style, which it would be improper to judge by the established rules of regular history. Polypheme waking under the pangs of the fiery point nestling itself into his eye, though with a sentiment of original expression, is evidently imitated from the new-created figure of Adam in the Sistina; but the same Cyclops groping at the entrance of his cave to prevent the escape of Ulysses and his associates, is in conception of the whole, and in the detail of all the parts, a self-invented being; a form, than which Michael Angelo himself never conceived one of savage energy, provoked by sufferings and revenge, with expression, attitude, and limbs, more in unison. With these may be placed that wonder of foreshortening, of conglobation, and eccentricity, the figure of Elpenor on one of the architraves of the Salotto, represented in the moment when, yet dreaming, he loses his hold and is precipitated from the roof. The air of originality which this figure every where presents, and the elegance with which the imitator has reversed the figure in the Last Judgment of M. Angelo, from which he borrowed the principal limb of his own, place him on a level with the inventor.

It was, however, less for the powers exerted by Pellegrino in the decorations of the Institute, than for the eclectic principle which they discovered in his subsequent works, that the Carracci gave him the epithet of "Michelangiolo riformato," and commended

"Del Tibaldi il decoro e il fondamento."

The compositions of the chapel Poggi in S. Giacomo; where the imitation of Michael Angelo is blended with that of Raphael, Correggio, Daniel di Volterra, &c. contain the rudiments of their own system.

Pellegrino Tibaldi is more known by his works in fresco, than by his pictures in oil, which are extremely scarce: one of the earliest is the Nativity already mentioned, in the palace Borghese, of which the cartoon still exists in a private collection of drawings. It is painted in a sober unaffected tone; and, considered as the work of an artist zealous of his line, with great mellowness of touch. The figures of this are considerably less than the size of life; but there are pictures of his to be met with of diminutive dimensions, with all the finish of miniatures, though rich in figures, touched with great spirit and equal vivacity of colour: they are generally set off by back-grounds drawn from his favourite branch of art, architecture.[1]

TIBULLUS (ALBIUS), a Latin poet, is supposed to have been born at Rome, in the year of Rome 690, six years after the birth of Virgil, and one after that of Horace. His father was of the equestrian order; and he himself set out into the world with all the advantages of fortune, and the greatest accomplishments of mind and person. Among the great men of his age, he singled out Messala Corvinus for his patron; who was a brave and accomplished Roman, admired by Cicero, mentioned with great respect by Horace, and ranked by Quintilian among the masters of oratory. He was to Tibullus, what Mæcenas was to Horace. This poet had a country seat at Pedum, a town in Latium not far from Rome. He was a great sufferer in the civil wars, yet does not seem to have been concerned in any party. He was, like Ovid, a man devoted to ease and pleasure; and his time was divided between the Muses and his mistresses. He seems indeed to have abandoned himself entirely to the passion of love, as some think, even to the neglect of his affairs. His regard for Messala, however, made him forget his love of ease and pleasure, and follow that nobleman into Gaul, who was there victorious, and had a triumph decreed him upon his return to Rome. He was attending Messala on a second expedition to Syria, when he fell sick by the way, and was forced to stay in the

[1] Pilkington, by Fuseli.—Strutt's Dict.—Argenville, vol. II.—Reynolds's Works.

island of Phæacia or Corcyra. On this occasion he composed the third elegy of the fourth book, and desired that if he should die of his illness, he might have this epitaph engraven on his monument:

> "Hic jacet immiti consumptus morte Tibullus,
> Messalam terra dum sequiturque mari."

Though he recovered from this attack, death did not spare him much longer, but carried him off in the forty-fourth year of his age.

As to his character, Horace, with whom he was intimately acquainted, as well as with the other wits of the Augustan age, gives him that of a fine writer and good critic:

> "Albi, nostrorum sermonum candide judex,
> Quid nunc te dicam facere in regione Pedana?
> Scribere quod Cassî Parmensis opuscula vincat."
> Epist. iv. lib. iii.

Nor is Ovid sparing of his praises of Tibullus; the ninth elegy of the third book is written to bewail his death. There Ovid finely describes the sweetness and elegance of this poet's elegies, by introducing Cupid and Venus to mourn over him; after which he places him in the Elysian fields, in company with Calvus, Catullus, and Gallus. The best critics have preferred Tibullus even to Ovid himself, for elegance and correctness of style; and Quintilian sets him at the head of all the writers in elegy. "In elegy," says he, "we challenge also the Greeks, in which way of writing, Tibullus, according to my judgment, is by far the most neat and elegant. Some indeed give Propertius the preference; Ovid is more indecent than either of them, as Gallus is more harsh and unpolished." There is certainly in his poems an admirable mixture of passion and purity, of simplicity and elegance, and he is thought to surpass all others not only in tenderness and sentiment, but in graceful ease and harmony of members. He has left four books of "Elegies." His panegyric upon Messala is censured by Scaliger, and suspected not to be his; and the small pieces at the end of the fourth book, which Scaliger calls "hard, languid, and rough," either do not belong to Tibullus, or never received his last corrections.

This author has usually been printed in the same volume with Catullus and Propertius; and one of the best editions of him in conjunction with them is that by Grævius, "cum notis variorum," Leyden, 1589, in 2 vols. 8vo. But he

was afterwards, in 1708, published separately at Amsterdam, in 1 vol. 4to, by Janus Brouckhusius, a very polite and elegant critic, who corrected many places from the best manuscripts, and added his own to the notes variorum. This edition is very neat, and adorned with copper-plates. An excellent edition in quarto was published by Vulpius, a professor at Padua (who also published Catullus and Propertius), in 1749. This was long esteemed the best, and is so still if we take splendour into the account; but two editions in 8vo, have since been published by the celebrated professor Heyne, of which the second of 1777 is, for use, one of the best editions of a classic author that has ever appeared. Tibullus has been translated into English with most success by Grainger, but some have thought it easy to suppose a better transfusion of his spirit into our language.[1]

TICKELL (THOMAS), son of the rev. Richard Tickell, was born in 1686 at Bridekirk in Cumberland; and in April 1701 became a member of Queen's college, in Oxford; in 1708 he was made M. A. and two years afterwards was chosen fellow; for which, as he did not comply with the statutes by taking orders, he obtained a dispensation from the crown. He held his fellowship till 1726, and then vacated it by marrying in that year, at Dublin. Tickell was not one of those scholars who wear away their lives in closets; he entered early into the world, and was long busy in public affairs, in which he was initiated under the patronage of Addison, whose notice he is said to have gained by his verses in praise of "Rosamond." He produced another piece of the same kind at the appearance of "Cato," with equal skill, but not equal happiness. When the ministers of queen Anne were negociating with France, Tickell published "The Prospect of Peace," a poem, of which the tendency was to reclaim the nation from the pride of conquest to the pleasures of tranquillity. Mr. Addison, however he hated the men then in power, suffered his friendship to prevail over the public spirit, and gave in the "Spectator" such praises of Tickell's poem, that when, after having long wished to peruse it, Dr. Johnson laid hold on it at last, he thought it unequal to the honours which it had received, and found it a piece to be approved rather than admired. But the hope excited by a

[1] Life by Grainger.

work of genius, being general and indefinite, is rarely gratified. It was read at that time with so much favour that six editions were sold. At the arrival of king George he sung "The Royal Progress;" which, being inserted in the "Spectator," is well known. The poetical incident of most importance in Tickell's life was his publication of the first book of the "Iliad," as translated by himself, in apparent opposition to Pope's "Homer," of which the first part made its entrance into the world at the same time. Addison declared that the rival versions were both good; but that Tickell's was the best that ever was made; and with Addison those wits who were his adherents and followers, were certain to concur. Pope does not appear to have been much dismayed; "for," says he, "I have the town, that is, the mob, on my side." But he remarks, that it is common for the smaller party to make up in diligence what they want in numbers;" he "appeals to the people as his proper judges; and if they are not inclined to condemn him, he is in little care about the high-flyers at Button's." Pope did not long think Addison an impartial judge; for he considered him as the writer of Tickell's version. The reasons for his suspicion we shall literally transcribe from Mr. Spence's collection. "There had been a coldness between Mr. Addison and me for some time; and we had not been in company together for a good while, any where but at Button's coffee-house, where I used to see him almost every day. On his meeting me there, one day in particular, he took me aside, and said he should be glad to dine with me at such a tavern, if I stayed till those people were gone (Budgell and Philips). We went accordingly; and after dinner Mr. Addison said 'that he had wanted for some time to talk with me; that his friend Tickell had formerly, whilst at Oxford, translated the first book of the Iliad; that he designed to print it, and had desired him to look it over; that he must therefore beg that I would not desire him to look over my first book, because, if he did, it would have the air of double-dealing.' I assured him that 'I did not at all take it ill of Mr. Tickell that he was going to publish his translation; that he certainly had as much right to translate any author as myself; and that publishing both was entering on a fair stage. I then added, that I would not desire him to look over my first book of the 'Iliad,' because he had looked over Mr. Tickell's; but could wish to have the benefit of

his observations on my second, which I had then finished, and which Mr. Tickell had not touched upon.' Accordingly I sent him the second book the next morning; and Mr. Addison a few days after returned it, with very high commendations.—Soon after it was generally known that Mr. Tickell was publishing the first book of the 'Iliad,' I met Dr. Young in the street; and, upon our falling into that subject, the doctor expressed a great deal of surprise at Tickell's having had such a translation so long by him. He said, that 'it was inconceivable to him, and that there must be some mistake in the matter; that each used to communicate to the other whatever verses they wrote, even to the least things; that Tickell could not have been busied in so long a work there without his knowing something of the matter; and that he had never heard a single word of it till on this occasion.' This surprise of Dr. Young, together with what Steele had said against Tickell in relation to this affair, makes it highly probable that there was some underhand dealing in that business; and indeed Tickell himself, who is a very fair worthy man, has since in a manner as good as owned it to me.—[When it was introduced into a conversation between Mr. Tickell and Mr. Pope by a third person, Tickell did not deny it; which, considering his honour and zeal for his departed friend, was the same as owning it.]" Upon these suspicions, with which Dr. Warburton hints that other circumstances concurred, Pope always, in his "Art of Sinking," quotes this book as the work of Addison. (See POPE, vol. XXV. p. 168.) When the Hanover succession was disputed, Tickell gave what assistance his pen would supply. His "Letter to Avignon" stands high among party-poems; it expresses contempt without coarseness, and superiority without insolence. It had the success which it deserved, being five times printed. He was now intimately united to Mr. Addison, who, when he went into Ireland as secretary to the lord Sunderland, took him thither, and employed him in public business; and, when (1717) afterwards he rose to be secretary of state, made him under-secretary. Their friendship seems to have continued without abatement; for when Addison died, he left him the charge of publishing his works, with a solemn recommendation to the patronage of Craggs. To these works he prefixed an elegy on the author, which could owe none of its beauties to the assistance which might be suspected to have strengthened or

embellished his earlier compositions; but neither he nor Addison ever produced nobler lines than are contained in the third and fourth paragraphs, nor is a more sublime or more elegant funeral poem to be found in the whole compass of English literature. He was afterwards (in June 1724) made secretary to the lords justices of Ireland, a place of great honour; in which he continued till 1740, when he died April 23, at Bath. To Tickell cannot be refused a high place among the minor poets; nor should it be forgotten that he was one of the contributors to the "Spectator." With respect to his personal character, he is said to have been a man of gay conversation, at least a temperate lover of wine and company, and in his domestic relations without censure.[1]

TICKELL (RICHARD), an ingenious writer, who first appeared as an author about 1778, in a poem entitled, "The Project," is supposed to have been a descendant of the preceding, or rather of his brother Richard Tickell, esq. who was appointed secretary at war in 1724, and held that post till his death in 1740. Another account states that our author was the son of Richard Tickell, esq. who died in 1793, who was the son of Addison's friend. Soon after the appearance of Mr. Tickell's "Project," his "Wreath of Fashion" was published, and was allowed to have considerable merit. But that which raised him to immediate celebrity was his admirable political pamphlet, called "Anticipation;" in which, with the most successful humour, he imitated the manner of the principal speakers then in parliament, and defeated the force of the argument of the opposition, by preoccupying them. This appeared in 1778. Two other political pamphlets are attributed to him; namely, "The English Green-box," 1779, and "Common-place Arguments," in 1780. He produced also for the theatre, an alteration of Allan Ramsay's "Gentle Shepherd," which was acted at Drury-lane, in 1781; and "The Carnival of Venice," a comic opera, written by himself, and acted the same year; but of these two pieces only the songs were printed.

Mr. Tickell was twice married, first in 1780 to miss Mary Linley, sister to Mrs. Sheridan, by whom he had three children. After her death he married a daughter

[1] Life by Johnson.—Biog. Brit. Suppl.—Bowles's edition of Pope. See Index.—Spence's Anecdotes, MS.

of captain Leigh, of the Berrington East-Indiaman, who survived him. His death, which happened Nov. 4, 1793, was occasioned by a fall from the window of his apartments at Hampton-court; in consequence of which he expired, even before Mrs. Tickell could reach the spot, though she had left him only for a moment. He had been for some time one of the commissioners of the stamp-office.[1]

TIEDEMANN (Dieterich), a modern German philosopher of considerable eminence, was born April 3, 1748, at Bremervorde, in the duchy of Bremen, of which place his father was a burgomaster. His father intended him for the study of divinity, but he devoted the principal part of his early years to the study of the classics, and soon made great progress in the learned languages. As he became more acquainted with French and German literature and philosophy, he gave up all thoughts of studying divinity with a view to the church, imbibing by degrees the fashionable infidelity of his contemporaries. In 1772 he published at Riga his "Essay on the Origin of Languages," and in 1776, his "System of the Stoic Philosophy," a work that has been much praised abroad, and in which he was encouraged by the celebrated Heyne, who about the same time procured for him the professorship of the Greek and Latin languages in the Collegium Carolinum at Cassel. He was now, we are told, inclined to materialism, but cured by the essays and conversation of the learned Tetens. In 1778 he published his "Investigation of Man, 3 vols.; in 1780, "The first Philosophers of Greece," and commenced his "Spirit of Speculative Philosophy."

In 1786, he, together with the other teachers of the college, was removed to Marburg, and appointed professor of philosophy. Here he taught with applause logic, metaphysics, empirical psychology, the law of nature, moral philosophy, the history of philosophy and of man, and explained the Greek classics. Of these he is said to have excelled principally in the history of philosophy, and empirical psychology. His religion, we are told, consisted in moral purity and rectitude of conduct: he attached no importance to external worship, though he did not deny its advantages to the great body of the people. He was an enemy to every kind of fanaticism, a word which we doubt not was in his creed comprehensive enough to embrace the

[1] Gent. Mag. vol. LXIII.—Biog. Dram.

doctrines of revealed religion. It is more to his honour, however, that he was a man of most extensive learning, particularly in the Greek language. His last performance was a translation of Denon's Travels in Egypt, illustrated with notes. He died May 24, 1803, in the fifty-fifth year of his age. A prolix account of his studies and his philosophy appeared soon after in the foreign journals, from which we have abridged the present article. His works have never been much known in this country, and were not all very favourably received in his own.[1]

TILENUS (DANIEL), a learned protestant divine of the French church, was born at Goldberg in Silesia, Feb. 4, 1563. He came into France about 1590, and was naturalized by Henry IV. He at first distinguished himself as an opponent of the tenets of Arminius, but afterwards changed his opinion, and enlisted on the side of the remonstrants. His principal controversy was with Peter Du Moulin, which was carried on with so much warmth, that those who were friends to the peace of the church, and admired both writers for their respective excellencies, interposed to reconcile them, or put a stop to the dispute. James I. of England, among others, wrote a letter in 1614 to the synod of Tonneins on this subject, which with the answer and proceedings of that assembly, may be seen in Quick's "Synodicon," vol. I. Tilenus had, before this, been appointed by the mareschal de Bouillon, to be professor at the college of Sedan, which de Bouillon had founded, but about 1619, or 1620, Tilenus was obliged to resign in consequence of persisting in his peculiar sentiments, and came to Paris, where he lived on his property. He afterwards had a personal controversy at a country house near Orleans, with John Cameron, divinity professor at Saumur, concerning the subject of grace and free will. This lasted five days, and an account of it was published, under the title of "Collatio inter Tilenum & Cameronem, &c." (See CAMERON). Some time after, Tilenus addressed a letter to the Scotch nation, disapproving of the presbyterian, and commending the episcopal form of the reformed church, as established in England. This pleased king James so much, who hated presbyterianism, that he invited the author to England, where he received him very graciously, and offered him a pension. Tilenus accepted the offer, and only begged leave to return

[1] See also Dict. Hist.

to France to settle his affairs; but his character becoming by some means obnoxious in this country, he was discouraged from returning, and died at Paris, Aug. 1, 1633. His latter days were spent in defending the Arminian tenets against the reformed church of France, and he wrote several books, the titles of which may now be dispensed with, but may be found in our authorities.[1]

TILLEMANS (PETER), a landscape-painter, who has left works that sustain their character even in capital collections, was born at Antwerp about 1684, and made himself a painter, though he studied under very indifferent masters. In 1708, he was brought to England, with his brother-in-law, Casteels, by one Turner, a dealer in pictures, and was employed by him in copying Bourgognon and other masters, in which he succeeded admirably, particularly Teniers, of whom he preserved all the freedom and spirit. He generally painted landscapes with small figures, sea-ports and views, but when he came to be known, he was patronized by several men of quality, and drew views of their seats, huntings, races, and horses in perfection. In this way he was much employed, both in the west and north of England, and in Wales, and drew many prospects for Bridges's History of Northamptonshire. The duke of Devonshire, in whose collection is a fine view of Chatsworth by Tillemans, and lord Byron, were his chief patrons. He also instructed the latter in his art, who did great credit to his master. After labouring many years under an asthma, for which he chiefly resided at Richmond, he died at Norton in Suffolk, Dec. 5, 1734, and was buried in the church of Stow-Langtoft.[2]

TILLEMONT (LEWIS SEBASTIAN LE NAIN DE), whom L'Avocat pronounces one of the most judicious and accurate critics and historians that France has produced, was born at Paris Nov. 30, 1637. His father, John Le Nain, was master of the requests. About the age of ten, he was sent to the famous seminary of the Port Royal, where his attention to instruction, and his proficiency, were very extraordinary, and where he very early became fond of the study of history. This partiality seems to have been first excited by a perusal of Baronius, and while thus employed he was perpetually putting questions to his master

[1] Moreri.—Brandt's History of the Reformation.—Quick's Synodicon.—Dict. Hist.
[2] Walpole's Anecdotes.

Nicole, who at first gave him such answers as came in his head at the moment, but soon found that his pupil was not so easily satisfied; and Nicole, although by no means ignorant of history, used to dread his approach, lest he might ask questions for which he was not fully prepared. At the age of eighteen Tillemont began to read the fathers, the lives of the apostles, and their successors in the primitive church, and drew up for himself an account of early ecclesiastical history, in the manner of Usher's Annals, a book he much admired, and formed his own somewhat on the same plan. In the mean time he was successfully instructed in other branches; but it was a considerable time before he made choice of a profession. In this he was at last influenced by M. Choart de Buzanval, bishop of Beauvais, who determined him in favour of the church, and gave him the tonsure. About 1663, he went to reside with M. Hermant, a canon of the cathedral of Beauvais, and remained there five or six years. He then returned to Paris, and lodged with M. Thomas de Fossè, an old school-fellow, for about two years; but although in all these situations he was constantly employed in study, and had the quiet enjoyment of his time, he removed to the country, and, after receiving the other orders of his church, and being ordained priest in 1676, he settled at Tillemont, whence he took his name, about a league from Paris. About this time he was employed, along with his friend M. de Sacy, on a life of St. Louis, and two years after he travelled in Flanders and Holland. After his return, he continued his studies, and, in 1690, began to publish his "History of the Emperors," which was very favourably received, and made the public more anxious to see his history of the church, on which it was well known he had been for some time employed. His "History of the Emperors" was, in fact, a part of his ecclesiastical history; but when he printed a volume, as a specimen, it fell into the hands of a licenser of the press, who made so many petty objections, that M. Tillemont determined to suppress the work rather than submit to the proposed alterations and omissions, as none of the objections were in any way contrary to the received doctrines of the church. He then, by the advice of his friends, published the history of the emperors separately; and there being no occasion in this case for a theological licenser, he published vol. I. in 1690, 4to; and completed the work in five vols.

in 1701, which had abundant success; was reprinted at Brussels, and translated into English. This was followed by his ecclesiastical history, "Memoires pour servir a l'Histoire ecclesiastique des six premiers siecles," &c. 1693, &c. completed in sixteen volumes, quarto. Extreme accuracy of facts and dates constitute the great merit of this work, and the want of a more methodical arrangement, and of a better style, its chief objections. Dupin wishes he had reduced his work to the form of annals, in imitation of Baronius; and this opinion having been conveyed to M. Tillemont, he said he could not think of going over the materials anew, but was very willing to give his manuscripts to any person who would take the trouble to put them in the form of annals. No such person offering his services, M. Tillemont proceeded in his own way, in which he met afterwards with very little opposition, except a short controversy, of no great importance, with father Lamy.

Tillemont was intimate with M. Hermant, doctor of the Sorbonne, Baillet, Nicole, and many other learned men, who frequently consulted him. To a complete knowledge of ecclesiastical history, he joined an exemplary humility, and regularity of conduct. His humility, indeed, was so great, that Bossuet, seeing one of his letters to father Lamy, besought him, "not to be always upon his knees before his adversary, but raise himself now and then up." He was solicited to push himself in the church, and his friend the bishop of Beauvais wished to have him for his successor: but Tillemont, regardless of dignities, wished for nothing but retirement, and there his perpetual watchings and austerities brought him into a state of languor, which terminated in a disease, of which he died, January 10, 1698, aged sixty-one. He was interred at Port-royal agreeably to his desire, but when that abbey was destroyed in 1711, his remains were removed to St. André des Arcs, his parish church.

M. Tronchai, canon of Laval, published Tillemont's life in 1711, 12mo. At the end of this, are "pious reflections, and instructive Letters," by M. de Tillemont, from which we learn that he was a zealous devotee of the church of Rome. The "Life of St. Louis," by M. de la Chaise, was compiled from his "Memoirs;" and many writers of the lives of the fathers found their best materials in that same work. He left in MS. a Memoir concerning William de Saint-Amour, and the disputes between the Dominicans

and the university; a life of Isabella, sister of St. Louis; remarks on the breviaries of Mans and Paris; a legend for the breviary of Evreux, and the history of the Sicilian kings of the house of Anjou.

His brother PETER LE NAIN DE TILLEMONT was born March 25, 1640, at Paris. Having chosen the ecclesiastical profession, he entered at St. Victor at Paris, but retired to la Trappe in 1668, being enamoured of the austerities of that order, and was a long time sub-prior. He died there in 1713, aged seventy-three. His works are, "Essai de l' Histoire de l'ordre de Citeaux," 9 vols. 12mo; "Homelies sur Jeremie," 2 vols. 8vo; a French translation of St Dorotheus, a father of the Greek church, 8vo; "The Life of M. de Rance, abbot and reformer of la Trappe," 3 vols. 12mo. This life was revised by the celebrated M. Bossuet, but not published as le Nain wrote it; some satirical strokes being inserted, of which the author was incapable. "Relation de la vie et de la mort de plusieurs Religieux de la Trappe," 6 vols. 12mo; "Elevations à Dieu pour se preparer à la Mort;" two small tracts, one entitled, "De l'état du monde aprés le Jugement dernier;" the other, "Sur le Scandale qui put arriver-même dans le Monast. le mieux reglés," &c. These works, says L'Avocat, contain a spirit of true piety, but little criticism, and their style is too diffuse. The author's life has been written by M. Darnaudin, in 12mo.[1]

TILLOTSON (JOHN), archbishop of Canterbury, was descended of a family anciently of the name of Tilston, of Tilston in Cheshire, and born at Sowerby in Yorkshire, in Oct. 1630. His father, Mr. Robert Tillotson, was a considerable clothier there, a man of good understanding, and uncommon knowledge of the Scriptures; but so zealously attached to the system of Calvin, as not to be moderated by the reasonings of his son, whom he lived to see dean of Canterbury. He gave his son, however, a liberal education, who, after passing through a school, was sent in 1647 to Cambridge, being then seventeen; and admitted a pensioner of Clare-hall. He took his bachelor of arts degree in 1650, and his master's in 1654, having been chosen fellow of his college in 1651.

His first education and impressions were among Puritans; from whose principles he gradually seceded, and is said to

[1] Chaufepie in art. Nain.—Perrault's Les Hommes Illustres.—L'Avocat. Dict. Hist.

have felt a great repugnance to read the works usually put into the hands of youth. Mr. Chillingworth's works are said to have first given his mind a new bias, and directed him to a new method of study, and about the same time he entered into friendship with some great men, which contributed not a little to give him new views of theological matters. Cambridge then could boast of the celebrated names of Dr Cudworth, master of Christ's-college; Dr. More, and Dr. Rust, afterwards bishop of Dromore in Ireland, fellows of the same; Dr. Whichcot, provost of King's; Dr. Worthington, master of Jesus; and Mr. John Smith, author of the "Select Discourses," fellow of Queen's. Tillotson enjoyed also a close and intimate friendship with Dr. Wilkins, afterwards bishop of Chester; he adopted all the best studies of this great man, but so as to perfect every one of them; for, though Wilkins had more general knowledge, yet Tillotson was the greater divine.

In 1656, Tillotson left his college, and went upon invitation to Edmund Prideaux, esq. of Ford-abbey in Devonshire, to be tutor to his son. Prideaux had been commissioner of the great seal under the long parliament, and was then attorney-general to the protector Cromwell. How long he continued in this station does not appear; but he was in London at the time of Cromwell's death, Sept. 3, 1658; and was present about a week after at a very remarkable scene in Whitehall palace, which we have already related from Burnet in our account of Dr. Owen. The time of his going into orders, and by whom he was ordained, are particulars not known. Some have supposed, that he was curate to Dr. Wilkins at St. Lawrence Jewry, before the restoration; but Wilkins was not admitted to that vicarage till 1662. The first sermon of his that appeared in print was in Sept. 1661. it was preached at the morning exercise at Cripplegate, on "Matth. vii. 12." and published among a collection with that title, but not admitted among his works till the edition of 1752. At the time of preaching this sermon he was still among the Presbyterians, whose commissioners he attended, though as an auditor only, at the conference held at the Savoy for the review of the Liturgy, in July 1661; but he immediately submitted to the act of uniformity, which commenced on St. Bartholomew's-day the year following. Upon thus becoming a preacher in the church, he was very little dis-

posed to follow the patterns then set him, or indeed of former times; and therefore formed one to himself, which was long esteemed as a model. He certainly began his course of divinity with the true foundation of it, an exact study of the Scriptures, on which he spent four or five years. He then applied himself to the reading of all the ancient philosophers and writers upon ethics, and among the fathers chiefly St. Basil and St. Chrysostom, with Episcopius among the moderns, whom he made the pattern both of his principles and eloquence. With these preparations, he set himself to compose the greatest variety of sermons that any divine had yet undertaken.

His first office in the church was the curacy of Cheshunt in Hertfordshire, in 1661 and 1662; where he is said, by his mild and gentle behaviour, which was natural to him, and persuasive eloquence, to have prevailed with an old Oliverian soldier, who preached among the Anabaptists there in a red coat, and was much followed, to desist from that, and betake himself to some other employment. The short distance of Cheshunt from London allowing him often to visit his friends there, he was frequently invited into their pulpits. Accordingly we find that his sermon on Eccles. xii. 1. "Upon the advantages of an early piety," was preached at St. Lawrence Jewry in 1662; Dec. the 16th of which year, he was elected minister of the adjoining parish of St. Mary Aldermanbury, upon the deprivation of Mr. Edmund Calamy. He declined this, but did not continue long without the offer of another benefice, which he accepted, being presented, in June 1663, to the rectory of Keddington in Suffolk. His residence there, however, was but short, being called to London by the society of Lincoln's-Inn, who chose him their preacher the 26th following: his election was owing to his being accidentally heard at St. Lawrence Jewry, by Mr. Atkyns, one of the benchers of that Inn, and afterwards lord chief baron of the Exchequer. He determined to live among them, and therefore immediately resigned his living in Suffolk; but his preaching was so little relished there at first, that he for some time entertained thoughts of leaving them. They maintained, that "since Mr. Tillotson came, Jesus Christ had not been preached among them." To this accusation, he seems to allude in his sermon against evil-speaking, preached near thirty years after; towards the close of which he says: "I foresee what will be said, because I

have heard it so often said in the like case, that there is not one word of Jesus Christ in all this; no more is there in the text: and yet I hope that Jesus Christ is truly preached, when his will and laws, and the duties enjoined by the Christian religion, are inculcated upon us."

The year after, 1664, he was chosen Tuesday lecturer at St. Lawrence Jewry: and being now settled in town, and having established the character of an excellent preacher, he contributed his share to oppose the two growing evils of Charles the Second's reign, atheism and popery. He preached a sermon before the lord mayor and court of aldermen at St. Paul's, in 1663, "On the wisdom of being religious;" which was published in 1664, much enlarged, and has been allowed to be one of the most elegant, perspicuous, and convincing defences of religion, in our own or any other language. In 1664, John Sargeant (see SARGEANT), who had deserted from the church of England to that of Rome, published a book, called "Sure footing in Christianity; or, Rational Discourses on the rule of Faith." This being highly praised by the abettors of popery, Tillotson answered it, in a piece entitled "The rule of Faith," which was printed in 1666, and inscribed to Dr. Stillingfleet, with whom he was intimately acquainted. Sargeant replied to this, and also in another piece attacked a passage in Tillotson's sermon "On the Wisdom of being religious;" which sermon, as well as his "Rule of Faith," Tillotson defended in the preface to the first volume of his sermons, printed in 1671, 8vo.

The same year, 1666, he took a doctor of divinity's degree; and in 1668 preached the sermon at the consecration of Wilkins to the bishopric of Chester. He was related to Wilkins, by having, Feb. 23, 1664, married his daughter-in-law, Elizabeth French, who was niece to Oliver Cromwell; for she was the daughter of Dr. Peter French, canon of Christ church in Oxford, by Robina, sister to Cromwell, which Robina was re-married, about 1656, to Dr. Wilkins, then warden of Wadham college. In 1670, he was made a prebendary of Canterbury; and, in 1672, advanced to the deanery of that church: he had some time before been preferred to a prebend in the church of St. Paul. He had now been some years chaplain to the king, who is yet supposed, by Burnet and others, to have had no kindness for him; his zeal against popery was too great for him to be much of a favourite at court. When a declaration for

liberty of conscience was published in 1672, with a view to indulge the papists, the bishops were alarmed, and directed their clergy to preach against popery; the king complained to archbishop Sheldon of this, as done on purpose to inflame the people, and alienate them from himself and his government; on which that prelate called together some of the clergy, to consider what he should say to his majesty, if he pressed him any farther on that head. Dr. Tillotson suggested this answer, that, "since his majesty professed the protestant religion, it would be a thing without precedent, that he should forbid his clergy to preach in defence of it." In the mean time, he observed great moderation towards the protestant dissenters, and, early in 1668, had joined in a treaty for a comprehension of such as could be brought into the communion of the church; but this attempt proved abortive, as did another made in 1674. In 1675, he published "The Principles of Natural Religion, by bishop Wilkins," who had died at his house in 1672, and committed all his papers to him, to dispose of as he pleased. The first twelve chapters only having been transcribed by Wilkins for the press, he finished the remainder out of the bishop's papers, and wrote a preface. In 1680, he published "The Treatise of the Pope's Supremacy, by Dr. Barrow," who dying in 1677, left all his manuscripts to the care of Dr. Tillotson. He had the year before converted Charles earl of Shrewsbury, afterwards created a duke by king William, to whom he was secretary of state, from popery to the protestant religion.

On the 2d of April, 1680, he preached before the king at Whitehall, a sermon on Josh. xxiv. 15, which was soon after published by his majesty's special command, under the title of "The Protestant Religion vindicated from the charge of singularity and novelty." But this discourse happened to contain some incidental assertions, which offended all parties, particularly the following passage: "I cannot think, till I be better informed, which I am always ready to be, that any pretence of conscience warrants any man, that is not extraordinarily commissioned, as the apostles and first publishers of the Gospel were, and cannot justify that commission by miracles as they did, to affront the established religion of a nation, though it be false; and openly to draw men off from the profession of it, in contempt of the magistrate and the law. All that persons of a different religion can in such a case reasonably pretend to,

is to enjoy the private liberty and exercise of their own conscience and religion; for which they ought to be very thankful, and to forbear the open making of proselytes to their own religion, though they be never so sure that they are in the right, till they have either an extraordinary commission from God to that purpose, or the providence of God makes way for it by the permission of the magistrate." Dr. Hickes, who wrote a virulent libel against Tillotson after his death, styles this downright Hobbism; and tells us, that a witty lord, standing at the king's elbow when it was delivered, said, "Sir, do you hear Mr. Hobbes in the pulpit?" Dr. Calamy's account is, that the king having slept the most part of the time while the sermon was delivered, a certain nobleman stepped up to him, as soon as it was over, and said, "It is pity your majesty slept, for we have had the rarest piece of Hobbism that ever you heard in your life." To which the king answered, "Odds fish, he shall print it then;" and immediately gave orders to that purpose. Some animadversions were made upon it, and printed; but it does not appear that the dean took any further notice, except only to apologize privately among his friends, for having advanced an assertion which he saw could not be maintained. He excused himself by the hurry he was in, being called unexpectedly, and out of turn, to preach. It is indeed surprising that a man of Tillotson's good sense should be hurried, by his zeal against popery, to advance against the papists what equally struck at our first reformers.

In 1682, the dean gave the public, from the manuscripts of bishop Wilkins, a volume in 8vo, of fifteen sermons; which he introduced with a preface, in defence of that prelate's character, against the reflections cast upon it in the "Historia & antiquitates universitatis Oxoniensis." This was printed in 1674, under the inspection of bishop Fell; who is supposed to have made the alterations and additions, which are seen in that edition of Anthony Wood's work. The task of preparing "Dr. Barrow's Sermons" for the press, which had employed the dean for several years, and cost him as much pains as would have produced many more of his own, was now finished; and the edition published at London in 1683, folio. The laborious office of an editor of such voluminous writings as those of Barrow, undertaken by one who had many years before appeared to so much advantage as an original writer, was as clear an evi-

dence of modesty, as it was of sincere friendship, in Dr. Tillotson. The discovery of the Rye-house plot the same year opened a melancholy scene, in which he had a large share of distress, on account of his friendship for lord Russel. He and Dr. Burnet were sent for by that lord, and both attended him till his death: and it is remarkable, that they both urged him to disown the principle of resisting the powers above, for which they were severely censured, and doubtless afterwards felt reason to censure themselves. He published a discourse against "transubstantiation," in the latter end of king Charles's reign, and another against "purgatory" in the beginning of king James's. The former debate upon that doctrine gave occasion to several tracts on both sides of the question, published during the controversy with the papists, which subsisted through king James's reign; and which produced so many pieces, that the vast collection, in three volumes, folio, published many years ago, under the direction of Gibson, bishop of London, is only a part of those written by protestants.

During the debate in parliament concerning the settlement of the crown on king William for life, the dean was consulted upon that point by the princess Anne of Denmark; who was pressed by the Jacobites to form an opposition; and who, till lady Russel and Dr. Tillotson had discoursed with her, had refused to give her consent to it, as prejudicial to her own right. He was afterwards admitted into an high degree of confidence with king William and queen Mary; and their majesties had the greatest reason to confide in him, for he was a true friend to their establishment on the throne of England. The vacancies of some bishoprics soon turned the thoughts of his majesty and his ministers upon the dean; but a bishopric was so far from being agreeable to him, that he used all possible solicitations to avoid it. He had been appointed clerk of the closet to the king, the 27th of March, 1689; in August he was appointed by the chapter of his cathedral, to exercise the archiepiscopal jurisdiction of the province of Canterbury, devolved to himself and that body, on the 1st of that month, by the suspension of Sancroft, for refusing the new oaths; and the king soon fixed upon him to succeed him. Tillotson's desires and ambition had never extended further than to the exchange of his deanery of Canterbury for that of St. Paul's, which was granted him in September, upon the promotion of Stillingfleet to the bishopric of Worcester:

but, at the very time that he kissed the king's hand for this, his majesty named the archbishopric to him. There is a letter of his to lady Russel, dated April 19, 1689, which shews how he stood affected to this proposal, and also clears bishop Burnet from many a grievous censure, as if he himself had had a view to the archbishopric. After acquainting her ladyship with the disposal of several church preferments, he proceeds: "but now begins my trouble. After I had kissed the king's hand for the deanery of St. Paul's, I gave his majesty my most humble thanks, and told him, that now he had set me at ease for the remainder of my life. He replied, No such matter, I assure you, and spoke plainly about a great place, which I dread to think of; and said, it was necessary for his service, and he must charge it upon my conscience. Just as he had said this, he was called to supper, and I had only time to say, that when his majesty was at leisure, I did believe I could satisfy him, that it would be most for his service that I should continue in the station in which he had now placed me. This hath brought me into a real difficulty; for, on the one hand, it is hard to decline his majesty's commands, and much harder yet to stand out against so much goodness as his majesty is pleased to use towards me: on the other, I can neither bring my inclination nor my judgment to it. This I owe to the bishop of Salisbury, one of the best and worst friends I know; best for his singular good opinion of me, and the worst for directing the king to this method, which I know he did; as if his lordship and I had concerted the matter, how to finish this foolish piece of dissimulation, in running away from a bishopric to catch an archbishopric. This fine device hath thrown me so far into the briars, that, without his majesty's great goodness, I shall never get off without a scratched face. And now I will tell your ladyship the bottom of my heart. I have of a long time, I thank God for it, devoted myself to the public service, without any regard for myself, and to that end have done the best I could, in the best manner I was able; of late God hath been pleased, by very severe ways, but in great goodness to me, to wean me perfectly from the love of this world;" (he alludes here, not only to the death of his friend lord Russel, but to the loss of two daughters, which were all his children;) "so that worldly greatness is now not only undesirable, but distasteful to me. And I do verily believe, that I shall be able to do as much or more good in my present station, than in a

higher, and shall not have one jot less interest or influence upon any others to any good purpose: for the people naturally love a man that will take great pains and little preferment. But, on the other hand, if I could force my inclination to take this great place, I foresee that I should sink under it, grow melancholy and good for nothing, and, after a little while, die as a fool dies."

A man of Dr. Tillotson's disposition and temper, which was mild, gentle, and humane, had certainly the greatest reason to dread the archbishopric; since whoever should succeed Sancroft must be exposed to the attacks of the Nonjurors. Accordingly, he made all the struggle, and all the opposition to it, which a subject could make against his king; and, when all would not do, he accepted it with the greatest reluctance. Of this we have the following account, in another letter to lady Russel, dated October the 25th, 1690; for there was ever a strict intimacy and correspondence between this lady and Dr. Tillotson, after the death of lord Russel, and there passed several letters between them upon this occasion. "I waited upon the king at Kensington, and he took me into his closet, where I told him, that I could not but have a deep sense of his majesty's great grace and favour to me, not only to offer me the best thing he had to give, but to press it so earnestly upon me. I said, I would not presume to argue the matter any further, but I hoped he would give me leave to be still his humble and earnest petitioner to spare me in that thing. He answered, he would do so if he could, but he knew not what to do if I refused him. Upon that I told him, that I tendered my life to him, and did humbly devote it to be disposed of as he thought fit: he was graciously pleased to say, it was the best news had come to him this great while. I did not kneel down to kiss his hand, for, without that, I doubt I am too sure of it, but requested of him, that he would defer the declaration of it, and let it be a secret for some time. He said, he thought it might not be amiss to defer it till the parliament was up. I begged further of him, that he would not make me a wedge to drive out the present archbishop; that some time before I was nominated, his majesty would be pleased to declare in council, that, since his lenity had not had any better effect, he would wait no more, but would dispose of their places. This I told him I humbly desired, that I might not be thought to do any thing harsh, or which might reflect upon me: for

now that his majesty had thought fit to advance me to this station, my reputation was become his interest. He said he was sensible of it, and thought it reasonable to do as I desired. I craved leave of him to mention one thing more, which in justice to my family, especially my wife, I ought to do, that I should be more than undone by the great and necessary charge of coming into this place, and must therefore be an humble petitioner to his majesty, that, if it should please God to take me out of the world, that I must unavoidably leave my wife a beggar, he would not suffer her to be so; and that he would graciously be pleased to consider, that the widow of an archbishop of Canterbury, which would now be an odd figure in England, could not decently be supported by so little as would have contented her very well if I had died a dean. To this he gave a very gracious answer, I promise you to take care of her."—His remark to the king, that "the widow of an archbishop would now be an odd figure in England," was founded upon this fact, that only two, who had filled the see of Canterbury, had hitherto been married, Cranmer and Parker.

The king's nomination of him to the archbishopric was agreed between them, as it appears, to be postponed till after the breaking up of the session of parliament, which was prorogued the 5th of January 1691; and then it was thought proper to defer it still longer, till the king should return from Holland, whither he was then going. He arrived at Whitehall the 13th of April, and nominated Tillotson to the council on the 23d, who was consecrated the 31st of May, being Whitsunday, in Bow-church, by Mews, bishop of Winchester, Lloyd, bishop of St. Asaph, Burnet, bishop of Sarum, Stillingfleet, bishop of Worcester, Ironside, bishop of Bristol, and Hough, bishop of Oxford, in the presence of the duke of Norfolk, the marquis of Carmarthen, lord-president of the council, the earl of Devonshire, the earl of Dorset, the earl of Macclesfield, the earl of Fauconberg, and other persons of rank; and four days after his consecration was sworn of the privy-council. His promotion was attended with the usual compliments of congratulation, out of respect either to himself or his station, which, however, were soon followed by a very opposite treatment from the nonjuring party; the greatest part of whom, from the moment of his acceptance of the archbishopric, pursued him with an unrelenting rage, which lasted during his life, and was by no means

appeased after his death. Before his consecration, the learned Mr. Dodwell, who was afterwards deprived of Camden's historical lecture at Oxford, wrote him a letter, dated the 12th of May, to dissuade him from being, says he, "the aggressor in the new-designed schism, in erecting another altar against the hitherto acknowledged altar of your deprived fathers and brethren. If their places be not vacant, the new consecration must, by the nature of the spiritual monarchy, be null and invalid, and schismatical." This letter of Mr. Dodwell was written with much greater mildness and moderation than another which was sent to the archbishop's lady for him, and a copy of it to the countess of Derby, for the queen; and printed soon after. It called upon him to reconcile his acting since the Revolution with the principles either of natural or revealed religion, or with those of his own letter to lord Russel, which was reprinted upon this occasion. The writer of it is said, by Dr. Hickes, to be a person of great candour and judgment, and once a great admirer of the archbishop, though he became so much prejudiced against him as to declare after his death to Dr. Hickes, that he thought him "an atheist, as much as a man could be, though the gravest certainly," said he, "that ever was." But these and other libels were so far from exasperating the archbishop against those who were concerned in dispersing them, that when some were seized on that account, he used all his interest with the government to screen them from punishment.

After he had been settled about a year in his see, he found himself confirmed in the notion he had always entertained, that the circumstances attending grandeur make it not near so eligible, with regard to the possessor's own ease and happiness, as persons at a distance from it are apt to imagine. To this purpose he entered reflections in short-hand in his common-place book, under the title of "Some scattered thoughts of my own upon several subjects and occasions, begun this 15th of March, 1691-2, to be transcribed:" and his remarks concerning a public and splendid way of living, compared with a private and retired life, deserve to be inserted, as they did not result from spleen and disappointment, but from the experience of one who at the time actually possessed the highest honours of his country, in his own profession. "One would be apt to wonder," says he, "that "Nehemiah should reckon a huge bill of fare, and a vast number of promiscuous guests,

among his virtues and good deeds, for which he desires God to remember him; but, upon better consideration, besides the bounty, and sometimes charity of a great table, provided there be nothing of vanity or ostentation in it, there may be exercised two very considerable virtues; one in temperance, and the other self-denial, in a man's being contented, for the sake of the public, to deny himself so much, as to sit down every day to a feast, and to eat continually in a crowd, and almost never to be alone, especially when, as it often happens, a great part of the company that a man must have is the company that a man would not have. I doubt it will prove but a melancholy business when a man comes to die, to have made a great noise and bustle in the world, and to have been known far and near, but all this while to have been hid and concealed from himself. It is a very odd and fantastical sort of life, for a man to be continually from home, and most of all a stranger at his own house. It is surely an uneasy thing to sit always in a frame, and to be perpetually upon a man's guard, not to be able to speak a careless word, or to use a negligent posture, without observation and censure. Men are apt to think that they who are in the highest places, and have the most power, have most liberty to say and do what they please; but it is quite otherwise, for they have the least liberty, because they are most observed. It is not mine own observation: a much wiser man, I mean Tully, says, 'In maximâ quâque fortunâ minimum licere;' that is, they that are in the highest and greatest condition have, of all others, the least liberty." All these, and many more, are the evils which attend on greatness; and the envy that pursues it is generally the result of ignorance and vanity.

Dr. Tillotson, from his first advancement to the archiepiscopal see, had begun to form several designs for the good of the church and religion in general; and in these he was encouraged by their majesties. With this view he joined with the queen in engaging the bishop of Salisbury to draw up his "Discourse of the Pastoral Care," in order to prepare the way for perfecting some parts of our ecclesiastical constitution. This was bishop Burnet's favourite tract, and it was published in 1692. In the few moments of his leisure, Tillotson revised his own sermons; and, in 1693, published four of them, concerning the divinity and incarnation of our blessed Saviour. His chief design in this was to remove the imputation of Socinianism, which

had long been, and was then more than ever, fixed upon him by those who did not love his principles, and thought that his defending religion upon what were called rational grounds, and his holding friendship and correspondence with Locke, Limborch, Le Clerc, and others who did the same, were circumstances liable to suspicion. Of this he indirectly complains in one of his sermons: "I know not how it comes to pass, but so it is, that every one that offers to give a reasonable account of his faith, and to establish religion upon rational principles, is presently branded for a Socinian; of which we have a sad instance in that incomparable person, Mr. Chillingworth, the glory of this age and nation, who for no other cause that I know of, but his worthy and successful attempts to make Christian religion reasonable, and to discover those firm and solid foundations upon which our faith is built, hath been requited with this black and odious character. But if this be Socinianism, for a man to inquire into the grounds and reasons of the Christian religion, and to endeavour to give a satisfactory account why he believes it, I know no way but that all considerate inquisitive men, that are above fancy and enthusiasm, must be either Socinians or Atheists.

The good of the church, and the reformation of all abuses among the clergy, were the constant object of the archbishop's thoughts, and, among other resolutions and projects for this purpose, one was, to oblige the clergy to a more strict residence upon their cures: but there was such an evil and active spirit at work against him, that fault was found with every thing he said or did, and all opportunities were taken to blast and defame him; which made a considerable impression on his spirits, so that he grew very uneasy in his high post. The malice and party rage, which he had felt in some measure before, broke out, after his advancement, in all forms of open insult. One day, while a gentleman was with him, who came to pay his compliments, a packet was brought in, sealed and directed to him, upon opening which there appeared a mask, but nothing written. The archbishop, without any signs of emotion, threw it carelessly among his papers on the table; but on the gentleman's expressing great surprise at the affront, he only smiled, and said, that "this was a gentle rebuke, compared with some others, that lay there in black and white," pointing to the papers upon the table. Yet all this injurious treatment, and all the calumnies spread

against him, could never provoke him to the least temper of revenge; nor did he ever indulge himself in any of those liberties of speaking about others, which were to so immeasurable a degree made use of against himself: and upon a bundle of libels found among his papers after his death, he put no other inscription than this, "These are libels, I pray God forgive them, I do *."

He concurred again with the queen, in engaging the bishop of Salisbury to undertake his "Exposition of the thirty-nine Articles of the Church of England;" which that indefatigable prelate performed in less than a year, though it was not published till 1699. He sent the manuscript to the archbishop, who, having revised and altered it in several places, returned it, with his judgment, in the following letter:

"My Lord, Lambeth-house, October 23, 1694.

"I have, with great pleasure and satisfaction, read over the great volume you sent me, and am astonished to see so vast a work begun and finished in so short a time. In the article of the Trinity you have said all that, I think, can be said upon so obscure and difficult an argument. The Socinians have just now published an answer to us all, but I have not had a sight of it. The negative articles against the church of Rome you have very fully explained, and with great learning and judgment: concerning these you will meet with no opposition among ourselves. The greatest danger was to be apprehended from the points in difference between the Calvinists and Remonstrants, in which you have shewn not only great skill and moderation, but great prudence, in contenting yourself to represent both sides impartially, without any positive declaration of your own judgment. The account given of Athanasius's creed seems to me no wise satisfactory; I wish we were well rid of it. I pray God to preserve your lordship, to do more such services to the church. I am, my lord,

"Your's most affectionately, "Jo. Cant."

* The following anecdote from the Richardsoniana will farther confirm the excellence of his temper. "Archdeacon Reeves, of Norwich, making a visit once to archbishop Tillotson, he observed in his library one shelf of books of various forms and sizes, all richly bound, and finely gilt and lettered: and asked, what extraordinary authors they were so remarkably distinguished by his grace. 'Those,' said the archbishop, 'are my own personal friends; and, which is more, whom I have myself made such (for they meant to be my enemies) by the use I have made of those hints which their malice hath suggested to me, and from which I have received more profit than from the advice of my best and most cordial friends; and therefore you see I have rewarded them accordingly."

He did not long survive the writing of this letter; for, Nov. 18th following, he was suddenly seized with an illness, which, turning to a dead palsy, put an end to his life on the 24th, in the sixty-fifth year of his age. He was attended the two last nights of his illness by his dear friend Mr. Nelson, in whose arms he expired. The sorrow for his death was more universal than ever was known for a subject: and his funeral was attended by a numerous train of coaches, filled with persons of the first quality, who went voluntarily to assist at the solemnity. His funeral-sermon was preached by the bishop of Salisbury; and, being soon after published, was remarked on by Dr. Hickes, in a piece entitled, "Some Discourses upon Dr. Burnet and Dr. Tillotson, &c." The acrimony of this piece is scarce to be matched among the invectives of any age or language: bishop Burnet, however, gave a strong and clear answer to these discourses, in some Reflections on them; and shewed them to be, what they really are, a malicious and scurrilous libel. But whatever attempts were made against archbishop Tillotson, his character may safely be trusted to posterity; for his life was not only free from blemishes, but exemplary in all parts of it, as appears from facts founded on indisputable authority. In his domestic relations, friendships, and the whole commerce of business, he was easy and humble, frank and open, tender-hearted and bountiful to such an extent, that, while he was in a private station, he laid aside two tenths of his income for charitable uses. He despised money too much, insomuch that if the king had not forgiven his first-fruits, his debts could not have been paid; and he left nothing to his family but the copy of his posthumous sermons, which were sold for 2500 guineas; a poor maintenance for the widow of an archbishop, if the king had not increased it by an annuity of 400*l.* in 1695, and the addition of 200*l.* more in 1698.

The death of the archbishop was lamented by Mr. Locke, in a letter to Limborch, not only as a considerable loss to himself of a zealous and candid inquirer after truth, whom he consulted freely upon all doubts in theological subjects, and of a friend, whose sincerity he had experienced for many years, but likewise as a very important one to the English nation, and the whole body of the reformed churches. He had published in his life-time as many sermons as, with his "Rule of faith," amounted to one volume in folio: and as many were published after his death, by his chaplain,

Dr. Barker, as amounted to two more. They have been often printed, and translated into several languages; and the reputation of them in foreign countries was partly owing to M. Le Clerc, who, in his "Bibliotheque Choisée for 1705," gave an account of the second edition, in 1699, folio, of those that were published in his life-time. He declares there, that "the archbishop's merit was above any commendation which he could give; that it was formed from the union of an extraordinary clearness of head, a great penetration, an exquisite talent of reasoning, a profound knowledge of true divinity, a solid piety, a most singular perspicuity and unaffected elegance of style, with every other quality that could be desired in a man of his order; and that, whereas compositions of this kind are commonly merely rhetorical and popular declamation, and much better to be heard from the pulpit, than to be read in print, his are for the most part exact dissertations, and capable of bearing the test of the most rigorous examination."

As good sense, sound reasoning, and profound knowledge, justly entitled archbishop Tillotson to the character of a great and excellent divine, so copiousness of style, and ease of composition, have made him also esteemed and admired as an orator. Yet a polite writer of our own country, Melmoth, in "Fitzosborne's Letters," cannot allow this to him, but, on the contrary, "thinks that no man had ever less pretensions to genuine oratory, than this celebrated preacher. One cannot indeed but regret," says he, "that Dr. Tillotson, who abounds with such noble and generous sentiments, should want the art of setting them off with all the advantage they deserve; that the sublime in morals should not be attended with a suitable elevation of language. The truth, however, is, his words are frequently ill chosen, and almost always ill placed; his periods are both tedious and unharmonious; as his metaphors are generally mean, and often ridiculous." He imputes this chiefly to his "having had no sort of notion of rhetorical numbers," which seems, indeed, to have been in some measure the case; and, as far as this can detract from the character of a complete orator, it is necessary to make some abatement: yet there is certainly great copiousness, and, as this gentleman allows, "a noble simplicity," in his discourses. As for his language, notwithstanding some exceptionable passages with regard to the use of metaphors, incident to the best authors, Dryden frequently owned with pleasure, that, if he had any

talent for English prose (as certainly he had a very great one), it was owing to his having often read the writings of archbishop Tillotson. Addison likewise considered Tillotson's writings as the chief standard of our language; and accordingly marked the particular phrases in the sermons published during his life-time, as the ground-work of an English dictionary, which he had projected. But there are some very just sentiments of Tillotson in one of Warburton's letters, which deserve more attention. Tillotson, Warburton says, "was certainly a virtuous, pious, humane, and moderate man, which last quality was a kind of rarity in those times. His notions of civil society were but confused and imperfect, as appears in the affair of lord Russel. As to religion, he was among the class of latitudinarian divines. —I think the sermons published in his life-time are fine moral discourses. They bear indeed the character of their author, simple, elegant, candid, clear, and rational. No orator in the Greek and Roman sense of the word, like Taylor; nor a discourser in their sense, like Barrow: free from their irregularities, but not able to reach their heights. On which account I prefer them infinitely to him. You cannot sleep with Taylor; you cannot forbear thinking with Barrow. But you may be much at your ease in the midst of a long lecture from Tillotson; clear, and rational, and equable as he is. Perhaps the last quality may account for it."

Tillotson's sermons have been often reprinted in folio and 16mo: to the last edition in folio is prefixed a good life of him, compiled with care and judgment, by the rev. Dr. Birch, from which we have extracted the present account.[1]

TILLY (JOHN TZERCLAIS, Count de), son of Martin Tzerclais, hereditary sénéchal of the county of Namur, was descended from an ancient and illustrious family, which was one of the seven patrician families of Brussels. It is said that he was originally a Jesuit; but, going into the army, he commanded the Bavarian troops under the duke Maximilian. He had a great share in the victory gained at Prague, November 8, 1620, over the unfortunate elector palatine Frederic V. and afterwards defeated successively the armies of count Mansfeldt, the duke of Brunswick, and the margrave of Baden Dourlach. At the battle of Lutter

[1] Life by Birch.

in Lunenburg, 1626, he conquered the Danish army, which their king commanded in person. In 1629, he was sent to Lubeck, as plenipotentiary for concluding a peace with Denmark, had the sole command of the imperial forces the following year, instead of Walstein, and took the city of Magdeburg by storm, in 1631, where his soldiers committed the most horrid cruelties, barbarities, and ravages during three days. This unhappy city, after having been given up to pillage, was destroyed by fire, and almost all the inhabitants, men, women, and children, murdered in the most inhuman manner; a barbarous massacre, which will for ever tarnish the glory of this celebrated general. He then invaded Saxony, and took Leipsic; but was defeated three days after, Sept. 17, the same year, 1631, by Gustavus Adolphus, king of Sweden. Having rallied his forces he repulsed Horn, chief of the protestant party. General Tilly was at length wounded by a cannon ball while defending the passage of Lech against the Swedes, and died of his wound, April 30, 1632. Tilly is said to have been remarkable for two virtues, seldom found in his profession, the strictest chastity and temperance. He was likewise very popular with his troops, to whom he was always kind and liberal, and at last bequeathed sixty thousand crowns to the old regiments which had served under him.[1]

TIMÆUS, the LOCRIAN, was a philosopher of the Italic school, during the time of Plato, who was indebted to him, among other Pythagoreans, for his acquaintance with the doctrine of Pythagoras, and who wrote his dialogue, entitled "Timæus," on the ground of his book, "On the Nature of Things." A small piece, which he wrote concerning the "Soul of the World," is preserved by Proclus, and is in some editions prefixed to Plato's "Timæus." In this treatise, though generally following Pythagoras, he departs from him in two particulars; the first, that instead of one whole, or monad, he supposes two independent causes of nature, God, or mind, the fountain of intelligent nature, and necessity, or matter, the source of bodies; the second, that he explains the cause of the formation of the world, from the external action of God upon matter, after the pattern or ideas existing in his own mind. From comparing this piece with Plato's dialogue, it will be found that the Athenian philosopher has obscured the simple doctrine

[1] Dict. Hist.

of the Locrian with fancies drawn from his own imagination, or from the Ægyptian schools.[1]

TIMANTHES, a celebrated Grecian painter, was born at Sicyon, or, according to some writers, at Cithnus, one of the Cyclades. He flourished towards the close of Alexander the Great's reign, had a fertile invention, and the art of conveying ideas to the spectators beyond what his pictures represented. All the ancients bestow the highest encomiums on that of Iphigenia prepared to be sacrificed. In this celebrated picture the princess appeared with all the charms and grace belonging to her sex, age, and rank, with the dignity of a great soul devoting itself for its country, yet with the agitation which the approach of the sacrifice must necessarily cause. She was standing before the altar, the high priest Chalcis attending, whose countenance expressed that majestic sorrow becoming his office. Menelaus, Iphigenia's uncle, Ulysses, Ajax, and the other Grecian princes were present at the sad spectacle, and the painter seemed to have so entirely exhausted every different species of grief, that he had no way left to describe that of the father, Agamemnon; but, by a stroke equally ingenious and touching, he covered the face of this prince with a veil, thus leaving the pitying spectator's imagination to paint the dreadful situation of the unhappy parent. His idea has been several times adopted with success, and it has been the theme of unlimited praise from the orators and historians of antiquity, but the justice of this praise has been questioned by modern criticism, by sir Joshua Reynolds, in his "Eighth Discourse," and by Mr. Fuseli, in his "First Lecture," in which last the question is examined elaborately and scrupulously.[2]

TIMON, the PHLIASIAN, one of the chief disciples of Pyrrho, flourished in the time of Ptolemy Philadelphus. He early visited Megara, to be instructed by Stilpo in dialectics, and afterwards removed to Elea, that he might become a hearer of Pyrrho. He first professed philosophy at Chalcedon, and afterwards at Athens, where he remained till his death. He took so little pains to invite disciples to his school, that it has been said of him, that, as the Scythians shot flying, Timon gained pupils by running from them. This indifference to the profession which he had

[1] Brucker.—Fabric. Bibl. Græc.—Saxii Onomast.
[2] Pliny.—Reynolds's Works.—Fuseli's Lectures, 1801, 4to.

assumed was probably owing to his love of ease and indulgence; for he was fond of rural retirement, and was so much addicted to wine, that he held a successful contest with several celebrated champions in drinking. It was this disposition, probably, which tempted him to embrace the indolent doctrine of scepticism. Timon appears to have viewed the opinions and disputes of the philosophers in the same ludicrous point of light, in which Lucian afterwards contemplated them; for, like him, he wrote with sarcastic humour against the whole body. His poem, entitled "Silli," often quoted by the ancients, was a keen satire, full of bitter invective both against men and doctrines. The remaining fragments of this poem have been industriously collected by Henry Stephens, in his "Poesis Philosophica." This Timon (who is not to be confounded with Timon the misanthrope) lived to the age of ninety years.[1]

TINDAL (Dr. MATTHEW), an English deistical writer, was the son of a clergyman of Beer-ferres, in Devonshire, and born about 1657. He became a commoner of Lincoln college, in Oxford, in 1672, where he had the famous Dr. Hickes for his tutor, and thence removed to Exeter college. In 1676 he took the degree of bachelor of arts, and was afterwards elected fellow of All Souls college. In 1679 he took a bachelor of laws degree; and in July 1685, became a doctor in that faculty. In the reign of James II. he declared himself a Roman catholic, but afterwards renounced that religion. Wood says that he did not return to the protestant religion till after that king had left the nation; but, according to his own account, he returned to it before that memorable epocha. In 1694 he published, at London, in 4to, "An Essay concerning obedience to the supreme powers, and the duty of subjects in all revolutions; with some considerations touching the present juncture of affairs;" and "An Essay concerning the Laws of Nations and the right of sovereigns," &c. He published also some other pamphlets on the same subjects, particularly one concerning the doctrine of the Trinity and the Athanasian creed; but was first particularly noticed for a publication which came out in 1706, with this title, "The Rights of the Christian Church asserted, against the Romish and all other priests, who claim an independent power over it; with a preface concerning the government of the Church of Eng-

[1] Diog. Laert.—Brucker.

land, as by law established," 8vo. Tindal was aware of the offence this work would give, and even took some pleasure in it; for, as Dr. Hickes relates, he told a gentleman who found him at it with pen in hand, that "he was writing a book which would make the clergy mad." Perhaps few books were ever published which they more resented; and, accordingly, numbers among them immediately wrote against it. Among the most distinguished of his answerers were, I. "The Rights of the Clergy in the Christian Church asserted in a sermon preached at Newport Pagnell in Buckinghamshire, Sept. 2, 1706, at the primary visitation of the right reverend father in God, William lord bishop of Lincoln; by W. Wotton, B. D." II. "The second part of the Wolf stripped of Shepherd's cloathing, in answer to a late book entitled The Rights of the Christian Church asserted, published at London in March," 1707. III. "Two treatises, one of the Christian Priesthood, the other of the dignity of the Episcopal Order, formerly written, and now published to obviate the erroneous opinions, fallacious reasonings, and bold and false assertions, in a late book entitled The Rights of the Christian Church; with a large prefatory discourse, wherein is contained an Answer to the said book; all written by George Hickes, D. D." London, 1707. IV. "A thorough examination of the false principles and fallacious arguments advanced against the Christian Church, Priesthood, and Religion, in a late pernicious book, ironically entitled The Rights of the Christian Church asserted, &c.; in a dialogue between Demas and Hierarcha: humbly offered to the consideration of the nobility and gentry of England; by Samuel Hill, rector of Kilmington, and archdeacon of Wells." London, 1707, 8vo. V. "Three short treatises, viz. 1. A modest plea for the Clergy, &c. 2. A Sermon of the Sacerdotal Benediction, &c. 3. A Discourse published to undeceive the people in point of Tithes, &c.: formerly printed, and now again published, by Dr. George Hickes, in defence of the priesthood and true rights of the church against the slanderous and reproachful treatment of The Rights of the Christian Church," London, 1709, 8vo. VI. "Adversaria; or truths opposed to some of the falsehoods contained in a book called The Rights of the Christian Church asserted," &c.; by Conyers Place, M. A. London, 1709, 8vo. VII. "A Dialogue between Timothy and Philatheus; in which the principles and projects of a late whimsical book entitled The Rights of the Christian Church,

&c. are fairly stated, and answered in their kinds, &c.: written by a layman," London, 3 vols. 8vo. Mr. Oldisworth was the author. Swift also wrote "Remarks" on Tindal's book, which are in his works, but were left unfinished by the author.—But, whatever disturbance this work might create at home, and whatever prejudices it might raise against its author, among the clergy of the church of England, some of the protestants abroad judged very differently, and even spoke of it in terms of approbation and applause. Le Clerc gave an account of it in his "Bibliotheque choisie," which begins in these words: "We hear that this book has made a great noise in England, and it is not at all surprising, since the author attacks, with all his might, the pretensions of those who are called highchurchmen; that is, of those who carry the rights of bishops so far as to make them independent in ecclesiastical affairs of prince and people, and who consider every thing that has been done to prevent the dependence of the laity on bishops, as an usurpation of the laics against divine right.—I am far from taking part in any particular disputes, which the learned of England may have with one another, concerning the independent power and authority of their bishops, and farther still from desiring to hurt in any way the church of England, which I respect and honour as the most illustrious of all protestant churches; but I am persuaded that the wise and moderate members of this church can never be alarmed at such a book as this, as if the church was actually in danger. I believe the author, as himself says, had no design against the present establishment, which he approves, but only against some excessive pretensions, which are even contrary to the laws of the land, and to the authority of the king and parliament. As I do not know, nor have any connection with him, I have no particular interest to serve by defending him, and I do not undertake it.—His book is too full of matter for me to give an exact abridgment of it, and they who understand English will do well to read the original: they have never read a book so strong and so supported in favour of the principles which protestants on this side the water hold in common."

The lower house of convocation, in queen Anne's reign, thought that such a character of "The Rights of the Christian Church," &c. from a man of Le Clerc's reputation for parts and learning, must have no small influence in recom-

mending the book, and in suggesting favourable notions of the principles advanced in it; and therefore, in their representation of the present state of religion, they judged it expedient to give it this turn, namely, "that those infidels" (meaning Tindal and others) "have procured abstracts and commendations of their own profane writings, and probably drawn up by themselves, to be inserted in foreign journals, and that they have translated them into the English tongue, and published them here at home, in order to add the greater weight to their wicked opinions." Hence a notion prevailed in England, that Le Clerc had been paid for the favourable account he gave of Tindal's book; upon which he took occasion to declare, in a subsequent journal, that there never was a greater falsehood, and protests as an honest man before God, "that, for making mention of that or any other book, he had never had either promise or reward." It will easily be imagined that, in the course of this controversy, Dr. Tindal's antagonists would object to him his variableness and mutability in matters of religion, and insult him not a little upon his first apostatizing to the church of Rome, upon the prospect of a national conversion to Popery, and then, at the revolution, reverting to Protestantism. To this he replied, that "Coming, as most boys do, a *rasa tabula* to the university, and believing (his country education teaching him no better) that all human and divine knowledge was to be had there, he quickly fell into the then prevailing notions of the high and independent powers of the clergy; and meeting with none, during his long stay there, who questioned the truth of them, they by degrees became so fixed and riveted in him, that he no more doubted of them than of his own being: and he perceived not the consequence of them, till the Roman emissaries (who were busy in making proselytes in the university in king James's time, and knew how to turn the weapons of high church against them) caused him to see, that, upon these notions, a separation from the church of Rome could not be justified; and that they who pretended to answer them as to those points, did only shuffle, or talk backward and forward. This made him, for some small time, go to the Popish mass-house; till meeting, upon his going into the world, with people who treated that notion of the independent power as it deserved, and finding the absurdities of Popery to be much greater at hand than they appeared at a distance, he began

to examine the whole matter with all the attention he was capable of; and then he quickly found, and was surprised at the discovery, that all his till then undoubted maxims were so far from having any solid foundation, that they were built on as great a contradiction as can be, that of two independent powers in the same society. Upon this he returned, as he had good reason, to the church of England, which he found, by examining into her constitution, disclaimed all that independent power he had been bred up in the belief of; Candlemas 1687-8 being the last time he saw any of the Popish tricks, the very next opportunity (namely, Easter) he publicly received the sacrament (the warden giving it him first) in his college chapel, &c. And thus having made his escape from errors which prejudice of education had drawn him into, he resolved to take nothing on trust for the future; and, consequently, his notions concerning our civil, as well as religious liberties, became very different from those in which he was educated." What Dr. Tindal says here may be true; yet it is observable, that his conversion to Popery, and re-conversion to Protestantism, lay between February 1685, and February 1688, that is, between the twenty-seventh and thirtieth year of his age; and many will be ready to suspect, that a man of his reasoning and inquiring turn must, before then, have been too much fixed and settled in his principles, either to be a dupe of Popish missionaries, or then to discover first the absurdity and falsehood of fundamental principles. In the mean time he endeavoured to defend his work, in a "Defence of the Rights of the Christian Church against a late visitation sermon, entitled The Rights of the Clergy in the Christian Church asserted, preached at Newport-Pagnell in the county of Bucks by W. Wotton, B. D. and made public at the command and desire of the bishop of Lincoln, and the clergy of the deaneries of Buckingham and Newport," London, 1707, in 8vo, and in his "Second Defence of the Rights of the Christian Church, occasioned by two late indictments against a bookseller and his servant for selling one of the said books. In a Letter from a gentleman in London to a clergyman in the country. To which are added two tracts of Hugo Grotius on these questions; I. Whether the Sacrament of the Lord's Supper may be administered where there are no pastors? II. Whether it be necessary at all times to communicate with the Symbols? As also some tracts of Mr. John Hales of Eaton, viz. Of

the Lord's Supper, the Power of the Keys, of Schism, &c." London, 1707, in 8vo. In 1709 he published at London in 8vo, a pamphlet entitled, "New High Church turned old Presbyterian;" and in 1710 several pamphlets, viz. "An High Church Catechism;" "The jacobitism, perjury, and popery of High Church Priests;" "The merciful judgments of High Church-triumphant on offending clergymen and others in the reign of Charles I." In 1711 and 1712 he published at London in 8vo, "The Nation vindicated from the aspersions cast on it in a late pamphlet entitled, A representation of the present State of Religion, with regard to the late excessive growth of infidelity, heresy, and profaneness, as it passed the Lower House of convocation," in two parts. In 1713, and some following years he published several other pamphlets, mostly political, which attracted more or less attention, but are now forgotten. He had hitherto passed for an enemy to the church of England, but was soon determined to show himself equally hostile to revealed religion, and in 1730, published in 4to, his "Christianity as old as the Creation, or the Gospel a Republication of the Religion of Nature." It might have been expected from the title of this book, that his purpose was to prove the Gospel perfectly agreeable to the law of nature; to prove, that it has set the principles of natural religion in the clearest light, and was intended to publish and confirm it anew, after it had been very much obscured and defaced through the corruption of mankind. We should be further confirmed in this supposition from his acknowledging, that "Christianity itself, stripped of the additions which policy, mistake, and the circumstances of time, have made to it, is a most holy religion, and that all its doctrines plainly speak themselves to be the will of an infinitely wise and good God:" for this, and several declarations of a similar nature, he makes in his work; and accordingly distinguishes himself and his friends with the title of "Christian Deists." Yet whoever examines his book attentively will find, that this is only plausible appearance, intended to cover his real design; which was to set aside all revealed religion, by showing, that there neither is, nor can be, any external revelation at all, distinct from what he calls "the external revelation of the law of nature in the hearts of all mankind;" and accordingly his refuters, the most considerable of whom

was Dr. Conybeare, afterwards bishop of Bristol, Foster, and Leland, have very justly treated him as a Deist. It appears from a letter written by the rev. Mr. Jonas Proast to Dr. Hickes, and printed in Hickes's "Preliminary Discourse" cited above, that Tindal espoused this principle very early in life; and that he was known to espouse it long before even his "Rights of the Christian Church" was published. The letter bears date the 2d of July, 1708, and is in the following terms:

"Reverend Sir,

"It is now, as I guess, between eleven and twelve years since Dr. Tindal expressed himself to me at All-souls-college in such a manner as I related to Mr. F——, concerning religion. At which I was the less surprised, because I knew at that time both his own inclination, and what sort of company he frequented when at London, which was usually a great part of the year: but not foreseeing then any occasion there might be for my remembering all that was then said about that matter, I took no care to charge my memory with it. However, it could not be much, having passed in our walking but a very few turns in the college quadrangle just before dinner, where I then unexpectedly met with the doctor, newly returned after a pretty long absence from the college. What occasion the doctor took for so declaring himself, whether the mention of some book or pamphlet then newly come forth, or somewhat else, I am not able at this distance to recollect: but the substance and effect of what he said I do very clearly and distinctly remember to have been, that there neither is nor can be any revealed religion; that God has given man reason for his guide; that this guide is sufficient for man's directions without revelation; and that therefore, since God does nothing in vain, there can be no such thing as revelation: to which he added, that he made no doubt but that within such a number of years as he then mentioned, and I do not now distinctly remember, all men of sense would settle in natural religion. Thus much I do so perfectly remember, that I can attest it, not with my hand only, as I now do, but upon my oath likewise, if required; which yet I should not so forwardly offer against a person, who, for aught I know, never did any personal injury, were I not convinced of the need there is of it, in respect to some weak persons, who, having entertained too favour-

able an opinion of the doctor and his principles, are upon that account the more apt to be misled by him.

"I am, Reverend Sir,

"Your most humble servant,

"JONAS PROAST."

He died in London, August 16, 1733, fellow of All Souls college, and it appears that the faculties of his mind wore well; for, although he was about seventy-three when he published his "Christianity as old as the Creation," yet he left a second volume of that work in manuscript, by way of general reply to all his answerers, the publication of which was prevented by Gibson bishop of London. He was, indisputably, a man of great reasoning powers and much learning, but had all the trick and disingenuousness of writers on his side of the question.

He was interred in Clerkenwell church, and was followed, among others, by Eustace Budgell, who is thought to have forged his will, and thus defrauded his nephew, the subject of our next article.[1]

TINDAL (NICHOLAS), nephew to the preceding, was born in 1687, and was entered of Exeter college, Oxford, where he took his degree of M. A. in June 1713. He was presented to the rectory of Alverstoke in Hampshire, by the bishop of Winchester, and to the vicarage of Great Waltham, near Chelmsford, Essex, 1722, by Trinity college, Oxford, of which he had become a fellow. He quitted this last living in 1740, on being presented to the rectory of Colbourne in the Isle of Wight. He had previously, in 1738, being appointed by sir Charles Wager, chaplain to Greenwich hospital, where he died June 27, 1774, at the advanced age of eighty-seven.

In 1724, he published in monthly numbers, "Antiquities sacred and profane, being a Dissertation on the excellency of the history of the Hebrews above that of any other nation," &c. a translation from Calmet. He also began a history of Essex, of which he published a small part, in two quarto numbers, proposing to complete it in three quarto volumes, at one guinea each; but left this undertaking, in 1726, for the translation of Rapin's "History of England," which has served to perpetuate his name, and was indeed a work of great utility, and success. This

[1] Biog. Brit.—Gen. Dict.—Swift's Works.—Bowles's edition of Pope.—Leland's Deistical writers.

translation, originally published in 1726, 8vo, and dedicated to Thomas lord Howard baron of Effingham, was reprinted in weekly numbers, in 1732 and 1733, 2 vols. folio; the first of which was inscribed, in a manly dedication, to Frederick prince of Wales, who rewarded Mr. Tindal with a gold medal worth forty guineas. The second volume of the 8vo edition had been inscribed to sir Charles Wager, when the translator was chaplain on board the Torbay in the Bay of Revel in the Gulph of Finland. Vol. IV. is dedicated to the same, from the same place, 1727. Vol. VI. from Great Waltham, 1728, to the English factors at Lisbon, where the translator officiated as chaplain five months in the absence of Mr. Sims. The "Continuation" was likewise published in weekly numbers, which began in 1744, and was completed March 25, 1747, which is the date of the dedication to the late duke of Cumberland. When the "History" was published, Mr. Tindal was "Vicar of Great Waltham." In the "Continuation" he is called "Rector of Alverstoke, and chaplain to the royal hospital at Greenwich." This last was printed in two volumes, but is accompanied with a recommendation to bind it in three; vol. III. to contain the reign and medals of king William; vol. IV. the reign of queen Anne; and vol. V. the reign of king George I. with the medals of queen Anne and king George; a summary of the History of England, and the index. A second edition of the "Continuation" appeared in 1751; and a new edition of the whole, in 1757, 21 vols. 8vo. Both in the Translation and Continuation he was materially assisted by Mr. Morant; and the sale of both so far exceeded the expectations of Messrs. Knapton, the booksellers, that they complimented Tindal with a present of 200*l.* In 1727, he translated the text printed with Mr. Morant's translation of the notes of Mess. de Beausobre and L'Enfant on St. Matthew's Gospel. On the discovery of the imposition practised on his uncle, he entered into a controversy with Budgell who had cheated him; and published, among other things, a pamphlet entitled "A Copy of the Will of Dr. Matthew Tindal, with an account of what passed concerning the same between Mrs. Lucy Price, Eustace Budgell, esq. and Mr. Nicholas Tindal," 1733, 8vo. By this will 2000 guineas, and the MS. of a second volume of "Christianity as old as the Creation," were bequeathed to Mr. Budgell; and only a small residue to his nephew, whom, by a regular will, he had not long before

appointed his sole heir. The transaction is alluded to in the well-known lines of Pope:

"Let Budgell charge low Grub-street on my quill,
And write whate'er he please, except my Will."

Indeed no person at that time seems to have entertained any doubt of the will being a forgery; and perhaps Budgell's guilt became more obvious from the awkward attempts he made to defend himself in his periodical publication called "The Bee." Mr. Tindal's last publication was a translation of "Prince Cantemir's History of the Othman Empire," folio. He was also editor of "A Guide to Classical Learning, or Polymetis abridged, for Schools;" a publication of much use, and which has passed through several editions. A portrait of him is prefixed to the second volume of his translation of Rapin. He had been elected a fellow of the Society of Antiquaries in Feb. 1736, but resigned it in June 1740.[1]

TINDALE. See TYNDALE.

TINTORETTO (GIACOPO), a celebrated Italian painter, called TINTORETTO, because he was a dyer's son, for his real name was ROBUSTI, was born at Venice in 1512. He was a disciple of Titian, who, having observed something extraordinary in his genius, dismissed him from his family, lest he should become his rival. He still, however, pursued Titian's manner of colouring, as the most natural, and studied Michael Angelo's style of design, as the most correct. Venice was the place of his constant abode, where he was made a citizen, and wonderfully beloved. He was called the Furious Tintoret, for his bold manner of painting with strong lights and deep shades, and for the rapidity of his genius. Our information respecting his personal history, detached from his public character, is but scanty; we are told that he was extremely pleasant and affable, and delighted so much in painting and music, his beloved studies, that he would hardly suffer himself to taste any other pleasures. He died in 1594, aged eighty-two.

It might be wished, says Mr. Fuseli, whose elaborate opinion of Tintoretto, we shall now transcribe, that the mean jealousy of Titian, and its meaner consequence, the expulsion of Tintoretto from his school, had been less authenticated. What has been said of Milton, that at certain periods he was but one of the people, might be true of Titian whenever he was not before his canvas. Folly, always a

[1] Nichols's Bowyer.

principal, if not the chief, ingredient in the character of jealousy and ambition, generally runs into the extremes it wishes to avoid, and accelerates the effects it labours to repress. The genius of Tintoretto was not to be circumscribed by the walls of his master's study; and to one who, under his eye, had the hardiness to think, and to choose for himself what he should adopt or not of his method, dismission was in fact emancipation. He now boldly aimed at erecting himself into the head of a new school, which should improve the principles of that established by Titian, and supply its defects: he wrote over the door of his apartment, "the design of Michael Angelo and the colour of Titian;" and this vast idea, the conception of an ardent and intrepid mind, he strove to substantiate by a course of studies equally marked by discretion and obstinate perseverance. The day was given to Titian, the night to Michael Angelo. The artificial light of the lamp taught him those decided masses, that energy of chiaroscuro, which generally stamps each group and single figure in his works. Whether he enjoyed the personal friendship of Michael Angelo (as Bottari thinks) may be doubted; that he procured casts from his statues, and copies from his frescoes, is evident from the incredible number of his designs after the former, and the various imitations and hints with which his works abound, from the latter. He modelled in wax and clay, and studied anatomy and the life to make himself master of the body, its proportions, its springs of motion, its foreshortenings, and those appearances which the Italians distinguish by the phrase of "di sotto in su." Add to this, exuberant fertility of ideas, glowing fancy, and the most picturesque eye; and what results might not have been expected from their union with such methods of study, had uniformity of pursuit, and equal diligence in execution, attended his practice?

That it did for some time, the "Miracle of the Slave," formerly in the Scuola di S. Marco, and lately at Paris, which he painted at the age of thirty-six, and the "Crucifixion" in the Albergo of the Scuola di S. Rocco, are signal instances. The former unites, with equal ardour and justness of conception, unexampled fierceness and rapidity of execution, correctness and even dignity of forms, powerful masses of light and shade, and a more than Titianesque colour: with all the fury of a sketch it has all the roundness and decision of finish; the canvas trembles: this is the

vivid abstract of that *mossa* which Agostino Caracci exclusively ascribes to the Venetian school; and hére Tintoretto has, as far perhaps as can be shewn, demonstrated what he meant by wishing to embody with the forms and breadth of Michael Angelo the glow and juice of Titian. If this stupendous picture have any flaw, it is perhaps that, in beholding it, the master appears to swim upon his work, and that S. Marc, and the miracle he descends to perform, are eclipsed by the ostentatious power of the artist. This is not what we feel when we contemplate the Capello Sistina, the "Pietro Martire" of Titian, or the "Crucifixion" mentioned before, by Tintoretto himself. The immediate impression which it makes on every one who for the first time casts a glance on its immense scenery, is that of a whole whose numberless parts are connected and subdued by a louring, mournful, minacious tone. All seems to be hushed in silence round the central figure of the Saviour suspended on the cross, with his fainting mother, and a group of male and female mourners at his feet; an assemblage of colours that less imitate than rival nature, a scale of hues for which Titian himself seldom offers a parallel, yet all tinged by grief, all equally overcast by the lurid tone that stains the whole, and like a meteor hangs in the sickly air: whatever inequalities or derelictions of feeling, whatever improprieties of common-place, of modern and antique costume, the master's rapidity admitted to fill his space (and they are great), all vanish in the power which compresses them into a single point, and we do not detect them till we recover from our terror. With these the "Resurrection" too in the Scuola di S. Rocco may be placed, of which the magic chiaroscuro, the powerful blaze of the vision contrasted with the dewy distant light of dawn, and the transparence of the dark massy foreground, are but secondary beauties. If the "Resurrection" preserved among the *arrazzi* of Raphael be superior in extent of thought, in the choice of the characters admitted, the figure of Christ himself is greatly surpassed by the ideal forms and the serene dignity united to that resistless velocity which characterise Christ in the work of Tintoretto; whilst the celestial airs and graces of the angels balance by sublimity the dramatic variety displayed by Raphael.

But if Tintoretto, when he chose to exert his power, was equal to the greatest names, it is to be lamented with Agost. Caracci that he was too often inferior to himself,

when, goaded on by the rage of doing singly the work of all, perverted by a false ornamental principle, and debauched by unexampled facility of execution, he gave himself neither time to conceive, to judge, or to finish; when, content to snatch a whim if it had novelty, he turned his subject into a farce, or trampled its parts into undistinguished masses, and sacrificed mind, design, character, and sense, to incongruous imagery, fugitive effect, and puerile allurements: it was in such a fit that, in the "Temptation of the Desert," he placed Christ on a tree; hid him in a crowd in the picture of the "Pool of Bethesda;" and in another turned the "Salutation of the Virgin" into profane irruption. It has already been observed that Tintoretto was a learned designer, but his style was rather muscular and robust than select and characteristic; in his male forms we every where recognize the Venetian model: the gondoliers of the canal furnished his heroes and apostles with limbs and attitudes. In his females he aimed at something ideal; the ruling principle of their forms is agility, though they are often too slender for action, and too contrasted for grace. The principle of dispatch which generally ruled him, equally influenced his colour. Now he gives us all the *impasto* the juice and glow of Titian; now little more than a chiaroscuro tinged with fugitive glazings. The dark primings which he is said to have preferred, as they assisted his effects, perhaps accelerated the ruin of his tints. In his touch, if he was ever equalled, he certainly has never been excelled; his work as a whole and in parts seems to have been done at once.

Tintoretto had a son and a daughter, who both excelled in the art of painting; Marietta, the daughter, particularly. She was so well instructed by her father in his own profession, as well as in music, that in both arts she acquired great reputation; and was especially eminent for an admirable style in portraits. She married a German, and died in 1590, aged thirty, equally lamented by her husband and father; and so much beloved by the latter, that he never would consent she should leave him, though she had been invited by the emperor Maximilian, by Philip II. king of Spain, and several other princes, to their courts.

Dominico, his son, gave great hopes in his youth, that he would one day render the name of Tintoretto yet more illustrious than his father had made it; but, neglecting to cultivate by study the talent which nature had given him,

he fell short of what was expected from him: He was more considerable for portraits than historical compositions; and died in 1637, aged seventy-five.[1]

TIPTOFT (JOHN), EARL of WORCESTER, a patron of learning, and one of the few literary ornaments of England in the fifteenth century, was born at Everton, or Eversten, in Cambridgeshire, and educated at Baliol college, Oxford. He was son of the lord Tibctot, or Tiptoft, and Powys, and was created a viscount and earl of Worcester by king Henry VI. and appointed lord deputy of Ireland. By Edward IV. he was made knight of the garter, and constituted justice of North Wales for life. Dugdale says, he was soon after made constable of the Tower for life, and twice treasurer of the king's exchequer, but other historians say he was twice lord high constable, and twice lord treasurer: the first time, according to Lud. Carbo, at twenty-five years old; and again deputy of Ireland for the duke of Clarence. But whatever dispute there may be about his titles in the state, there is no doubt that he was eminently at the head of literature, and so masterly an orator, that he drew tears from the eyes of pope Pius II. otherwise Æneas Sylvius, a munificent patron of letters. This was on pronouncing an oration before the pontiff when he visited Rome, through a curiosity of seeing the Vatican library, after he had resided at Padua and Venice, and made great purchases of books. He is said to have given MSS. to the value of 500 marks to duke Humphrey's library at Oxford. He was about this time on his return from a pilgrimage to Jerusalem, which expedition is partly attributed to the suspence of his lordship's mind between gratitude to king Henry and loyalty to king Edward; but he seems not to have been much influenced by the former, in the opinion of lord Orford. It is certain that Richard Nevil, earl of Warwick, did not ascribe much gratitude to him, nor did Worcester confide much in any merit of that sort; for, absconding during the short restoration of Henry, and being taken concealed in a tree in Weybridge-forest in Huntingdonshire, he was brought to London, accused of cruelty in his administration of Ireland, particularly towards two infant sons of the earl of Desmond, and condemned and beheaded at the Tower in 1470. For his imputed offences, some authors are inclined to allow a foundation, but in these tur-

[1] Pilkington, by Fuseli.—Argenville, vol. I.—Sir J. Reynolds's Works.

bulent times malice and political intrigue are supposed to have frequently had a share in fallen greatness. Pennant, however, is of opinion that all his love for the sciences did not protect him from imbibing the temper of the unhappy times he lived in.

Caxton, who was his printer, says that he "in his tyme flowred in vertue and cunnyng, and to whom he knew none lyke emong the lordes of the temporalite in science and moral vertue." He translated "Cicero de Amicitia," and "Two Declarations made by Publius Cornelius Scipio, and Gayus Flamyneus, competitors for the love of Lucrece," which he dedicated to Edward IV. He also wrote some other orations and epistles, and Englished "Ceaser's Commentaries, as touching British affairs," published without the name of printer, place, or date, but supposed to be printed by Rastell, from its type. The margin contains the original Latin in Roman character. In the reign of Edward IV. he drew up "Orders for placing the nobility in all proceedings," and "Orders and Statutes for justs and triumphs," both MSS. in the Cotton library. In the Ashmolean collection are "Ordinances, statutes, and rules, made by John Tiptoft, earle of Worcester, and constable of England, by the king's commandment, at Windsor, to be observed in all manner of justes of peirs within the realm of England, &c." These ordinances were again revived in the 4th of Elizabeth, and are printed in Mr. Park's edition of Harrington's "Nugæ Antiquæ." He is also said to have written "A petition against the Lollards," and an "Oration to the citizens of Padua" In the MSS. belonging to the cathedral of Lincoln, lord Orford mentions a volume of some twenty epistles, of which four are written by our earl, and the rest addressed to him; but the late Mr. Gough, after a careful search, could not find them in that collection.[1]

TIRABOSCHI (JEROME), one of the most valuable Italian writers of the last century, was born at Bergamo, in the Venetian states, Dec. 18, 1731. He was sent to the Jesuits' college at Monza; and when his course of education was completed in 1746, he entered into the order of that society. In 1754, when in his twenty-third year, he was appointed preceptor of grammar, and afterwards of

1 Royal and Noble Authors, by Park.—Fuller's Worthies.—Oldys's Librarian, p. 255.—Leland.—Bale.—Pits and Tanner.—Wood's Hist. et Antiq.

rhetoric, in the college of Brera, in Milan. In that station, in 1755, he republished, for the use of his pupils, the well-known vocabulary of his late colleague, father Mandosio, "Vocabolorio Italiano e Latino del P. Mandosio accrescinto e corretto"; and, from 1756 to 1760, he wrote several orations and other fugitive pieces, in which might be perceived the bent of his mind towards civil and literary history. Of these Fabroni mentions only one as having been published, "De Patriæ Oratio," Milan, 1759. During his professorship he was appointed assistant keeper of the copious and valuable library of the college of Brera, and began to collect original and curious records from printed books and manuscripts. His knowledge of books had already recommended him to the esteem of the illustrious count Firmian, then Austrian plenipotentiary in Lombardy; and it is not improbable that he might have a share in the compilation of the catalogue of the vast and curious library of that justly renowned patron of letters, which was afterwards printed at Milan in 1783, in nine parts or volumes, 4to.

The first remarkable work of Tiraboschi, and that which procured him a great reputation, was his "Vetera Humiliatorum monumenta annotationibus ac dissertationibus, prodromis illustrata," Milan, 1766, 3 vols. 4to; a work which throws much light on the ecclesiastical, civil, and literary history of the middle ages. Soon after this publication, he was appointed librarian of the ducal library at Modena, to which he accordingly removed in 1770, and in the following year published the first volume of his justly celebrated "History of Italian Literature," which was continued by successive publications, and the twelfth and last volume appeared in 1782. The plan of this work was very extensive; schools, academies, museums, libraries, printing-offices, travellers, patrons, collectors, artists, and, in short, whatever was directly or indirectly connected with the history of the sciences and literature in Italy, had their appropriate places in this elaborate undertaking, in which, it has been justly said, that the author discovers uncommon penetration, prodigious learning, great industry, a refined spirit of criticism, with much facility of composition and elegance of style. Its importance was therefore soon felt all over Europe. In the same order as they appeared at Modena, the several volumes were soon republished in Florence, Rome, and Naples; two abridgments also were

made of the work, one in France, by Landi, another in Germany; and the literary reviews in every part of Europe seemed to want words to express their applause. Among other effects, not very remote, this work has tended to revive, in this country, a taste for Italian literature, which has been successfully cultivated of late years by Messrs. Matthias, Roscoe, and others. Mr. Matthias, it is well known, has lately republished what regards Italian poetry, from Tiraboschi, in four volumes, judiciously divided into seven chapters: the first of these explains the common principles of Italian and Provençal poetry; the second relates the state and vicissitudes of the Provençal poetry from the year 1183 to 1300; the third gives the progress of Italian poetry during the same period; the fourth exhibits its history from 1300 to 1400; the fifth, a similar account of the improvements which took place from 1400 to 1500; and the sixth and seventh are devoted to the description of the two subsequent periods—from 1500 to 1600, and from 1600 to 1700, the latter of which constituted the limits of Tiraboschi's general history. This elegant work is a suitable companion to Mr. Matthias's former publications, his "Select Sonnets and Canzonets" from Petrarch; his "Lyric Productions of the most celebrated poets of Italy," and his new edition of Crescembini.

Tiraboschi's work encountered some criticisms during the progress of publication; and it would not be surprizing to find many blemishes in such a vast undertaking. Of these criticisms, where just, he availed himself in his second edition, but entered into no controversy, unless with the Spanish ex-Jesuit Lampillas. Tiraboschi was of opinion, that the Spaniards had been greatly instrumental in the corruption of taste in Italy; and on this principle he had, in his work, severely criticised Martial, Seneca, and Lucan, all Spaniards by birth. This excited the patriotic zeal of some of the Spanish ex-Jesuits settled in Italy, and especially of Lampillas, who wrote an "Apologetic Essay on Spanish Literature," which Tiraboschi answered.

Before this great work had been completed, Tiraboschi began his "Modenese Library," or memoirs of the Modenese writers, in 6 vols. 4to, the last of which appeared in 1786. This work alone might have secured him the reputation of one of the ablest bibliographers in Europe; but unfortunately, for the sake of rendering it more complete, he joined to it, in the sixth volume, several notices of paint-

ers, sculptors, engravers, architects, and even musicians, born in that state, and as he possessed neither accurate information, nor a sound judgment on these subjects, his work, in this part, proved notoriously defective. While it was in progress, he published the "History of the celebrated abbey of Nonantula," 2 vols. fol. His last voluminous work was the "Memorie Storiche Modanesi," 3 vols. 1793, 4to, containing a judicious collection of records relative to the bishops of Modena and Reggio, to the family of Pio, lords of Carpi, and that of Pico, princes of Mirandula. These works met with public approbation; but that, from the nature of the subjects, must be supposed limited to his own country.

Between the years 1771 and 1793, when his great work appeared, he published many lesser performances; and, in 1773, undertook a literary magazine and review, under the title of "Nuovo Giornale de' Letterati d'Italia," and acted as editor from that time to 1790, when the whole series amounted to forty-three volumes, octavo. In this miscellany he inserted numberless very valuable papers; the most remarkable of which were, perhaps, his "Inquiries concerning the primitive discoverers of the Copernican system;" "The manuscript code of the Poetics of Vida;" "The origin of the Art of Printing;" and "The origin of Rhyme." Among his lesser separate works, were his "Life of the poet and statesman Fulvio Testi;" his "Life of S. Olympia;" and some "Reflections on Genealogical Writers."

It was likewise during the same interval that he was promoted to higher literary and even civil honours, both by the duke and the city of Modena. In 1780 the duke appointed him superintendant of the cabinet of medals, and gave him the order of knighthood; and in 1781 the city sent him the diploma of Modenese nobility, and declared him one of the *conservatori*, with as many prerogatives and privileges as were enjoyed by the natives themselves. The city of Bergamo also, in 1785, ordered that his portrait, with a proper inscription, should be placed in the hall of the great council. It is almost superfluous to add, that during the same period he was nominated a member of the most distinguished academies in Italy. It is seldom that literary merit is so amply rewarded, but his country owed him much, for no man had done so much for its honour. His last labours were on a new edition of his

"History of Italian Literature," published at Modena from 1787 to 1794, 15 vols. 4to, the only one which is now complete. This immediately preceded his death, at Modena, June 3, 1794, in the sixty-third year of his age.

His death was highly regretted by every friend of learning. After a solemn funeral, performed in the ducal church of St. Dominic, his remains were transferred to the parish church of St. Faustina, in the suburbs, in which a monument was erected by his heirs. His moral character is said to have been worthy of his literary fame. He left behind him some manuscript writings, and had maintained an extensive correspondence with some of the most eminent among his contemporaries, all whose letters were digested by him in twenty-eight volumes, which are said to be full of valuable matter.[1]

TIRAQUEAU (ANDREW), or TIRAQUELLUS, a learned French lawyer of the sixteenth century, was a native of Poitou, and became a counsellor in the parliament of Bourdeaux, and afterwards in that of Paris. He laboured very diligently to drive chicanery from the bar, and being employed by Francis I. and Henry II. in many affairs of consequence, approved himself in all things a man of strict and singular integrity. Though he must have been much employed in public business, he was so diligent with his pen that his works amount to seven volumes in folio. Frank. 1597. Tiraqueau died, at a very advanced age, in 1574. Among his numerous works, those particularly noticed are, 1. "Commentaries on Alexander ab Alexandro," published separately, in two volumes folio, Leyden, 1673. 2. "Commentarius de Nobilitate et jure primogenitorum," Leyden, 1617, folio. He was a married man, and it is said that he produced a book and a child every year, till there were twenty of each, or as some say thirty. This, with the circumstance of his being a water-drinker, occasioned the following jocular epitaph:—"Hic jacet, qui aquam bibendo viginti liberos suscepit, viginti libros edidit. Si merum bibisset, totum orbem implevisset."

Here lies a man who, drinking only water,
Wrote twenty books, with each had son or daughter;
Had he but used the juice of generous vats,
The world would scarce have held his books and brats.[2]

[1] Life by Mr. Damiani in the Athenæum, vol. V.—Life by Matthias;—and Fabroni, vol. XVI.

[2] Gen. Dict.—Moreri.—Bullart's Academie des Sciences.

TISI, or TISIO (Benvenuto), called Il Garofalo, an Italian artist, was born at Ferrara in 1481. He left his masters at Ferrara and Cremona, to go to Rome, where he entered the school of Raphael. He imitated his design, the character of his faces, the expression, and much of his colour, though he added something of a more inflamed and stronger cast derived from the Ferrarese school. His pictures of evangelic subjects abound at Rome, Bologna, and other cities of Italy; they are of different merit, and not painted all by him. His large pictures, many of which are in the Chigi gallery, are more genuine and more singular. The visitation of Mary in the palace Doria, is one of the master-pieces in the collection. Tisi used to mark his pictures with a painted violet, which the vulgar in Italy call Garofalo, a flower allusive to his name. It does not appear from Vasari, and others, that Garofalo had any share in the works which were executed by the scholars of Raphael under his direction. He returned to Ferrara, and became the head of that school, and died there in 1559, aged seventy-eight.[1]

TITIAN, or TIZIANO (Vecellio), the great master of colour, was born at the castle of Cador in Friuli, 1480. His education under Sebastiano Zuccati, of Trevigi, and afterwards under Giovanni Bellini, rendered him a diligent and subtle observer of every object that strikes the senses: so that when at a maturer age he entered into a competition of finish with Albert Durer, and painted at Ferrara the picture of "Christ with the tribute-money," now at Dresden, he excelled, in nicety of penciling, that master of minuteness; with this difference of result, that though the hairs on the heads and hands of his figures might be counted, though every pore of the flesh was discriminated, and the objects reflected in the pupils of the eyes, the effect of the whole was not diminished, but seemed to gain more breath and grandeur by distance. To this work, however, he made no companion, and at an early period appears to have adopted that freer and less anxious method found by Giorgione, his fellow-scholar first, and then his rival. Some portraits painted by Titian during that short period cannot be distinguished from those of Giorgione himself; but he soon found a new style, perhaps less vapoury, not so fiery nor so grand; but sweeter—a style which ravishes

[1] Pilkington by Fuseli.

the beholder less by the novelty of its effect than by a genuine representation of truth. The first work of this style, all his own, is the "Archangel Raphael leading Tobiah, in the sacristy of S. Marziale," painted in his thirtieth year; and the "Presentation of the Virgin" at the Carità, one of his richest and most numerous compositions remaining (for many perished by fire), is said by Ridolfi to have followed it at a very short interval.

To no colourist, before or after him, did Nature unveil herself with that dignified familiarity in which she appeared to Titian. His organ, universal, and equally fit for all her exhibitions, rendered her simplest to her most compound appearances with equal purity and truth. He penetrated the essence and the general principle of the substances before him, and on these established his theory of colour. He invented that breadth of local tint which no imitation has attained; by taking the predominant quality of colour in an object, for the whole, painting flesh which abounded in demitints, entirely in demitints; and depriving of all demitints, what had but few. He first expressed the negative nature of shade. Perfect master of contrast, of warm and cold tints, he knew by their balance, diffusion, and recall, to tone the whole. His are the charms of glazing, and the mystery of reflexes, by which he detached, rounded, connected, or enriched, his objects. He was the first who changed stuffs to drapery, gave it local value, and a place, subordination, and effect. His harmony is less indebted to the force of light and shade, than to true gradation of tone. His tone springs out of his subject, grave, solemn, gay, minacious, or soothing. His eye tinged Nature with gold, without impairing her freshness. She dictated his scenery. Landscape, whether it be considered as the transcript of a spot, or the rich combination of congenial objects, or as the scene of a phenomenon, as subject and as back-ground, dates, if not its origin, its real value, from him. He is the father of portrait-painting; of resemblance with form, character with dignity, grace with simplicity, and costume with taste.

In design Titian had a style, and in composition and expression occasionally excelled, though on the whole they were little more for him than vehicles of colour. That he possessed the theory of the human frame, needs not to be proved from the doubtful designs which he is said to have furnished for the anatomical work of Vesalio; that he

had familiarised himself with the line of Michael Angelo, and burned with ambition to emulate it, is less evident from adopting some of his attitudes in the pictures of "Pietro Martire," and the battle of *Ghiaradudda*, than from the elemental conceptions, the colossal style, and daring foreshortenings, which astonish on the cieling of the *Salute*. In general, however, his male forms have less selection than sanguine health; often too fleshy for character, less elastic than muscular, and vigorous without grandeur. His females are the fair, dimpled, Venetian race, soft without delicacy, too full for elegance, for action too plump.

Titian was abundantly honoured in his life-time. He made three several portraits of the emperor Charles V. who honoured him with knighthood, created him count palatine, made all his descendants gentlemen, and assigned him a considerable pension out of the chamber at Naples. The respect of Charles V. for Titian was as great as that of Francis I. for Leonardo da Vinci; and many particulars of it are recorded. It is said, that the emperor one day took up a pencil, which fell from the hand of this artist, who was then drawing his picture; and that, upon the compliment which Titian made him on this occasion, he replied, "Titian has merited to be served by Cæsar." And when some lords of the emperor's court, not being able to conceal their jealousy of the preference he gave of Titian's person and conversation to that of all his other courtiers, the emperor freely told them, "that he could never want courtiers, but could not have Titian always with him." Accordingly, he heaped riches on him; and whenever he sent him money, which was usually a large sum, it was with the compliment, that "his design was not to pay him the value of his pictures, because they were above any price." He painted also his son Philip II. Soliman emperor of the Turks, two popes, three kings, two empresses, several queens, and almost all the princes of Italy, together with the famous Ariosto and Peter Aretine, who were his intimate friends. Nay, so great was the name and reputation of Titian, that there was hardly a person of any eminence then living in Europe, from whom he did not receive some particular mark of esteem: and his house at Venice was the constant rendezvous of all the virtuosi and people of the best quality. That he had his weaknesses, we have already noticed in our account of Tintoretto. He was so happy in the constitution of his body, that he had

never been sick till 1576; and then he died of the plague, at the extraordinary age of ninety-nine. It has been remarked that we have many instances of the longevity of painters. Ninety is an extraordinary age for any man, but Spinello lived beyond it. Carlo Cignani died at ninety-one; Titian at the same age; M. Ang. Buonarotti at ninety; Leonardo da Vinci at seventy-five; Calabrese at eighty-six; Claude Lorraine at eighty-two; Carlo Maratti at eighty-eight, and prodigious numbers of eminent painters from sixty upwards.

Titian left behind him two sons and a brother, of whom Pomponio, the eldest, obtained preferment in the church. Horatio, the youngest, painted several portraits, which might stand in competition with those of his father. He was celebrated also for many history pieces, which he painted at Venice, in concurrence with Paul Veronese and Tintoret. But bewitched at last with chemistry, and the hopes of finding the philosopher's stone, he laid aside the pencil; and having reduced what he got by his father to nothing, died of the plague in the same year with him. Francesco Vecelli, Titian's brother, was trained to arms in the Italian wars; but peace being restored, applied himself afterwards to painting. He became so great a proficient in it, that Titian grew jealous of him; and fearing, lest in time he should eclipse his reputation, sent him upon pretended business to Ferdinand king of the Romans. Afterwards he followed another profession, and made cabinets of ebony adorned with figures; which, however, did not hinder him from painting now and then a portrait for a friend.[1]

TITLEY (WALTER), a polite scholar, was born in 1700, and received his education at Westminster-school, where he was much befriended by bishop Atterbury, who chose him for his son's tutor, in which capacity he resided in the bishop's family about the time of the supposed plot in 1722. From Westminster Mr. Titley went off to Trinity-college, Cambridge, in 1719, in which he for many years held the lay-fellowship founded for a civilian. He was early in life sent envoy extraordinary to the court of Copenhagen, where he died Feb. 1768, after a long residence, very highly esteemed on account of his many amiable qua-

[1] Pilkington by Fuseli.--Argenville, vol. I.—Aglionby's Lives of the Painters. —Sir J. Reynolds's Works.

lities. Of his productions as an author, which were rather little elegant trifles than elaborate performances, a good specimen may be seen in his celebrated "Imitation of Horace," book IV. Ode 2. And some of his Latin verses are in the "Reliquiæ Galeanæ." He bequeathed 1000*l.* to Westminster-school, 1000*l.* to Trinity-college, Cambridge, and 1000*l.* to the university of Cambridge, part of which was to be applied to the public buildings. This sum in 1768, when sir James Marriot, master of Trinity-hall, was vice-chancellor, was voted to erect a music-room, of which a plan was engraved to solicit a further aid from contributions, but failed of success. It would have given us pleasure to have given more particular memoirs of this ingenious gentleman, of whom so little has yet been said. Bishop Newton characterises him, among his contemporaries at Westminster, as "a very ingenious young man, at first secretary to the embassy at Turin, afterwards for many years his majesty's envoy to the court of Denmark. During the time that he was a king's scholar, he lived with bishop Atterbury as tutor to his son, and his taste and learning were much improved by the bishop's conversation. His plan of life, as laid down by himself, was, to prosecute his studies at Cambridge till he should be thirty, from thirty to sixty to be employed in public business, at sixty to retire and return to college, for which purpose he would keep his fellowship. This plan he nearly pursued; he kept his fellowship; he resigned his public employment; but, instead of returning to college, where in a great measure there was a new society, and few or none were left of his own age and standing, he remained at Copenhagen, where, by his long residence, he was in a manner naturalized, and there lived and died, greatly respected and lamented by all ranks of people." [1]

TITON, or TILLET (EVERARD), the projector of a French Parnassus, was the son of one of the king's secretaries, and born at Paris in 1677. He studied at the Jesuits' college in Paris, where he acquired a taste for the belles lettres that predominated during the whole of his life. Being destined for the military profession, he had in his fifteenth year a company of 100 fuzileers, which bore his name; and was afterwards a captain of dragoons. After

[1] Nichols's Bowyer.—Bishop Newton's Life.—Cole's MSS Athenæ in Brit. Mus.—Welch's List of Westminster Scholars.

the peace of Ryswick, he purchased the place of maitre d'hotel to the dauphiness, the mother of Louis XV. Losing this situation at her death, he took a trip to Italy, and there improved his taste in painting, of which he was esteemed a connoisseur. On his return he was appointed provincial commissary at war, an office in which he conducted himself with uncommon generosity. His attachment to Louis XIV. and his admiration of the men of genius of that monarch's time, induced him, in 1708, to project a Parnassus, in bronze, to commemorate the glories of his sovereign, and the genius of the most celebrated poets and musicians. This was no hasty performance, however, for he did not complete his plan before 1718. This Parnassus was nothing else than a mountain, with a good elevation, on which appeared Louis XIV. in the character of Apollo, crowned with laurels, and holding a lyre in his hand. Beneath him were the three French graces, madame de la Suze, madame des Houlieres, and mademoiselle de Scuderi. Round this Parnassus was a grand terras, on which were eight poets and a musician; namely, Peter Corneille, Moliere, Racan, Segrais, La Fontaine, Chapelle, Racine, Boileau, and Lully. Inferior poets were commemorated by medallions. Boileau is said to have been Tillet's adviser in some part of this scheme, and, his biographer says, it were to be wished that celebrated poet had likewise advised him as to the selection of those on whom he was conferring immortality. His next object was to get this Parnassus erected in some public place or garden. He proposed the scheme therefore to Desforts, the minister then at the head of the finances, and asked only, by way of *bonus*, the place of farmer-general; but Desforts contented himself with praising his *disinterestedness*. Disappointed in this, he published, in 1727, a description of his work under the title of "Le Parnasse Français," 1732, fol. and afterwards three supplements, the last in 1760, containing the lives of the poets down to the last date; but the grand scheme remained unexecuted. Titon, who is represented as a generous patron of literary merit, died Dec. 26, 1762, at the advanced age of eighty-five. Besides the description of his Parnassus, he published an "Essai sur les honneurs accordés aux Savans," 12mo.[1]

TIXIER (JOHN), generally known by his assumed name RAVISIUS TEXTOR, was lord of Ravisy, in the district of

[1] Dict. Hist.

Nivernois, whence he took the former of his latinized names. He was esteemed as a scholar in his own time, which was the commencement of the sixteenth century, and taught polite literature in the college of Navarre, at Paris, with considerable success. He died in 1522, and, as some say, in great poverty. His writings were chiefly, if not entirely, in Latin; and there are extant of them, 1. "Epistles," Lyons, 1569, 8vo. 2. "Dialogues," Rott. 1651, 12mo, published also with the epistles. 3. "Epigrams." 4. "Epithetorum Opus," Bas. 1592, 4to. There is an epitome of this work published at London in 1657, 12mo. 5. "Expositio Nominum." 6. An edition of the "Opera Scriptorum de claris Mulieribus," Paris, 1651, fol. This, however, as is evident, must have been a republication from his edition.[1]

TOALDO (JOSEPH), a learned Italian meteorologist, was born in 1719, at Pianezza, in Vincenza, and educated at Padua, where he took a degree as doctor of theology, but was principally attached to mathematical studies. He obtained in the mean time some ecclesiastical preferment, and in 1762 was appointed professor of astronomy and meteorology in the university of Padua, where his talents were well known. Here he procured an observatory to be built, which was completed in 1774, and furnished with some instruments from England. About three years after, he was elected an honorary member of our royal society, and had contributed some articles to the Philosophical Transactions. He was first known throughout Europe by an ingenious work on the influence of the heavenly bodies on the weather and atmosphere, "Della vera Influenza," &c. 1770, 4to, and became afterwards yet more known by his "Meteorological Journal," which he began in 1773, and continued till his death. His reputation was afterwards extended by a variety of publications, separate, or in the literary Journals, on meteorological subjects, of which Fabroni has given a large list. He died in Nov. 1797, in the seventy-ninth year of his age, and his private character is said to have been no less estimable than his public.[2]

TODD (HUGH), D.D. a learned English divine, was born in 1658, at Blencow in Cumberland, became a poor scholar of Queen's college, Oxford, in 1672, and when B. A. taberdar

[1] Moreri.—Dict. Hist.
[2] Fabroni Vitæ Italorum, vol. XVII.—Philosophical Magazine.

of that house. He was elected fellow of University college, Dec. 23, 1678; and proceeding M. A. July 2, 1679, became chaplain to Dr. Smith, bishop of Carlisle. He was appointed one of the four canon residentiaries of Carlisle, in 1685; and the same year obtained the vicarage of Stanwix, which he resigned in 1688. He accumulated the degrees of B. and D. D. Dec. 12, 1692. By a petition presented to the House of Commons by Dr. Todd, requesting to be heard by counsel before the bill "to avoid doubts and questions touching statutes, &c" should pass, it appears that "the bishop of Carlisle (Dr. Nicolson) had cited the dean and chapter before him in his visitation held at Carlisle in September 1707, and exhibited articles of inquiry against them; and the petitioner appeared, and entered his protest against the bishop's power, being informed, the right of local visitor was in the crown; but the said bishop, in an illegal manner, suspended the petitioner *ab officio et beneficio*, and afterwards excommunicated him" The apprehensions of Dr. Todd were, that, if the bill should pass, it would "subject him to further inquiries and arbitrary censures of the bishop in his visitations." The bill passed the Commons, with some amendments, March 17, and received the royal assent March 20, 1708. He resigned his residentiaryship in 1720, which was then given to Dr. Tullie, and died vicar of Penrith in 1728. He was also rector of Arthuret at the time of his death. His publications are, "The description of Sweden," 1680, folio; "An Account of a Salt-spring and another medicinal spring on the banks of the river Weare, or Ware, in the bishopric of Durham," 1684, Phil. Trans. No. 163; and "The Life of Phocion," 1684. He left also in MS "Notitia Ecclesiæ Cathedralis Carliolensis: una cum Catalogo Priorum, dum Conventualis erat, & Decanorum & Canonicorum quum Collegiata. Notitia Prioratus de Wedderhall; cum Catalogo omnium Benefactorum qui ad ambas has sacras Ædes struendas, dotandas, & ornandas, pecuniam, terras & ornamenta, vel aliqua alia beneficia, piè & munificè contulerunt." These two were written in 1688, and dedicated by the author to the dean and chapter of Carlisle. They are now in the Lambeth library. He left also in MS. "A History of the Diocese of Carlisle, containing an account of the Parishes, Abbeys, Nunneries, Churches, Monuments, Epitaphs, Coats of Arms, Founders, Benefactors, &c. with a perfect catalogue of the Bishops, Priors,

Deans, Chancellors, Arch-deacons, Prebendaries, and of all Rectors and Vicars of the several Parishes in the said Diocese," 1689. He was also one of the translators of Plutarch's Morals, and of Cornelius Nepos. By Ballard's MS letters in the Bodleian library it appears, that Dr. Todd sent a chartulary of Fountains Abbey to the University college library: and that he was solicited by Dr. Hickes to assist in publishing some Saxon books[1].

TOLAND (JOHN), an English writer, one of the founders of modern Deism, was born Nov. 30, 1669, in the most northern peninsula of Ireland, in the isthmus of which stands Londonderry. His Christian name was Janus Junius; but, the boys at school making a jest of it, the master ordered him to be called John, which name he retained ever after. Some say he was of a good family, but that his parents were Papists. This last particular we learn from himself; for he tells us, that he "was educated from his cradle in the grossest superstition and idolatry; but God was pleased to make his own reason, and such as made use of theirs, the happy instruments of his conversion—for he was not sixteen years old when he became as zealous against Popery, as he ever since continued." Others have affirmed, that his father was a Popish priest; and this seems to be the general opinion, although one of his biographers has somewhat hardily asserted, that "the contrary is notorious, and has been proved."

From the school at Redcastle near Londonderry, he went in 1687 to the college of Glasgow in Scotland; and, after three years stay there, visited the university of Edinburgh, where he was created master of arts in June 1690, and received the usual diploma or certificate from the professors. He then went back to Glasgow, where he made but a short stay, and intended to have returned to Ireland; but he altered his mind, and came into England, "where, he tells us, he lived in as good Protestant families as any in the kingdom, till he went to the famous university of Leyden in Holland, to perfect his studies." There he was generously supported by some eminent Dissenters in England, who had conceived great hopes from his uncommon parts, and might flatter themselves that in time he would be serviceable to them in the quality of a minister; for he had lived in their communion ever since he forsook Popery, as he himself

[1] Nicolson's Letters, where is a full account of his contest with that prelate. —Willis's Cathedrals.—Hutchinson's History of Cumberland.—Ath. Ox. vol. II.

owns in effect in his "Apology." In 1692, Mr. (afterwards Dr.) Daniel Williams, a very eminent Dissenting minister, having published a book entitled "Gospel truth stated and vindicated," Mr. Toland sent it to the author of the "Bibliotheque universelle," and desired him to give an abstract of it in that journal: at the same time he related to him the history of that book, and of the controversy it referred to. The journalist complied with his request (vol. XXIII); and to the abstract of Mr. Williams's book he prefixed the letter he received from Mr. Toland, whom he styles "student in divinity."

After having remained about two years at Leyden, he came back to England, and soon after went to Oxford, where, besides the conversation of learned men, he had the advantage of the public library. He collected materials upon various subjects, and composed some pieces; among others, a Dissertation to prove the received history of the tragical death of Regulus, a fable; the substance, however, of which he owns he took from Palmerius, who had examined the subject in his "Observationes in optimos ferè Authores Græcos." Toland began likewise a work of greater consequence, in which he undertook to show, that there are no mysteries in the Christian religion; but he left Oxford in 1695, before it was finished, and went to London, where he published it the next year in 12mo with this title, "Christianity not mysterious: or, a treatise shewing, that there is nothing in the Gospel contrary to reason, nor above it, and that no Christian doctrine can be properly called a mystery." For the foundation of this proposition, Mr. Toland defines mystery, as he says it is always used in the New Testament, to be a thing intelligible in itself, but which could not be known without a special revelation; contending, as those do who have since called themselves *rational* Christians, that there is nothing in the New Testament either against or above reason. His treatise was no sooner abroad, than the public were very much alarmed, and several books came out against it*. It was even presented by the grand-jury of Middle-

* Among others Mr. Beconsall published "The Christian Belief; wherein is asserted and proved, that as there is nothing in the gospel contrary to reason, yet there are some doctrines in it above reason; and these being necessarily enjoined us to believe, are properly called Mysteries: in answer to a book intituled, Christianity not mysterious." Mr. Beverly, a presbyterian minister, put out a pamphlet entitled, "Christianity the great mystery, in answer to a late treatise, Christianity not mysterious; that is,

sex; but, as usual, without any effect in preventing the sale.

This book being sent by the London booksellers into Ireland, made no less noise there than it had made in England; and the clamour was much increased when he went thither himself in 1697. Many particulars concerning this affair are related in the correspondence between Mr. Locke and Mr. Molyneux, which will serve also to illustrate the temper and character of Toland himself, who was certainly a very extraordinary man. In a letter, dated Dublin, April the 6th, 1697, Mr. Molyneux writes thus to Mr. Locke: "In my last to you, there was a passage relating to the author of 'Christianity not mysterious.' I did not then think that he was so near me as within the bounds of this city; but I find since that he is come over hither, and have had the favour of a visit from him. I now understand, as I intimated to you, that he was born in this country; but that he hath been a great while abroad, and his education was for some time under the great Le Clerc. But that for which I can never honour him too much, is his acquaintance and friendship to you, and the respect which on all occasions he expresses for you. I propose a great deal of satisfaction in his conversation: I take him to be a candid free thinker, and a good scholar. But there is a violent sort of spirit that reigns here, which begins already to shew itself against him; and, I believe, will increase daily; for I find the clergy alarmed to a mighty degree against him; and last Sunday he had his welcome to this city, by hearing himself harangued against out of the pulpit, by a prelate of this country." In a letter, dated May the 3d, Mr. Locke replies to Mr. Molyneux: "I am glad to hear that the gentleman does me the favour to speak well of me on that side the water; I never deserved

not above or contrary to reason: in opposition to which is asserted, Christianity is above created reason in its pure state, and contrary to human reason, as fallen and corrupted; and therefore in a proper sense Mystery. Together with a postcript letter to the author, on his second edition enlarged." It was also animadverted upon by Mr. John Norris, in his "Account of Reason and Faith in relation to the Mysteries of Christianity:" by Mr. Elys, in his "Letter to sir Robert Howard, with animadversions upon a book called Christianity not mysterious:" by Dr. Payne, in some "Sermons" preached at Cambridge: by bishop Stillingfleet, in his "Vindication of the doctrine of the Trinity," &c.: by the author of the "Occasional Paper, No. III.:" by Mr. Miller, in his "Discourse of Conscience," &c.: by Mr. Gailhard, in his book against the Socinians: by Synge, archbishop of Tuam in Ireland, in his "Appendix to the Gentleman's Religion:" and by Mr. Brown, afterwards bishop of Cork.

other of him, but that he should always have done so on this. If his exceeding great value of himself do not deprive the world of that usefulness that his parts, if rightly conducted, might be of, I shall be very glad.—I always value men of parts and learning, and I think I cannot do too much in procuring them friends and assistance: but there may happen occasions that may make one stop one's hand; and it is the hopes young men give, of what use they will make of their parts, which is to me the encouragement of being concerned for them: but if vanity increases with age, I always fear, whither it will lead a man. I say this to you, because you are my friend, for whom I have no reserves, and think I ought to talk freely, where you inquire, and possibly may be concerned; but I say it to you alone, and desire it may go no farther. For the man I wish very well, and could give you, if it needed, proofs that I do so, and therefore I desire you to be kind to him; but I must leave it to your prudence in what way, and how far. If his carriage with you gives you the promises of a steady useful man, I know you will be forward enough of yourself, and I shall be very glad of it; for it will be his fault alone, if he prove not a very valuable man, and have not you for his friend." Mr. Molyneux thanks Mr. Locke for these hints concerning Mr. Toland, in a letter dated May the 27th, and says, that "they perfectly agree with the apprehensions he had conceived of him. Truly," says he, "to be free, I do not think his management, since he came into this city, has been so prudent. He has raised against him the clamours of all parties; and this not so much by his difference of opinion, as by his unseasonable way of discoursing, propagating, and maintaining it. Coffee-houses and public tables are not proper places for serious discourses, relating to the most important truths: but when also a tincture of vanity appears in the whole course of a man's conversation, it disgusts many that may otherwise have a due value for his parts and learning.—Mr. Toland also takes here a great liberty on all occasions, to vouch your patronage and friendship, which makes many, that rail at him, rail also at you. I believe you will not approve of this, as far as I am able to judge, by your shaking him off, in your letter to the bishop of Worcester." The reader is requested to keep in mind these early discoveries of Toland's vanity. They unfold his whole character. Vanity was predominant with him from first to last; and if

the lives of other infidels are examined with care, from Toland to the last garbler of Toland in our own days, it will be found that vanity was the ruling passion, and the inspirer of those paradoxical opinions which they maintained with obstinacy even when, it is to be feared, they did not believe them themselves. It is with good reason, and certainly with shrewdness and ability, that in a late ingenious work, the life of Toland is sketched as an instance of one of the "victims of immoderate vanity *."

Stillingfleet, bishop of Worcester, in his "Vindication of the doctine of the Trinity," had taken occasion to animadvert on Mr. Toland's "Christianity not mysterious;" and, as he supposed that Toland had borrowed some principles from Locke's "Essay on human understanding," in support of his heretical doctrines, he bestowed some animadversions also on that work. This, and Mr. Toland's persisting to represent him as his patron and friend, together with his very exceptionable conduct, made Locke renounce all regard for him, and almost disclaim the little countenance he had given him. To this purpose he expresses himself, in a letter dated the 15th of June: "As to the gentleman to whom you think my friendly admonishments may be of advantage for his conduct hereafter, I must tell you, that he is a man to whom I never writ in my life; and, I think, I shall not now begin: and as to his conduct, it is what I never so much as spoke to him of; that is a liberty to be taken only with friends and intimates, for whose conduct one is mightily concerned, and in whose affairs one interests himself. I cannot but wish well to all men of parts and learning, and be ready to afford them all the civilities and good offices in my power: but there must be other qualities to bring me to a friendship, and unite me in those stricter ties of concern; for I put a great deal of difference between those whom I thus receive into my heart and affection, and those whom I receive into my chamber, and do not treat there with a perfect strangeness. I perceive you think yourself under some obligation of peculiar respect to that person, upon the account of my recommendation to you; but certainly this comes from nothing but your over-great tenderness to oblige me. For if I did recommend him, you will find it was only as a man of parts and learning for his age; but without any inten-

* D'Israeli's Calamities of Authors, vol. II.

tion that they should be of any other consequence, or lead you any farther, than the other qualities you shall find in him shall recommend him to you; and therefore whatsoever you shall, or shall not do, for him, I shall no way interest myself in." At that time Mr. Peter Brown, senior fellow of Trinity college near Dublin, afterwards bishop of Cork, having published a piece against Mr. Toland's book, Mr. Molyneux sent it to Mr. Locke, with a letter dated the 20th of July: "The author, says he, "is my acquaintance; but two things I shall never forgive in his book: one is the foul language and opprobrious names he gives Mr. Toland; the other is upon several occasions calling in the aid of the civil magistrate, and delivering Mr. Toland up to secular punishment. This indeed is a killing argument; but some will be apt to say, that where the strength of his reasoning failed him, there he flies to the strength of the sword." At length the storm rose to such a height that Toland was forced to retire from Ireland; and the account which Mr. Molyneux gives of the manner of it, in a letter dated the 11th of September, would excite pity, were it not considered as representing the natural consequences of his vanity. "Mr. Toland is at last driven out of our kingdom: the poor gentleman, by his imprudent management, had raised such an universal outcry, that it was even dangerous for a man to have been known once to converse with him. This made all wary men of reputation decline seeing him, insomuch that at last he wanted a meal's meat, as I am told, and none would admit him to their tables. The little stock of money which he brought into this country being exhausted, he fell to borrowing from any one that would lend him half a crown; and ran in debt for his wigs, cloaths, and lodging, as I am informed. And last of all, to complete his hardships, the parliament fell on his book; voted it to be burnt by the common hangman, and ordered the author to be taken into custody of the sergeant at arms, and to be prosecuted by the attorney-general at law. Hereupon he is fled out of this kingdom, and none here knows where he has directed his course." Many in England approved this conduct in the Irish parliament; and Dr. Sonth in particular was so highly pleased with it, that he complimented the archbishop of Dublin upon it, in the dedication of his third volume of "Sermons," printed in 1698. After having condemned our remissness here in England, for bearing with Dr. Sherlock, whose notions of the Tri-

nity he charges with heresy, he adds, "but, on the contrary, among you, when a certain Mahometan Christian (no new thing of late) notorious for his blasphemous denial of the mysteries of our religion, and his insufferable virulence against the whole Christian priesthood, thought to have found shelter among you, the parliament to their immortal honour presently sent him packing, and, without the help of a faggot, soon made the kingdom too hot for him."

As soon as Toland was in London, he published an apologetical account of the treatment he had received in Ireland, entitled "An Apology for Mr. Toland, &c. 1697;" and was so little discouraged with what had happened to him there, that he continued to write and publish his thoughts on all subjects, without regarding in the least who might, or who might not, be offended at him. He had published, in 1696, "A discourse upon Coins," translated from the Italian of signior Bernardo Davanzati, a gentleman of Florence: he thought this seasonable, when clipping of money was become a national grievance, and several methods were proposed to remedy it. In 1698, after the peace of Ryswick, during a great dispute among politicians, concerning the forces to be kept on foot for the quiet and security of the nation, many pamphlets appeared on that subject, some for, others against, a standing army; and Toland, who took up his pen among others, proposed to reform the militia, in a pamphlet entitled "The Militia Reformed, &c." The same year, 1698, he published "The Life of Milton," which was prefixed to Milton's prose works, then collected in three volumes folio. In this he asserted that the "Icon Basilike" was a spurious production. This being represented by Dr. Blackall, afterwards bishop of Exeter, as affecting the writings of the New Testament, Toland vindicated himself in a piece called, "Amyntor; or, a Defence of Milton's Life, 1699," 8vo. This Amyntor however did not give such satisfaction, but that even Dr. Samuel Clarke and others thought it necessary to animadvert on it, as being an attack on the canon of the scriptures. Yet Toland had the confidence afterwards (in the preface to his "Nazarenus") to pretend that his intention in his "Amyntor" was not to invalidate, but to illustrate and confirm the canon of the New Testament; which, as Leland justly observes, may serve as one instance, among the many that might be produced, of the writer's sincerity. The same year, 1699, he published

"The Memoirs of Denzil lord Holles, baron of Ifield in Sussex, from 1641 to 1648," from a manuscript communicated to him by the late duke of Newcastle, who was one of his patrons and benefactors.

In 1700 he published Harrington's "Oceana," and his other works, with his life in folio; and about the same time came out a pamphlet, entitled "Clito, a poem on the force of eloquence." In this piece, under the character of Adeisidæmon, which signifies unsuperstitious, he promises in effect not to leave off writing till he had detected knavery and imposture of every kind. In 1701 he published two political pieces, one called "The Art of governing by Parties;" the other "Propositions for uniting the two East India Companies." The same year, being informed that the lower house of convocation had appointed a committee to examine impious, heretical, and immoral books, and that his "Christianity not mysterious," and his "Amyntor," were under their consideration, he wrote two letters to Dr. Hooper, the prolocutor, either to give such satisfaction as should induce them to stop their proceedings, or desiring to be heard in his own defence, before they passed any censure on his writings; but, without paying any regard to this application, the committee extracted five propositions out of his "Christianity not mysterious," and resolved, that, "in their judgment, the said book contained pernicious principles, of dangerous consequence to the Christian religion; that it tended, and (as they conceived) was written on a design, to subvert the fundamental articles of the Christian faith; and that the propositions extracted from it, together with divers others of the same nature, were pernicious, dangerous, scandalous, and destructive of Christianity." This representation was sent to the upper house, which likewise appointed a committee to examine Toland's book, and, upon receiving their report, unanimously determined to proceed (as far as they legally might) against the work and the author: but, having taken the opinions of some able lawyers upon the point, they were obliged to declare, that they did not find, how, without a licence from the king (which they had not yet received), they could have sufficient authority to censure judicially any such books. This declaration of the bishops gave occasion to several pamphlets on the subject, and Toland published a defence of himself, under the title of "Vindicius Liberius, or Mr. Toland's defence against the lower

house of convocation, &c." in which he gave full scope to his vanity, and removed much of the disguise with which he had hitherto covered some of his principles both religious and political.

Upon the passing of an act of parliament, in June 1701, for settling the crown, after the decease of king William and the princess Anne, and in default of their issue, upon the princess Sophia, electress dowager of Hanover, and the heirs of her body, being Protestants, Toland published his "Anglia libera, or, the limitation and succession of the crown of England explained and asserted, &c." 8vo; and when the earl of Macclesfield was sent to Hanover with this act, Toland attended him. He presented his "Anglia libera" to her electoral highness, and was the first who had the honour of kissing her hand upon the act of succession. The earl recommended him particularly to her highness, and he stayed there five or six weeks; and on his departure he was presented with gold medals and pictures of the electress dowager, the elector, the young prince, and the queen of Prussia. He then made an excursion to the court of Berlin, where he had a remarkable conversation with M. Beausobre, upon the subject of religion, in the presence of the queen of Prussia. Beausobre communicated an account of it to the authors of the "Bibliotheque Germanique," who printed it in that journal; and from thence we learn, that it was concerning the authority of the books of the New Testament, which Mr. Toland, with his usual self-sufficiency, undertook to question and invalidate.—On the 11th of November, 1701, a proclamation was issued out, for dissolving the parliament, and calling another to meet in December. While the candidates were making interest in their respective countries, Toland published the following advertisement in the Post-man: "There having been a public report, as if Mr. Toland stood for Blechingly in Surrey, it is thought fit to advertise, that sir Robert Clayton has given his interest in that borough to an eminent citizen, and that Mr. Toland hath no thoughts of standing there or any where else." This advertisement afforded matter of pleasantry to an anonymous writer, who published a little pamphlet, entitled "Modesty mistaken: or, a Letter to Mr. Toland, upon his declining to appear in the ensuing parliament."

In 1702 he published three pieces: "Paradoxes of state, &c." in 4to; "Reasons for addressing his majesty to in-

vite into England the electress dowager and elector of Hanover;" and his "Vindicius liberius," already mentioned. After the publication of this book, he went to the courts of Hanover and Berlin, where he was received very graciously by the princess Sophia, and by the queen of Prussia, both ladies who delighted in conversing with men of learning and penetration, whose notions were new or uncommon. He had the honour to be often admitted to their conversation; and, as he made a longer stay at Berlin than at Hanover, so he had frequent opportunities of waiting upon the queen, who took a pleasure in asking him questions, and hearing his paradoxical opinions. After his return therefore into England, he published in 1704 some philosophical letters; three of which were inscribed to Serena, meaning the queen of Prussia, who, he assures us, was pleased to ask his opinion concerning the subject of them. The title runs thus: "Letters to Serena, containing, 1. The origin and force of prejudices. 2. The history of the soul's immortality among the heathens. 3. The origin of idolatry, and reasons of heathenism; as also, 4. A letter to a gentleman in Holland, shewing Spinoza's system of philosophy to be without any principle, or foundation. 5. Motion essential to matter, in answer to some remarks by a noble friend on the confutation of Spinoza. To which is prefixed a preface, declaring the several occasions of writing them," 8vo. About the same time he published an "English translation of the Life of Æsop, by M. de Meziriac," and dedicated it to Anthony Collins, esq. It was prefixed to "The fables of Æsop," with the moral reflections of M. Baudoin.

In 1705 he published several pamphlets: "Socinianism truly stated, &c." to which is prefixed, "Indifference in disputes recommended by a Pantheist to an orthodox friend," in 4to; "An account of the courts of Prussia and Hanover," in 8vo; "The ordinances, statutes, and privileges of the academy erected by the king of Prussia in the city of Berlin," translated from the original, in 8vo; "The memorial of the state of England, in vindication of the queen, the church, and the administration, &c." This last was published, without the name of the author, by the direction of Mr. Harley, secretary of state; and afterwards a defence of it was written, by order of the same person, but for some reasons suppressed, after six or seven sheets of it were printed. Mr. Harley was one of Toland's chief

patrons and benefactors, and used to employ him as a spy. Harley having accidentally found, among other manuscripts, a Latin oration, to excite the English to war against the French, communicated it to Toland, who published it in 1707, with notes and a preface, under this title, "Oratio Philippica ad excitandos contra Galliam Britannos; maximè vero, ne de pace cum victis præmaturè agatur: sanctiori Anglorum concilio exhibita, anno Christi 1514." Soon after he published, at the request of the elector's minister, "The elector Palatine's declaration in favour of his Protestant subjects."

He set out for Germany in the spring of 1707, and went first to Berlin; but an incident too ludicrous to be mentioned, says Mr. Des Maizeaux, obliged him to leave that place sooner than he expected. What that incident was cannot now be gathered from his correspondence. From thence he went to Hanover, on the territories of a neighbouring prince. He proceeded to Dusseldorp, and was very graciously received by the elector Palatine; who, in consideration of the English pamphlet he had published, presented him with a gold chain and medal, and a purse of an hundred ducats. He went afterwards to Vienna, being commissioned by a famous French banker, then in Holland, who wanted a powerful protection, to engage the Imperial ministers to procure him the title of count of the empire, for which he was ready to pay a good sum of money; but they did not think fit to meddle with that affair, and all his attempts proved unsuccessful. From Vienna he visited Prague in Bohemia; and now, his money being all spent, he was forced to make many shifts to get back to Holland. Being at the Hague, he published, in 1709, a small volume, containing two Latin dissertations: the first he called "Adeisidæmon; sive, Titus Livius à superstitione vindicatus;" the second, "Origines Judaicæ; sive, Strabonis de Moyse & religione Judaica historia breviter illustrata." In the first of these pieces, he endeavours to vindicate Livy from the imputation of superstition and credulity, although his history abounds with relations of prodigies and portents; in the second, he seems inclined to prefer Strabo's account of Moses and the Jewish religion to the testimony of the Jews themselves. In this dissertation, also, he ridicules Huetius for affirming, in his "Demonstratio evangelica," that many eminent persons in the "Old Testament" are allegorized in the heathen mytho-

logy, and that Moses, for instance, is understood by the name of Bacchus, Typho, Silenus, Priapus, Adonis, &c. and, if he had never done any thing worse than this, it is probable that the convocation would not have thought him an object of their censure. Huetius, however, was greatly provoked with this attack; and expressed his resentment in a French letter, published in the "Journal of Trevoux," and afterwards printed with some dissertations of Huetius, collected by the abbé Tilladet.

He continued in Holland till 1710; and, while he was there, had the good fortune to get acquainted with prince Eugene, who gave him several marks of his generosity. Upon his return to England, he was for some time supported by the liberality of Mr. Harley, and by his means was enabled to keep a country-house at Epsom in Surrey. He published, in 1711, "A Description of Epsom, with the Humours and Politics of that Place." He afterwards lost the favour of this minister, and then wrote pamphlets against him. He published in 1710, without his name, a French piece relating to Dr. Sacheverell, "Lettre d'un Anglois à un Hollandois au sujet du docteur Sacheverell:" and the three following in 1712: "A Letter against Popery, particularly against admitting the authority of fathers or councils in controversies of religion, by Sophia Charlotte, the late queen of Prussia;" "Queen Anne's reasons for creating the electoral prince of Hanover a peer of this realm, by the title of duke of Cambridge;" and, "The grand Mystery laid open, viz. by dividing the Protestants to weaken the Hanover succession, and, by defeating the succession, to extirpate the Protestant religion." At that time he also undertook to publish a new edition of Cicero's works by subscription, and gave an account of his plan in a "Latin dissertation," which has been printed among his posthumous pieces.

In 1713 he published "An Appeal to honest People, against wicked Priests," relating to Sacheverell's affair; and another pamphlet called "Dunkirk or Dover, or, the queen's honour, the nation's safety, the liberties of Europe, and the peace of the world, all at stake, till that fort and port be totally demolished by the French." In 1714 he published a piece which shewed that he was very attentive to times and seasons, for it ran through ten editions within a quarter of a year: the title is, "The art of Restoring, or, the piety and probity of general Monk in bringing about

the last restoration, evidenced from his own authentic letters; with a just account of sir Roger, who runs the parallel as far as he can." This sir Roger was intended for the earl of Oxford, who was supposed to be then projecting schemes for the restoration of the Pretender. The same year, 1714, he produced "A collection of Letters by general Monk, relating to the restoration of the royal family;" "The Funeral Elegy of the princess Sophia," translated from the Latin; and "Reasons for naturalizing the Jews in Great Britain and Ireland, on the same foot with all other nations; with a defence of the Jews against all vulgar prejudices in all countries. He prefixed to this an ingenious, but ironical dedication to the superior clergy. In 1717 he published "The State Anatomy of Great Britain," &c.; which being answered by Dr. Fiddes, chaplain to the earl of Oxford, and by Daniel De Foe, he produced a second part, by way of vindication of the former.

He seems now to have quitted politics, and to have betaken himself, in a great measure, to learned and theological inquiries; for, in 1718, he published a work of about one hundred and fifty pages in 8vo, with this long title, "Nazarenus; or Jewish, Gentile, or Mahometan Christianity; containing the history of the ancient Gospel of Barnabas, and the modern Gospel of the Mahometans, attributed to the same apostle, this last Gospel being now first made known among Christians. Also, the original plan of Christianity occasionally explained in the Nazarenes, whereby divers controversies about this divine (but highly perverted) institution may be happily terminated. With the relation of an Irish manuscript of the four Gospels, as likewise a summary of the ancient Irish Christianity, and the reality of the Keldees (an order of lay religious) against the two last bishops of Worcester." We make no observation upon this work: the reader knows enough of Toland to conclude that it was not written with any friendly view to revelation. He published the same year "The Destiny of Rome; or, the speedy and final destruction of the Pope," &c.

In 1720 Dr. Hare, then dean of Worcester, published a fourth edition of his visitation sermon, entitled "Church authority vindicated," &c. and subjoined a postscript, in which, speaking of bishop Hoadly's writings, he has the following stroke at Mr. Toland: "It must be allowed his lordship judges very truly, when he says they are faint re-

semblances of Mr. Chillingworth; for envy itself must own his lordship has some resemblance to that great man, just such a one as Mr. Toland has to Mr. Locke, who, in 'Christianity not mysterious,' is often quoted to support notions he never dreamed of." Toland, upon this, advertised against Dr. Hare, that he never named Locke in any edition of that book, and was so far from often quoting him, that he had not so much as brought one quotation out of him. This was true, and Hare immediately corrected himself by another advertisement, in which he directs, "makes great use of Mr. Locke's principles," to be read, instead of, "is often quoted to support notions he never dreamed of." Dr. Hare's advertisement occasioned the publishing of a pamphlet with this title, "A short essay upon Lying, or, a defence of a reverend dignitary, who suffers under the persecution of Mr. Toland, for a *lapsus calami*."

Upon a dispute between the Irish and British houses of lords, with respect to appeals, when the latter ordered a bill to be brought in for the better securing the dependency of the kingdom of Ireland upon the crown of Great Britain, Mr. Toland published "Reasons most humbly offered to the House of Commons, why the bill sent down to them should not pass into a Law," 1720. About this time he printed a profane Latin tract, entitled "Pantheisticon: sive, formula celebrandæ sodalitatis Socraticæ, in tres particulas divisa: quæ Pantheistarum, sive sodalium, continent; 1. Mores et axiomata. 2. Numen et philosophiam. 3. Libertatem et non fallentem legem neque fallendam. Præmittitur de antiquis et novis eruditorum sodalitatibus, ut et de universo infinito et æterno, diatriba. Subjicitur de duplici Pantheistarum philosophia sequenda, ac de viri optimi et ornatissimi idea, dissertatiuncula. Cosmopoli, MDCCXX." He had subscribed himself a Pantheist, as we have seen, in a pamphlet published in 1705, and here we have his doctrines and his creed explicitly set forth: "In mundo omnia sunt unum, unumque est omne in omnibus. Quod omne in omnibus, Deus est; æternus ac immensus, neque genitus, neque interiturus. In eo vivimus, movemur, et existimus. Ab eo natum est unumquidque, in eumque denuo revoluturum; omnium ipse principium et finis." This is Pantheism, that is, it is atheism, or there is no such thing. The author knew it very well; and fearing lest he might have gone too far, he got it printed secretly, at his own charge, and but a few copies, which he

distributed with a view of receiving presents for them. There is a short preface to this piece, under the name of Janus Junius Eoganesius; which, though it was his true Christian name, and the name of his country, Inis-Eogan being the place of his birth, yet served for as good a cover as any whatever, nobody in England being acquainted with these particulars.

Some time after, but in the same year, 1720, he published another learned work, of about 250 pages in 8vo, including the preface, entitled "Tetradymus." This is divided into four parts, each of which has a distinct title. The first is called "Hodegus; or, the pillar of cloud and fire that guided the Israelites in the Wilderness, not miraculous, but, as faithfully related in Exodus, a thing equally practised by other nations, and in those places not only useful, but necessary." The second is called "Clydophorus; or, of the exoteric and esoteric philosophy;" that is, of the external and internal doctrine of the ancients; the one open and public, accommodated to popular prejudices and the established religions; the other private and secret, wherein, to the few capable and discreet, was taught the real truth, stripped of all disguises. There is more display of learning in this dissertation than in any work produced by Toland; though they all of them display learning where the subject admits it. The title of the third is, "Hypatia; or, the history of the Philosophic Lady, who was murdered at Alexandria, as was supposed at the instigation of the clergy." The fourth is called "Mangoneutes;" or, A defence of Nazarenus against Dr. Mangey, who had attacked it. In the last of these tracts he inserted his advertisement against Dr. Hare, with the doctor's answer.

In 1721, Dr. Hare published a book, entitled "Scripture vindicated from the Misrepresentations of the lord bishop of Bangor;" in the preface of which, speaking of the Constitutions of Carolina, he observes, that, by one of the articles, none are excluded from settling in that country upon account of their opinions, "but downright atheists," says he, "such as the impious author of the Pantheisticon;" and, at the bottom of the page, he refers us to a profane prayer, composed by Toland, a more perfect copy of which he afterwards, upon farther intelligence, inserted in the errata. The prayer runs in these terms: "Omnipotens & sempiterne Bacche, qui humanam societatem maxume in bibendo constituisti; concede propitius, ut istorum ca-

pita, qui hesternâ compotatione gravantur, hodierna leventur; idque fiat per pocula poculorum. Amen." Des Maizeaux, however, affirms, that it was not composed by Toland, who knew nothing of it; but by a person whose name he forbears, on account of his profession; though he believes he only designed it as a ridicule on Mr. Toland's club of Pantheistic philosophers, whom he injuriously imagined to be all drunkards, whereas they are grave, sober, and temperate men. This year, 1721, Toland published, and it was the last thing he published, "Letters of lord Shaftesbury to Robert Molesworth, esq." afterwards lord Molesworth, with a large introduction by himself, 8vo.

He had, for above four years past, lived at Putney, from whence he could conveniently go to London, and come back the same day; but he used to spend most part of the winter in London. Being in town about the middle of December, he found himself very ill, having been out of order for some time before: his appetite and strength failed him; and a physician, who was called to him, made him worse, by bringing a continual vomiting and looseness upon him. He made a shift, however, to return to Putney, where he grew better, and had some hopes of recovery. In this interval, he wrote "a dissertation to prove the uncertainty of physic, and the danger of trusting our lives to those who practise it." He was preparing some other things, but death put an end to all his purposes, the 11th of March, 1722, in his fifty-second year. We are told that he behaved himself, throughout the whole course of his sickness, with a true philosophical patience, and looked upon death without the least perturbation of mind, bidding farewell to those about him, and telling them, "he was going to sleep." Some few days before he died, he wrote his own epitaph *.

Toland was a man of uncommon abilities, and, perhaps,

* "H. S. E.
JOANNES TOLANDUS,
Qui in Hibernia prope Deriam natus,
In Scotia & Hibernia studuit
Quod Oxonii quoque fecit adolescens;
Atque Germania plus semel petita,
Virilem circa Londinum transegit
ætatem.
Omnium literarum excultor,
At linguarum plus decem sciens.
Veritatis propugnator,
Libertatis assertor:
Nullius autem sectator aut cliens,
Nec minis, nec malis est inflexus,
Quin, quam elegit, viam perageret:
Utili honestum anteferens.
Spiritus cum æthereo patre,
A quo prodiit olim, conjungitur:
Corpus item, naturæ cedens,
In materno gremio reponitur.
Ipse vero æternum est resurrecturus,
At idem futurus TOLANDUS
nunquam.
Natus Nov. 30
Cætera ex scriptis pete."

the most learned of all the infidel writers; but his system being atheism, if to own no God but the universe be atheism, he was led to employ those great parts and learning, very much to the offence and injury of society. Vanity, and an immoderate desire to distinguish himself, were predominant qualities in his composition, and his character in many other respects was far from being a desirable one, for neither were his morals pure, nor his manners amiable. In his political career, he had all the selfishness of the common hireling.

His "Posthumous Works" were published in 1726, 2 vols. 8vo, and republished in 1747, with an account of his life and writings by Des Maizeaux, the title of which runs as follows: "The Miscellaneous Works of Mr. John Toland, now first published from his original manuscripts, containing, 1. An history of the British Druids, with a critical Essay on the ancient Celtic customs, literature, &c. to which is added, An account of some curious British Antiquities. 2. An account of Jordano Bruno, and his celebrated book on the innumerable worlds. 3. A disquisition concerning those writings which by the ancients were, truly or falsely, ascribed to Jesus Christ and his Apostles. 4. The secret History of the South-Sea scheme. 5. A plan for a National Bank. 6. An essay on the Roman Education. 7. The tragical death of Attilius Regulus proved to be a fiction. 8. Select Epistles from Pliny, translated into English. 9. A diverting description of Epsom and its amusements. 10. Four Memorials to the Earl of Shaftesbury, relating to affairs of state in 1713 and 1714. 11. Physic without physicians. 12. Letters on various subjects. 13. Cicero illustratus, dissertatio Philologico-critica; sive, Consilium de toto edendo Cicerone, alia plane methodo quam hactenus unquam factum. 14. Conjectura de prima typographiæ origine."

At the end of Des Maizeaux's life there is "An Elegy on the late ingenious Mr. Toland," which, that biographer says, was published a few days after his death; and he adds, that it was a matter of doubt with some, whether the author intended to praise or ridicule him. Few things can be more weak than Des Maizeaux's own defence of Toland.—There is a considerable collection of Toland's MSS. in the British Museum (Ayscough's Catalogue), but of little real value.[1]

[1] Life by Des Maizeaux.—Life by Mosheim; see Bibl. Germanique, vol. VI. and Mosheim's Hist.—Gen. Dict.—Biog. Brit.—Leland's Deistical Writers.—D'Israeli's Calamities.

TOLET (FRANCIS), a learned cardinal, was born in 1532, at Cordova, and appointed professor of philosophy in the university of Salamanca at the early age of fifteen, which is not remarkable if, according to Dominic Soto, who was his master, he was a "monster of genius." Having afterwards entered the Jesuits' order, he was sent to Rome, where he taught theology and philosophy with reputation, and philosophised after the genuine manner of the Peripatetic school. Paul V. chose father Tolet for his preacher, and he held the same office under the succeeding pontiffs, with that of theologian in ordinary, besides being entrusted with several important commissions. Pope Gregory XIII. appointed him judge and censor of his own works, and Clement VIII. raised him to the cardinalate in 1594, being the first Jesuit who held that dignity. He is said to have been a lover of justice and equity, and laboured with great zeal and success to reconcile Henry IV. with the court of Rome. He died in that city in 1596, aged sixty-four. Henry IV. out of gratitude, ordered a solemn service to be performed for him at Paris and at Rouen. This learned cardinal left several works, the principal are: "Commentaries on St. John," Lyons, 1614, fol.; "On St. Luke," Rome, 1600, folio; "On St. Paul's Epistle to the Romans," Rome, 1602, 4to; "A Summary of cases of conscience, or instruction for priests," Paris, 1619, 4to, translated into French, 4to, and a great number of other treatises.[1]

TOLLET (ELIZABETH), an ingenious English poetess, was the daughter of George Tollet, esq. commissioner of the navy in the reigns of king William and queen Anne. She was born in 1694, and her father, observing her extraordinary genius, gave her so excellent an education that, besides great skill in music and drawing, she spoke fluently and correctly the Latin, Italian, and French languages; and well understood history, poetry, and the mathematics. These qualifications were dignified by an unfeigned piety, and the moral virtues, which she possessed and practised in an eminent degree. The former part of her life was spent in the Tower of London, where her father had a house; the latter at Stratford and Westham. She died on the 1st of February, 1754, aged sixty years, and was buried at the latter place.

[1] Antonio Bibl. Hisp.—Blount's Censura.—Teissier's Eloges des Hommes Savans.—Moreri.—Saxii Onomast.

In 1755, a volume of her poems was printed, some of the best of which may be seen in Mr. Nichols's Collection.

She was honoured with the friendship of sir Isaac Newton, who was much pleased with some of her first essays. It has been observed, that a few of her poems have such a philosophical cast, and so great a depth of thought, that they will scarce be understood by common readers. Her Latin poems are also written in a truly classical taste. She would not suffer her works to appear till she herself was beyond the reach of envy or applause. They abound with sentiment and simplicity, and yet are far from being destitute of spirit and poetical ornament.

Her estate, which was a considerable one, she left to her youngest nephew. Her eldest nephew, GEORGE Tollet, of Betley, in Staffordshire, but formerly of Lincoln's-inn, who was well known for his valuable notes on Shakspeare, died Oct. 21, 1779. "He was," says Mr. Cole, "a fellow-commoner of King's college, and my contemporary about 1745; a shy, reserved man, and of no genteel appearance or behaviour.[1]

TOLLIUS (JAMES), a physician and very learned man, was a native of Ingra, in the territory of Utrecht; and taught the belles lettres in his own country with great reputation and profit for some time. In 1684, the marquis of Brandenburg appointed him professor of eloquence and the Greek tongue. He made several journeys into different parts of Germany, Hungary, and Italy; of which he has given some account in a posthumous work, published under the title of "Epistolæ Itinerariæ, by Henninius, at Amsterdam, 1700, in 4to. It is said there are some useful and curious things in these epistles. Tollius was the editor of two ancient authors, of "Ausonius, cum notis variorum, 1671," 8vo; and of "Longinus, 1694," 4to, with a Latin version in the same page, and Boileau's French version in the opposite. On reading this excellent edition Gibbon pronounced Tollius to be, "though a commentator, a man of taste and genius." Much, however, cannot be said for his judgment, as the title of the following work may shew: "Fortuita sacra, in quibus præter critica nonnulla tota fabularis historia Græca, Phœnicia, Ægyptiaca, ad chymiam pertinere asseritur, 1687," 8vo. He pushed this extravagant notion so far as to seek for the

[1] Nichols's Poems, vol. VI.—Biog. Dram.—Cole's MS Athenæ in Brit. Mus.

secrets of chymistry and the philosopher's stone in the fables of Paganism. This does not shew a very sound judgment; yet there is a great deal of learning, and some curious things, in his book. He died in 1696.

He had a brother, named CORNELIUS Tollius, who was also a very learned man. He was born at Utrecht, and in the beginning of his life was an amanuensis to Isaac Vossius: he was afterwards professor of eloquence and the Greek tongue at Harderwic, and secretary to the curators of the academy. He published an "Appendix to Pierius Valerianus's treatise De Infelicitate Literatorum," Amst. 1707, 12mo; and an edition of "Palæphatus," which last is a scarce and valuable work. ALEXANDER Tollius was also brother to the two persons above mentioned, and is known in the literary world by an edition of "Appian," 1670, 2 vols. 8vo, which is much esteemed.[1]

TOLMACH, or TALMASH (THOMAS), a brave English officer, was descended of a family said to be more ancient than the Norman conquest. He was the son of sir Lionel Tolmach of Helmingham in the county of Suffolk, bart. by Elizabeth, daughter and heir of William Murray, earl of Dysart, afterwards married to John, duke of Lauderdale. His talents and education were improved by his travels, in which he spent several years, and after he entered into the army, distinguished himself so much by skill and bravery, as very soon to acquire promotion. But in the reign of James II. whose measures he thought hostile to the true interests of the kingdom, he resigned his commission, and went again abroad. The same political principles inclining him to favour the revolution, he was, on the accession of William III. appointed colonel of the Coldstream regiment, which had been resigned by William, earl of Craven, on account of his great age and infirmities; and was soon advanced to the rank of lieutenant-general. In 1691, he exerted himself with uncommon bravery in the passage over the river Shannon, at the taking of Athlone in Ireland, and in the battle of Aghrim. In 1693, he attended king William to Flanders, and at the battle of Landen against the French, commanded by marshal Luxemburg, when his majesty himself was obliged to retire, the lieutenant-general brought off the English foot with great prudence, resolution, and success.

[1] Chaufepie.—Burman Traject. Erudit. and his Sylloge Epistolarum.

But, in June the year following, he fell in the unfortunate attempt for destroying the harbour of Brest in France. He had formed this design, and taken care to be well instructed in every circumstance relating to it. Six thousand men seemed to be more than necessary for taking and keeping Cameret, a small neck of land, which lies in the mouth of and commands the river of Brest. The project and the preparations were kept so secret, that there was not the least suspicion till the hiring of transport-ships discovered it. A proposition for that purpose had indeed been made two years before to the earl of Nottingham; who, among other things, charged admiral Russel with having neglected that scheme, when it was laid before him by some persons who came from Brest. Whether the French apprehended the design from that motion, or whether it was now betrayed to them by some who were in the secret; it is certain, that they had such timely knowledge of it, as put them upon their guard. The preparations were not quite ready by the day that had been fixed; and when all was ready, they were stopt by a westerly wind for some time; so that they arrived a month later than was intended. They found the place well fortified with many batteries, which were raised in different lines upon the rocks, that lay over the place of descent; and great numbers were posted there to dispute their landing. When the English fleet came so near as to see all this, the council of officers declared against making the attempt; but the lieutenant-general was so possessed with the scheme, that he could not be diverted from it. He imagined, that the men they saw were only a rabble brought together to make a shew; though it proved, that there were regular bodies among them, and that their numbers were double to his own. He began with landing of six hundred men, and put himself at the head of them, who followed him with great courage; but they were so exposed to the enemies' fire, and could do them so little harm, that the attempt was found absolutely impracticable. The greatest part of those, who landed, were killed or taken prisoners; and not above an hundred of them came back. The lieutenant-general himself was shot in the thigh, of which he died in a few days, extremely lamented. Thus failed a design, which, if it had been undertaken before the French were so well prepared to receive it, might have been attended with success, and followed with very important effects. In this manner

bishop Burnet represents the affair, who styles the lieutenant-general a brave and generous man, and a good officer, very fit to animate and encourage inferior officers and soldiers. Another of our historians speaks of this affair in somewhat a different strain, declaring, that the lieutenant-general "fell a sacrifice in this desperate attempt, being destined, as some affirmed, to that fall by the envy of some of his pretended friends." His body was brought to England, and interred on the 30th of June, 1694, at Helmingham in Suffolk.

According to Dr. Brady, general Tolmach was "singularly remarkable for all the accomplishments of a gentleman; his conversation familiar and engaging, his wit lively and penetrating, his judgment solid and discerning; and all these adorned with a graceful person, a cheerful aspect, and an inviting air. And if we consider him as a soldier, he was vigorous and active; surprisingly brave in the most dangerous emergencies, and eagerly catching at all opportunities, in which he might signalize his courage without forfeiting his judgment. But with all this ardour of an invincible courage, he was not of an uneasy turbulent disposition, or apt to be engaged in idle quarrels; for as the sweetness of his nature, and the politeness of his education, hindered him from offering an affront to any man; so the modest sense which he had of his own merit, would not suffer him to suspect that any was intended him. In short, he may justly be characterized under the titles of a complete gentleman, a zealous lover of his country, and an excellent general."[1]

TOMASINI (James Philip), an Italian prelate and biographer, was born at Padua, Nov. 17, 1597, of a noble family, originally of Lucca. He was instructed in Greek, Latin, and logic, by the learned divine and lawyer, Benedetti, of Legnano, and afterwards entered the congregation of the regular canons of St. George, in Alga, where he studied philosophy and theology, and received the degree of doctor in the latter faculty at Padua, in 1619. He would then have made profession, but the rules of the congregation not permitting it, he employed himself in the composition of his various works. At length his merit advanced him to the first situations in his order; and when he went to Rome, as visitor, he was very favourably re-

[1] Birch's Lives.—Funeral Sermon by Brady, 4to.—Burnet's Own Times.

ceived by many persons of eminence, and especially by pope Urban VIII. who would have appointed him to a bishopric in the island of Candy, but at his own request this was exchanged for the see of Citta Nuova, in Istria, to which he was consecrated in 1642. Study and the care of his diocese occupied the whole of his time until his death in 1654, in the fifty-seventh year of his age.

He wrote, 1. "Illustrium virorum Elogia iconibus exornata," Padua, 1630, 4to. The portraits in this volume (which is by no means uncommon in this country) amounting to forty-five, are well engraven, and taken from pictures in his collection. The lives or eloges are short, but accurate. He published a second volume in 1644, but this is less common. 2. "Titus Livius Patavinus," ibid. 1630, 4to; a life of Livy, of which a much improved edition was published at Amsterdam in 1670. He published also other single lives, and had intended a biography of all the authors of Padua, but published only a "Prodromus Athenarum Patavinarum," 1633, 4to. 3. "Petrarcha redivivus integram Poetæ celeberrimi vitam iconibus ære cælatis exhibens," ibid. 1635, 4to, and reprinted with additions in 1650. 4. Clarissimæ fœminæ Cassandræ Fidelis Venetæ epistolæ et orationes posthumæ," &c. ibid. 1636, 12mo. 5. "De Donariis ac Tabellis votivis liber singularis," Utin. 1639, 4to, reprinted and enlarged, at Padua, 1654, 4to, and inserted by Grævius in the 12th volume of his Roman antiquities. 6. "Lauræ Ceratæ Epistolæ, cum notis et vita," &c. Padua, 1640, 12mo. 7. "Bibliothecæ Patavinæ Manuscriptæ publicæ et privatæ, quibus diversi scriptores hactenus incogniti recensentur," ibid. 1639, 4to. 8. "Bibliothecæ Venetæ MSS. publicæ et privatæ," Utin. 1650, 4to. He wrote some other works on the antiquities of Padua, and closed his labours with his "Gymnasium Patavinum," 1654, 4to, a kind of history of the university of Padua.[1]

TOMBES (JOHN), one of the most learned Baptist divines of the seventeenth century, was born at Bewdley in Worcestershire in 1603; and, being intended for the church, was educated at the grammar-school, where he made such proficiency as to be thought fit for the university at the age of fifteen. He was accordingly sent to Magdalen-hall, Oxford, at that time, and William Pemble was his tutor.

[1] Niceron, vol. XXIX.—Moreri.—Saxii Onomasticon.

Here he acquired such distinction for talents and learning, that on his tutor's death in 1624, he was chosen to succeed him in the catechetical lecture in Magdalen-hall. This he held with great approbation for about seven years, during which he was, amongst other pupils, tutor to Mr. Wilkins, afterwards bishop of Chester. He then, we may presume, took orders, and went to Worcester, and after that to Leominster in Herefordshire, of which he had the living, and became a very popular preacher, and when the living was found insufficient for a maintenance, lord Scudamore made some addition to it. Tombes was, says his biographer, among the first of the clergy of those times who endeavoured a reformation in the church, that is, was an enemy to the discipline or ceremonies, for which he suffered afterwards, when the king's forces came into that country; and being in 1641 obliged to leave it, he went to Bristol, where the parliamentary general Fiennes gave him the living of All Saints. When Bristol was besieged by prince Rupert, the year following, he removed again to London with his family, and there first communicated to some of the Westminster divines, his scruples as to infant-baptism, and held conferences with them on the subject, the result of which was, that he made no converts, but was more confirmed in his own opinions, and a sufferer too, for, being appointed preacher at Fenchurch, his congregation not only refused to hear him, but to allow him any stipend. From this dilemma he was relieved for a time by a call to be preacher at the Temple-church, provided he would abstain, in the pulpit, from the controversy about infant-baptism. To this he consented on these terms: first, that no one else should preach for the baptising of infants in his pulpit; and, secondly, that no laws should be enacted to make the denial of infant-baptism penal. All this being agreed upon, he continued to preach at the Temple for four years, and was then dismissed for publishing a treatise against infant-baptism. This was construed into a breach of his engagement, but he endeavoured to defend it as necessary to his character, he being often attacked in the pulpit for those opinions on the subject which he had communicated to the Westminster assembly, although they had neither been published, or answered, by that learned body.

After this he accepted an invitation from the people of Bewdley, his native place, to be their minister; and there he not only publicly avowed his sentiments, but formed a

baptist church, or sect, while he continued minister of the parish, and had also the parsonage of Ross given to him. This last he resigned on being made master of Ledbury hospital, and his parishioners at Bewdley having forsaken him on account of his opinions on baptism, he was restored to his first living at Leominster; and that and Bewdley, amidst all the disaffection of the parishioners, he held till the Restoration. Notwithstanding his differing in opinion with the generality of his brethren, he was, in 1653, appointed one of the triers, or those appointed to examine and approve candidates for the ministry. In this office he appears to have procured a sort of toleration for the baptists, for at the restoration several of that persuasion were found in possession of livings.

In the mean time he was often called to defend his principles in public disputations, which were then much the fashion, and it is said that Baxter and others who differed most from him, paid due respect to his learning and argumentative powers. At the restoration, he gladly hailed the monarchical government, and wrote a treatise to justify the taking the oath of supremacy; but being disappointed in his expectations from the new government, he resigned his livings, and the exercise of his ministry altogether, which he could do without personal inconvenience, as he had married an opulent widow at Salisbury, by whom he enjoyed a good estate. Offers were made to him, if he would conform, but his sentiments on the subject of baptism were insuperable. In all other respects, he not only conformed to the church as a lay communicant, but wrote a treatise to prove the lawfulness of so doing. He appears to have had the good opinion of eminent men of his time, of all ranks and persuasions, of lord Clarendon, and the bishops Barlow, Sanderson, and Ward, and of Baxter and Calamy. Wood says "that there were few better disputants in his age than he was;" and Nelson, in his Life of bishop Bull, says, "It cannot be denied but that he was esteemed a person of incomparable parts." In 1702 a singular compliment was paid to him by the House of Lords, in their conference with the Commons relative to the bill for preventing occasional conformity. In proving that receiving the sacrament in the church does not necessarily import an entire conformity, they bring him as an instance, "There was a very learned and famous man that lived at Salisbury, Mr. Tombes, who was a very zealous conform-

ist in all points but one, *infant-baptism.*" He died at Salisbury, May 22, 1676, and was buried in St. Edmund's church-yard. Aubrey has several anecdotes creditable to his learning and liberality. His works are numerous, but chiefly in defence of his opinions on infant baptism. He wrote also some tracts against the quakers, the papists, and the Socinians. [1]

TOMEO (NICOLO LEONICO), a learned Italian scholar, was born at Venice, of an Albanian family, in 1456. He studied Greek at Florence, and made such progress, that he became able to explain Aristotle in the original language. For this purpose he was invited to Padua in 1497. He was brought up to the church, and taught the learned languages at Venice, but in 1520 he returned to Padua, where he gave instructions to cardinal Pole. He was much attached to the Platonic philosophy, and passed his time remote from worldly pursuits, and solely intent upon his studies. Bembo, Jovius, and others, speak of him with great esteem, and Erasmus mentions him with honour, as a man equally respectable for the purity of his morals and the profundity of his erudition. He died in 1531, and was buried in the church of St. Francis, at Padua. He translated several of the works of Aristotle, Proclus's Commentary on the Timæus of Plato, and other treatises of the ancient philosophers. He wrote ten dialogues on subjects philosophical and moral, a work "De Varia Historia," and some Italian poems. [2]

TOMMASI (JOSEPH MARIA), a learned cardinal, son of Julius Tommasio, or Tommasi, duke of Palma, was born at Alicata in Sicily, Sept. 14, 1649. Having from his infancy placed himself under the protection of the holy virgin, he assumed in the greater part of his works the name of Joseph Mariacarus *. The same veneration led him to imitate the virtues of his protectress by taking the vow of chastity, and although the eldest son of an illustrious house, he chose to follow the example of an uncle and four sisters, who had renounced the world and all its honours. He entered the society of the Theatins, and became distinguished by his austere piety and mortifications. He did not neglect human learning however, but applied with

1 Crosby's Hist. of the Baptists.—Ath. Ox. vol. I.—Calamy.—Letters by eminent Persons, 1813, 3 vols. 8vo.

2 Moreri.—Roscoe's Leo X.

* But some say Marie Caro was one of the surnames of the dukes of Palma.

great diligence to the Greek, Hebrew, and Chaldaic languages, as well as to philosophy and ancient literature, but his favourite study was theology, church history, and especially the history of the offices and liturgies, valuable editions and collections of which he published from time to time. Cardinal Albani, who had a great regard for him, when he became pope appointed him first, qualificator of the holy office, then consultor of the congregation of the rites, and lastly cardinal in May 18, 1712; but this last honour he did not long enjoy, dying Jan. 1, 1713, in the sixty-fourth year of his age.

In the Vatican and other libraries, Tommasi discovered many manuscripts of importance in ecclesiastical history, and in 1680 published, in 4to, a collection of MS formularies of the Latin and Greek churches in the administration of the sacraments, under the title of "Codices sacramentorum nongentis annis vetustiores," and to each MS. he prefixed a learned preface. In 1686 he published the "Responsoria & Antiphonaria," used in ancient times, and particularly in the church of Rome, likewise accompanied with prefaces and curious notes. He then published various missals, psalters, and rubrics of the eastern church, and other liturgical antiquities; and three volumes of "Theological Institutes," which form a collection of the lesser works of the fathers, and were intended as an introduction to the study of theology.[1]

TONSTALL. See TUNSTALL.

TOOKE (Andrew), a learned English schoolmaster, was the second of five sons of Benjamin Tooke, citizen and stationer of London, and born in 1673. He was educated at the Charterhouse-school, and in 1690 sent to Clare-hall in Cambridge, where he took both the degrees in arts, that of B. A. in 1693, and of M.A. in 1697. In 1695, he was chosen usher of the Charterhouse-school; and, in 1704, professor of geometry in Gresham college, in the room of Dr. Hooke; being recommended by a testimonial from the master, Dr. Burnet, and other officers of the Charterhouse. In Nov. following, he was chosen a fellow of the Royal Society. In 1723, several thousand pounds were left him by his elder brother, Mr. Benjamin Tooke, a bookseller in Fleet-street; yet, notwithstanding this addition to his fortune, he still held his place of usher

[1] Tiraboschi.—Niceron, vol. III.—Moreri.

in the Charterhouse-school, and was preferred to the mastership of the school in 1728; and, the year after, married the widow of Dr. Henry Levett, physician to the Charterhouse. He then, as he was obliged by the statutes, resigned his professorship of Gresham, and from that time attended no other business but his school. This began to be too much for him, for he had some years before declined in his health, till at length he fell into a dropsy, which carried him off, Jan. 20, 1731, in his fifty-eighth year. He was buried in the Charter-house-chapel, in the middle of which is placed a white marble monument, in the form of a shield, against a pillar, with a Latin inscription upon it to his memory. He had taken deacon's orders, and sometimes preached, but devoted himself principally to the instruction of youth, for which he was no less fitted by his temper than learning.

He published some things for the benefit and assistance of youth: as, "Synopsis Græcæ linguæ;" "Ovid's Fasti," from the Delphin edition, with an English interpretation and notes; and, "The Pantheon, or history of the heathen gods" This book was first written in Latin by Francis Pomey, a Jesuit, and translated into English by one who conceals his name under initial letters. This translation was afterwards revised and corrected, with the addition of a new index, cuts of the deities, and other improvements, by Mr. Tooke; and the tenth edition, printed in 1726, was adorned with new cuts, copied from the sixth Latin edition, published at Utrecht by Samuel Pitiscus, in 1701. Mr. Tooke translated Puffendorf's "Whole Duty of Man according to the law of nature," with the notes of Barbeyrac, into English; and bishop Gastrell's "Institutes of the Christian Religion," into Latin. The supplement to the account of Gresham college, inserted in the second appendix of "Stow's Survey of London," was written by him, and given to the editor Mr. Strype.[1]

TOOKE (George), of Popes, in the county of Hertford, esq. born about 1595, was sent in the unfortunate expedition against Cadiz in 1625, as captain of a band of volunteers, sir Edward Cecil being both admiral of the fleet, and also lieutenant-general and lord marshal of the land-forces. On Sept. 3, they joined the fleet at Plymouth,

[1] Biog. Brit. Supplement.—Ward's Gresham Professors.—Nichols's Bowyer, where is an interesting account of the family of the Tookes, communicated by their learned descendant, the rev. William Tooke, F. R. S. &c.

where sir Samuel Argol, who had been employed with 28 sail against the Dunkirkers, came up with the admiral, and brought nine of their ships as prizes. Here they waited so long for the arrival of the king (who knighted several of the officers), that they did not weather the Lizard till Oct. 9; and were 13 days reaching Cadiz, occasioned by a tempest, which Mr. Tooke, who appears to have been a considerable actor in the expedition, has well described in a poem, of which it may be observed, *en passant*, that the versification is perfectly in the vitiated taste of the times in which it was written; but the thoughts are just and manly, the poetry strong and nervous, and the imagery every where correspondent and true. In a mixture of prose and verse, Mr. Tooke proceeds to describe the various distresses of the fleet, both in their fruitless attack and unsuccessful search of the plate-fleet. "Loud complaints," says Hume *, "were made against the court, for entrusting so important a command to a man like Cecil, whom, though he possessed great experience, the people, judging by the event, esteemed of very slender capacity." Nor did their misfortunes cease with their voyage. A severe mortality attended the ships after their arrival at Plymouth. "For my own peculiar," says Mr. Tooke, "though outwardly I held up, and fair awhile after, yet this forbearance wrought so little quittance, that several diseases (hence contracted) laid at length such peremptory fetters of a warm bed and a cautious diet over me, that I was compelled to retire, and verse myself out of that profession which I had formerly been versed in for several years together."

In consequence of these resolutions, he retired to his paternal estate at Popes, where he pursued a learned intimacy with the famous Selden, the learned John Hales of Eton college, Mr. John Greaves, and others; the last of whom, in 1651, dedicates "A Description of the Grand Seignior's Seraglio, or the Turkish Emperor's court," to "his honoured and truly noble friend, George Tooke, esq." Here these extraordinary geniuses used to pass their hours in the mutual improvement of their minds, and the cultivation of the virtues; while their fellow-citizens,

* It is observable that Mr. Hume, throughout his whole "History," never mentions a complaint against the court but he declares it to be ill-founded. He seems to do it from habit, originating in monarchical principles early imbibed. Cecil had had great experience, but never profited by any. This feature of character is not uncommon in the world.

after imbruing their hands in civil carnage, were engaged in empty disputations and idle contests. In this retirement he had the great affliction to lose his wife, a woman of excellent virtues and uncommon endowments. On which occasion he wrote various canzonets, and dedicated them "to the memory of his deceased very dear wife, Anna Tooke of Beere *."

In the same year Mr. Tooke had a proper opportunity of testifying his grief and his friendship, by composing "A brief epitaph payed to the merit of my learned kinsman Mr. John Greaves, deceased the 7th of October, 1652."

The manor of Popes had been in this family from 1483. Mr. Thomas Tooke sold it in 1664 to Stephen Ewre and Joshua Lomax; and they the next year to Daniel Shottorden, of Eltham in Kent, esq. He sold it to col. Thomas Taylor; and Taylor to sir David Mitchel, who gave it to his lady for life, and afterwards to his nephew John Mitchel, esq. who was not many years ago the possessor. They were likewise lords of the manor of Wormley in Hertfordshire, and patrons of the rectory. For, we find by the records, that Henry VIII. at the dissolution of the monastery of Ecclesia Sanctæ Crucis de Waltham, or Waltham Holy Cross, granted the manor of Wormley, and the advowson of the rectory, to Edward North and his heirs, at the rent of 1*l.* 13*s.* per ann. He sold it to Elizabeth Woodcliffe, from whom it came to William Woodcliffe of London. This William, by Elizabeth his wife, daughter of Fisher of Longworth, left a daughter Angelot, married to Walter Tooke, of Popes, in Hatfield, esq. This Angelot, as appears by her epitaph † on the north side of the chancel of Wormley church, was a second daughter, in right of

* She lies buried in the parish-church of Wormley in Hertfordshire (of which the family of Tooke were patrons), with this inscription: "Here lieth the body of Anna Tooke, eldest daughter to Thomas Tooke, of Beere in East-Kent, and wife of George Tooke, of Popes, in the county of Hertford, esq. groaning under corruption till that great day. She departed this life December 9, 1642."

† "Here lieth interred the body of Angelot Tooke, wife of Walter Tooke, of Popes, in the parish of Bishops Hatfield, in the county of Hertford, esq. who had issue by him eight sons and four daughters. Which said Angelot was second daughter, surviving sister, and co-heir of William Woodcliffe, citizen and mercer of London, esq. and Elizabeth his wife, daughter of —— Fisher, of Longworth, in the county of Oxford, esq. which said William Woodcliffe was lord and patron of this manor of Wormley. And, after the decease of William her husband, the said Elizabeth married Edward Saxilby, esq. one of the barons of the Exchequer, who, together with her two said husbands, lies also here buried. The said Angelot Tooke died May the last, 1598."

whom her husband presented to the living *alternis vicibus.* It appears by Mr. Purvey's epitaph, who married lord Denny's sister, that he also was patron *alternis vicibus.* Hence it has been conjectured, that Mr. Purvey's father, John, married the elder sister; and they were sharers, in right of their wives, both of the manor and advowson, till it fell entirely to Tooke, upon the elder sister's death. The Purveys presented twice, and the Tookes four times; and the first presentation was Purvey's, as probably marrying the elder sister. Ralph Tooke succeeded his father Walter, and, dying without issue, was buried at Essingdon, and divided the estate between his brothers George and John. George sold his part to Richard Woollaston, esq. who was gun-founder to Oliver Cromwell. He left a son John; and John, a son Richard, who conveyed it to William Fellows, esq. whose eldest son Coulston Fellows, esq. succeeded to it. This Ralph Tooke died December 22, 1635, aged seventy-seven years. He married Jane, the daughter of Edward Byth, of Smallfield in the county of Surrey, esq. She died Dec. 8, 1641. George Tooke, our author, who had the other moiety, called Wormleybury, died possessed of it in 1675, aged eighty years. His device was a hedge-hog; and under it his family motto, "Militia mea multiplex." On which in his old age he wrote, "A key to the Hedge-hog combatant; and my motto." [1]

TOOKE (THOMAS), S. T. P. was born in East-Kent, the son of Mr. Thomas Tooke, of the family of the Tookes of Beere. His father and grandfather were hearty sufferers in the royal cause. Their enterprising zeal was severely punished by the prevailing party, and acknowledged at the restoration by such rewards as royal hands, tied down by promise and compositions, could afford. His education was first at St. Paul's school, chiefly under the care of Mr. Fox, to whom he owed many obligations, and to whose family he was a constant and generous benefactor. Thence he went to Corpus-Christi-college, Cambridge; and while bachelor of arts was chosen fellow; the learned Dr. Spencer, and the body, having a just regard to his talents and improvement. It was about this period that he engaged in the school of Bishop-Stortford, whose reputation was then in ruins, and had nothing to recommend it but the name

[1] Nichols's Bowyer.

of Leigh, not yet out of mind. At the request of Dr. Tooke, a new school was built by contributions of the gentlemen of Hertfordshire and Essex, and of the young gentlemen who had been educated at Bishop-Stortford. The school was thus raised to a great degree of fame, as the numbers of gentlemen, sent by Dr. Tooke to his own and other colleges, attested; and considerably increased the trade of the town, by such a beneficial concourse. He revived the annual school-feast here, and charged his estate with a yearly present to the preacher on that occasion. Dr. Tooke gave also to this school-library a legacy of ten pounds for books, which are added to it; and procured a great number of valuable authors from gentlemen that were his scholars. By his interest and care the gallery in the church, for the use of the school, was erected. He gave by will to this church a chalice of 20*l.* value; and died May 4, 1721, after more than thirty years intent and successful labours here. He was buried in the parish-church of Lamborn in Essex, of which he had been rector from 1707.[1]

TOOKE (JOHN HORNE), a man of very considerable literary abilities, but more famous as a political adventurer, was the son of John Horne, a poulterer in Newport-market, and was born in Newport-street in June 1736. He was educated both at Westminster and Eton schools, and after remaining at these seminaries about five or six years, was sent to St. John's college, Cambridge, in 1755, which he quitted in 1758, after taking his bachelor's degree. Little seems to be known of his conduct or proficiency in his studies, but his future works showed that the latter could not have been neglected; nor have we much accurate information as to his proceedings when he left college, dates, evidently wrong, being assigned by all who have professed to give any account of him. We can only, therefore, say generally that he was for some time an usher at Mr. Jennings's school at Blackheath, that he took deacon's orders at the request of his father, who had probably given him a learned education with that view, and that he first served a curacy in Kent. His own choice is said to have been the law, for which he was well qualified, but he was unable to resist the importunities of his family, and therefore entered into the church, for which he undoubtedly was the most

[1] Nichols's Bowyer.—Knight's Life of Colet.

unfit man that ever disgraced the profession. This was a radical error in his outset, and eventually the cause of much of the obloquy which attended his life. It is, as a very acute writer has observed, very necessary to keep steadily in view, in order to form a correct and candid estimate of his character, "that he was from beginning to end, a man labouring under great, perpetual, irremoveable civil disabilities." It was a real misfortune to a man of an enterprizing disposition, and one regardless, as Horne Tooke was, of the means by which such a disposition may be indulged, to become a member of an order, in which propriety and duty enjoin a sparing and partial interference with the concerns of the world, and in which, if propriety and duty are found too feeble restraints, the law interposes with a strong arm, to curb profane activity and unprofessional exertions.

The die, however, was cast. In 1760, Mr. Tooke received priest's orders, and was inducted to the chapelry of New Brentford, which his father had purchased for him. In what manner he performed the duties of this office, we have no certain information. What he thought of his profession is less doubtful. In one of his letters to Wilkes, whom he hoped to gratify by such a declaration, he says, "It is true I have suffered the infectious hand of a bishop to be waved over me; whose imposition, like the sop given to Judas, is only a signal for the devil to enter; but I hope I have escaped the contagion; and, if I have not, if you should at any time discover the *black* spot under the tongue, pray kindly assist me to conquer the prejudices of education and profession." This letter was written while he was travelling in France as tutor to the son of Mr. Elwes of Berkshire; and on this expedition he threw off every external appearance of the clerical character, which, however, he resumed on his return, and for some time continued to officiate at Brentford.

Soon after his return he found his friend Wilkes a candidate to represent the county of Middlesex, and not only supported his pretensions, but pledged his credit for his expences, and in the hearing of his parishioners, declared that, "in a cause so just and so holy, he would dye his black coat red." He also laid hold of other opportunities to acquire a name with the party in opposition to the court. Among these schemes he supported the widow Bigby in an appeal of blood. Two brothers, named Kennedy, had

murdered Bigby, a watchman, and were capitally convicted, but afterwards pardoned. It was suggested that this lenity was procured through the interest of their sister, a well-known courtezan, with a nobleman high in office. If such was the fact, and it has often been asserted, and never sufficiently contradicted, the royal mercy could not have been worse directed, nor through a more disgraceful course. But in this affair, Mr. Horne was disappointed, for the woman accepted a compensation in money, and desisted from her suit; and he, suspecting that the late Mr. Murphy had negociated the arrangement, hated him till the time of his death. His activity was also shown in some affairs arising out of election slaughters, particularly in the instances of Allen, Balfe, and M'Quirk. He was chosen a freeman of Bedford, to vex and oppose the duke of Bedford; he is said to have prompted the sheriffs in their proceedings respecting the execution of two rioters, Doyle and Valine: and he suggested the verbal reply which alderman Beckford made to the king, recorded on the monument of that magistrate in Guildhall. He became also the founder of the "Society for supporting the Bill of Rights," but this eventually terminated in his disgrace, as much at least as he could be disgraced by a separation from Wilkes. In 1770 and 1771, these two patriots amused the public by an epistolary controversy, illustrative of both their characters; but while these letters amused, they also perplexed the public, for it became a matter of great difficulty to ascertain which was the best, or rather which was the worst character of the two. The origin of the quarrel, however, was not discreditable to Mr. Horne. His first objection was that the "Society for supporting the Bill of Rights" was, become merely an instrument for paying Wilkes's private debts, and this objection might have been fatal to a society that had the public good only in view; but Wilkes finally triumphed: for the society of the Bill of Rights, like others since, never took private character into consideration.

In 1771, he went to Cambridge for the purpose of taking the degree of M. A. which was granted to him, although opposed by some of the members, and particularly by the afterwards celebrated Dr. Paley. He now returned, and mixed, as much as he could, in the temporary politicks of the day. It would be as tedious as useless to revive the memory of all his newspaper effusions. The most finished

specimen of his composition is probably to be found in two or three letters written in answer to the attacks of Junius: and he had the honour, which in those days was deemed no inconsiderable one, of being the only knight that returned with his lance unbroken from a combat with that unknown but terrible champion. If he wants the exquisite polish and the brilliant invective of his adversary, that dexterous malignity which comes in with such effect to blacken a character by insinuation, after invective has exhausted its powers; and above all, that well-sustained tone of austere dignity which gives to Junius the air and authority of a great personage in disguise; he is superior to him in facility, vivacity, and that appearance of plainness and sincerity which is of such importance in controversial writings.

Soon after these controversies he resigned his living at Brentford, and, as far as he could, the clerical character. That he could not do so altogether, evidently soured his temper for the rest of his life, and prompted him to those sallies of profaneness, and that general conduct, which showed his contempt for the profession and every thing that belonged to it. He now studied the law, with an intent to practise; and while thus employed, an incident occurred which was important to his future fortune. This was his rendering a service to a Mr. Tooke of Purley in Surrey, in the case of an inclosure-bill, who, in gratitude, made him his heir; but he did not reap the full benefit of this intention, and it is said that first and last all he received from Mr. Tooke amounted to no more than 8000*l.* * It was on this account, however, that some time afterwards, he assumed the name of Tooke. The particulars of this cause are related with so little attention to facts by most of his biographers, that we have not thought it necessary to attempt reconciling the different accounts of a matter now of comparative insignificance.

In 1775, Mr. Horne having published an advertisement, accusing the king's troops of barbarously murdering the Americans at Lexington, he was prosecuted and tried at Guildhall, where he pleaded his own cause; but even in

* Mr. Tooke died in 1803, and left our author a legacy of only 500*l.* and to his natural daughters 100*l.* each. He had endeavoured to guard against the caprice of this benefactor by an agreement with his nephew, and supposed only competitor, colonel Harwood, that, whoever might be the fortunate man, the prize should be equally divided: but the bulk of the property being bequeathed to a Mr. Beazeley, the colonel would only give a bond for 4000*l.* which led to a tedious and expensive chancery suit.

those factious days, the libel was too gross for success, and being found guilty, he was sentenced to an imprisonment of twelve months in the king's bench, and a fine of 200*l.* It was in consequence of this verdict, that he wrote a "Letter to Mr. Dunning," which contained the germ of his subsequent philological work. In this, says the acute writer, whom we have already quoted, "he comes hot from the court of King's Bench to discuss the nature of particles, of which, it seems, a shameful ignorance, on the part of the judges, had just been manifested in a verdict against him. His head is never clear from the politics of the day long enough to write five pages together without alluding to them: and he constantly rouses his readers from calm meditation upon the origin of *but* and *to* and *from*, by smart epigrams upon the natural objects of his hostility, the prime minister and the chief justice for the time being."

When released from imprisonment, he attempted to be called to the bar, but was rejected. His friends are willing to impute his rejection to jealousy, but for this there seems no foundation. His general character, and his clerical orders, of which he could not divest himself, afford a more reasonable excuse for the conduct of the benchers. It may be supposed, however, that this event would exasperate his antipathies. "He could not be a lawyer, and therefore he resisted the law, and reviled those who administered it." A habit of hatred, if we may so speak, had grown up with Mr. Tooke, and was undoubtedly strengthened by his numerous disappointments, and that mediocrity of rank, to which with all his talents and all his bustle, he was confined in the political world. The same temper rendered him unjust to almost every species of excellence in his contemporaries. "He hated Dr. Johnson, he hated Mr. Burke, he hated lord Mansfield, he hated Mr. Pitt, he hated Mr. Fox, and he spoke of them without any of that respect or forbearance which great talents and high station, and the esteem of the greatest part of the world, generally extort from less resolute or less acrimonious adventurers.—The Ishmael of literature and politics, his hand was against every man, and every man's hand against his."

In 1780, he published an invective against the war, called "Facts," in which Dr. Price supplied two chapters on finance; but the war was soon over, and Mr. Tooke became a farmer in Huntingdonshire; but making no figure in this employment, he returned to London at a time

when the contests between the administrations of Mr. Pitt and Mr. Fox promised a wide field for his exertions. This produced "A Letter on Parliamentary Reform," in which he is the advocate for universal suffrage; and he sided with Mr. Pitt against Mr. Fox, whom he considered as disgraced by the coalition. It may be here mentioned, although out of chronological order, that in 1788 he published "Two Pair of Portraits;" the figures in which were the two Pitts and the two Foxes, of the past and present generation, the preference being given to the Pitts; but praise was not much in Mr. Tooke's way; and in a few years both Pitt and Fox shared his aversion alike.

In 1786 he published an octavo volume, entitled "Epea Pteroenta, or the Diversions of Purley," which has given him a considerable rank in the literary world, although opinions were long at variance on the merit of his system, which he afterwards expanded in two volumes, quarto. It seems now generally agreed that this work evinces ingenuity and research; and has served to illustrate some passages hitherto little understood in our ancient poets. It is a mistake, however, to suppose that the idea originated with Mr. Tooke: that all language is reducible to nouns and verbs (the point which he has laboured to establish with respect to the English tongue), was perfectly well known to the philosophical grammarians of antiquity: "Aristoteles duas partes orationes esse dicit, vocabula et verba," says Varro, "De Lingua Latina." This principle Mr. Tooke has successfully applied in the analysis and etymology of a multitude of English words, especially conjunctions and prepositions, by tracing them to their Saxon original. His speculations, however, though undoubtedly curious, have neither opened to us any new views of the human understanding, nor have they at all extended the limits of metaphysical or logical science, as his admirers wished the world to believe; while his work, professing to be a grammatical treatise, was most preposterously used as the vehicle of political invective; and, as occasion offered, was made subservient to other purposes still more reprehensible. The disquisition upon the word *right* is ingeniously contrived to confound all moral distinctions, if the common honesty of mankind did not rest upon some surer foundation than the conclusions of an etymologist of his principles.

In 1790, Mr. Tooke offered himself as a candidate to represent the city of Westminster, in opposition both to Mr.

Fox and lord Hood, and on the hustings from day to day displayed that kind of oratory which was likely to gain the affections of a mob. He did not, however, succeed, although he polled near 1700; but it afforded him an opportunity of sending a petition to the House of Commons, filled with coarse invective, which was declared frivolous and vexatious. His next memorable appearance was at the bar of the Old Bailey, where he was tried in 1794 for high treason. The history of the trial is too recent to require a particular detail. It is well known he was acquitted, and that the event to him was no small triumph. There was no sufficient proof of the charge; and as he knew himself to be perfectly safe, he displayed, on his trial, a degree of coolness, presence of mind, wit and subtlety, which astonished and delighted a great portion of his hearers. Even his adversaries have allowed that he was endowed with every species of courage, active and passive, personal and political, although some of them have expressed his courage by the more offensive word, impudence. When it was reported that, upon being committed to the Tower, his spirit had failed, and he had burst into tears, Wilkes expressed great surprize, and said, "I knew he was a knave, but I never thought him a coward." On his trial indeed he endeavoured as much as possible to keep principles out of view, and to prove that if he did associate with men of factious designs, it was only to laugh at them; and it is certain that after he made his escape on this memorable occasion, he employed his powers of ridicule, which were very strong, against many of that character whom he met with in other houses, or entertained in his own.

In 1796 he appeared again as a candidate for Westminster, in opposition to sir Alan Gardner, but not in conjunction with Mr. Fox, and although not successful, polled 2819 votes, without expence, or any other solicitation than the speeches he delivered from the hustings. At length, however, in 1801 he obtained what appeared to have been his fond aim, a seat in the House of Commons, an antipathy against which assembly, it has been said, was one of his earliest, strongest, and most enduring feelings. The errors of representation had been long a standing topic with him, and rotten boroughs and corruption his never-failing accusations. But, like others, he seemed at last to think that there was no harm in taking advantage of the present

system as long as it lasted. The borough of Old Sarum, offered to him by a young and almost insane nobleman, and which had been a bye-word among parliamentary reformers, had the singular honour of returning him to parliament, and he took his seat, apparently, without any scruple as to the number or quality of his constituents; nor did his dislike to the present order of things reach its utmost height, till all the doors of the House had been finally barred against him by an act of the legislature. In the mean time the expectations excited by his election were completely disappointed. He made no figure in parliament that answered either the hopes or wishes of his friends; and he had not sat long before his incapacity, as being a priest, was called in question, and it was proposed to expel him. The then minister, Mr. Addington, now lord Sidmouth, was of opinion that a milder course would be more proper, and therefore brought in a declaratory act, effectually preventing a repetition of the abuse; and Mr. Tooke was permitted to sit till the dissolution of parliament in 1802, and then to retire without the renown of martyrdom. His last appearance as the busy, meddling politician, was in the case of a Mr. Paull, a man without birth, property, education, or public services, who offered himself as a candidate for Westminster. This man he first supported, and afterwards deserted. The consequences to this unhappy candidate are well known, but as they involve the characters of persons yet living and perhaps reclaimable, we shall pass them over in silence.

Mr. Tooke died at his house at Wimbledon, March 19, 1812, in the seventy-seventh year of his age. He desired that no funeral service should be said over his remains, but that they should be deposited in a vault in his garden. This injunction, however, as his house was to be sold, was dispensed with by his executors, and he was buried in a vault at Ealing church. He was never married, but left natural children, to whom he bequeathed his property.

In spite of labour and dissipation his life was protracted to a period which indicated an originally sound and vigorous frame. For the last twenty years, however, he was subject to severe, distressing, and incurable infirmities. These he bore with a patience and firmness which it was impossible not to admire. What remains untouched of his character shall be given nearly in the words of a writer to whom we have already been indebted, and who appears,

of all who have written on the subject, to have appreciated his character with most candour and impartiality.

"Mr. Tooke was possessed of considerable learning, as indeed his writings sufficiently show. To other more casual acquirements he united a very extensive acquaintance with the Gothic dialects, of which he has so copiously and so judiciously availed himself in his etymological researches; and it seems probable that the leading ideas of his philosophical work first presented themselves to his mind whilst he was pursuing this comparatively unfrequented track of literature. He was extremely well versed in the law, a science, which both in theory and practice was particularly congenial to his mind, and which he had once studied with professional accuracy in the hope of being called to the bar. We are unable to state with precision what was the amount of his attainments in classical learning, but we apprehend he by no means possessed that accurate acquaintance with the literature of ancient Greece and Rome, which is necessary to constitute a great scholar, in the ordinary acceptation of the term. He was familiar with all our best writers, most so with those of an early date. His knowledge of modern languages was considerable, and he was particularly well read in Italian authors. On the whole, exclusively of philosophy and politics, he would have passed for a very accomplished man.

"One of the taxes which men pay for being eminent is to have their private as well as their public conduct made the subject of criticism: we shall therefore offer no apology for adding a few such remarks as our information enables us to supply upon that of Mr. Tooke. In the essential particulars of truth, honour, and justice, in all that, in a popular sense, forms the morality of a gentleman, he stood, we believe, unimpeached; at least no charge against him for the violation of it was ever substantiated, although he lived for half a century exposed to the public eye, and beset by the vigilant hostility of active and powerful enemies. His great fault, as a private man, was a libertinism in his habits and discourse, which ill became his character, his profession, and, latterly, his age. It may seem an uncharitable suspicion, but we are really afraid that the tendency of which we complain, was rather increased than checked by the profession to which, however unwillingly, he belonged. He had a sort of spite at all its restraints. Many of them he never could throw off; but he was

anxious to show that in licentiousness at least he could be a layman.

"In the ordinary intercourse of life he was kind, friendly, and hospitable. We doubt whether his temper was naturally good; but if it was not, he had a merit the more; for he had so completely subdued it by care and self-controul, as never to betray, under any provocation, the slightest mark of that irritability which often accompanies talent, and which gains so rapidly upon those who know not how to guard against its approaches. Indeed the aspect under which he appeared in private was by no means such as the stern cynicism and ferocious turbulence of his public conduct would have led one to expect; and those, whose opinion of him has been formed exclusively upon his political character and his writings, will have some difficulty in believing that the curate of Brentford was one of the best-bred gentlemen of the age. In this respect he was a sort of phænomenon. He was born in a low station: at no period did he appear to have possessed any remarkable advantages for the study of good breeding; on the contrary, the greater part of his life was spent in constant intercourse with coarse, vulgar, and uneducated men. Yet his natural taste was so good, and he had profited so judiciously by whatever opportunities he enjoyed, that courts and high stations have seldom produced a better example of polite and elegant behaviour than was exhibited by the associate of Messrs. Hardy and Thelwall. Indeed his manner had almost every excellence that manner can display—grace, vivacity, frankness, dignity. Perhaps, indeed, in its outward forms, and in that which is purely conventional, his courtesy wore the air of the 'vieille cour,' and was rather more elaborate than is consistent with the practice of this lounging unceremonious age: but it was never forced or constrained, and it sat not ungracefully upon an old man."

Mr. Tooke's talents in conversation have been always praised by those who knew him, and never praised too highly. He possessed an inexhaustible fund of anecdotes, which he introduced with great skill, and related with neatness, rapidity, and pleasantry. His principal fault as a companion was "a love of paradox, and a tendency to disputation which led him continually to argue for the mere sake of victory, and in evident contradiction to his own real opinion—a practice quite insufferable when adopted, as it often is, by persons of ordinary understanding, and

who only flatter themselves that they possess the acuteness with which Mr. Tooke was really endowed, and to which we must own, that even his liveliness, native ingenuity, and felicity of illustration, could never wholly reconcile us.

"He possessed a rich vein of humour, sometimes coarse, but always striking, comic, and original. His speeches afforded some good specimens of it to the public, and he indulged in it still more freely in private. Perhaps, indeed, it may be fairly objected to him, that his conversation was hardly ever quite serious; and that, what with paradox, and what with irony, it was not easy to get at his true meaning. The truth seems to be, that he comforted himself for not having a larger share in the business of the world, by laughing at every body and every thing it contained. His sceptical disposition probably kept his mind unsettled upon many important facts as to which the generality of men entertain more fixed opinions, and he was therefore ready to espouse either side with equal zeal and equal insincerity, just as accident or caprice inclined him at the moment. There were other subjects on which he was accustomed to speak more positively, but on which we are apt to suspect that his *esoteric* doctrines were very different from those which he taught to aldermen, shoemakers, and other patriotic persons. On such occasions he could not have been in earnest. He must have seen through the designs of those with whom he was acting—he must have loathed their vulgarity—he must have despised their folly. We are aware how severe a censure upon his honesty this opinion implies, but we really think that a fair estimate of the strength of his understanding can lead to no other conclusion." These remarks applied very forcibly to many whom he admitted to his table, when company became necessary to him, sciolists and pretenders in philosophy and politics, some of whom he delighted to ridicule even to their faces, and this with an art, a force, and a pleasantry, which were absolutely irresistible. On such occasions, had they been present, Mr. Tooke would have suspended the prejudices, and caught the admiration of his most inveterate enemies.[1]

TOPHAM (JOHN), a learned antiquary, was a native of Malton, in Yorkshire; and, in an humble situation under

[1] Stephens's Life of Tooke.—Quarterly Review, No. XIV.—British Critic, vol. I. New Series.

the late Philip Carteret Webb, esq. solicitor to the treasury, acquired such a knowledge of ancient hands and muniments as raised him to a place in the state-paper office, with his friends and patrons, the late sir Joseph Ayloffe, bart. who died in his arms, and Thomas Astle, esq. He was also one of the gentlemen engaged in preparing for the press the six volumes of the Rolls of Parliament; an office in which he succeeded his friend Richard Blyke, esq. with whom, in 1775, he was joint editor of Glanville's "Reports of cases of controverted Elections determined and adjudged in parliament, 21 and 22 Jac. I." 8vo. To this is prefixed an historical account of the ancient rights of determining cases upon controverted elections. He was also editor, if not translator, of an English edition of sir John Fortescue's "De laudibus Legum Angliæ," 1775, 8vo. On Mr. Webb's death he entered himself at Gray's Inn; applied to the study of the law; was called to the bar, and appointed a commissioner of bankrupts. He succeeded Dr. Lort as keeper of the archbishop of Canterbury's library at Lambeth; was secretary to the commissioners for selecting and publishing the public records of this kingdom; and registrar to the charity for relief of poor widows and children of clergymen, and treasurer to the orphan charity-school. He married, in 1794, one of the coheiresses of the late Mr. Swindon, an eminent and opulent schoolmaster at Greenwich, in Kent. Mr. Topham's publications in the Archæologia are, vol. VI. p. 116, on Esnecca, or the King's Yacht, in a charter of Henry II.; ibid. 179, on the picture in Windsor castle representing the embarkation of Henry VIII. at Dover; VII. 337, on a subsidy roll of 51 Edward III. The wardrobe account of 21 Edward I. was published by the society in 1787, under his direction; and he was one of the committee for publishing other wardrobe accounts, in "A collection of Ordinances and Regulations for the government of the Royal Household, in divers reigns, from Edward III. to William and Mary," 1790, 4to. Mr. Topham was elected F. S. A. in 1767, and treasurer (on the death of Mr. Bartlet) in 1787, and was also elected F. R. S. in 1779. He died at Cheltenham, Aug. 19, 1803.[1]

TOPLADY (AUGUSTUS MONTAGUE), a strenuous champion for the Calvinism of the church of England, was born

[1] Gent. Mag. vol. LXXIII.—Nichols's Bowyer.

at Farnham, in Surrey, Nov. 4, 1740. His father was Richard Toplady, esq. a captain in the army, and his mother, Catharine Bate, sister to the late Rev. Julius Bate, and to the rev. Mr. Bate, rector of St. Paul's, Deptford, by whom they were married, at the said church, on Dec. 31, 1737. They had issue one son, Francis, who died in his infancy, and afterwards the subject of our memoir. His godfathers were Augustus Middleton, and Adolphus Montague, esqrs.; in respect to whom, he bore the Christian name of the one, and the surname of the other. His father died at the siege of Carthagena, soon after his birth. He received the rudiments of his education at Westminster school; but, it becoming necessary for his mother to take a journey to Ireland to pursue some claims to an estate in that kingdom, he accompanied her thither, and was entered at Trinity college, in Dublin, at which seminary he took his degree of bachelor of arts. He received orders on Trinity Sunday, the 6th of June, 1762; and, after some time, was inducted into the living of Broad Hembury in Devonshire. Here he pursued his labours with increasing assiduity, and composed most of his writings. He had for some years occasionally visited and spent some time in London; but, in 1775, finding his constitution much impaired by the moist atmosphere of Devonshire, with which it never agreed, he removed to London entirely, after some unsuccessful attempts to exchange his living for another, of equivalent value, in some of the middle counties. In London, by the solicitation of his numerous friends, he engaged the chapel, belonging to the French reformed, near Leicester-fields; where he preached twice in the week, while his health permitted, and afterwards occasionally, as much as, or rather more than, he was well able to do. He died Aug. 11, 1778. His body was buried, agreeable to his own desire, communicated to some friends, in Tottenham-court chapel. It is supposed that his intense application to study, which he freqnently pursued through the night to three and four o'clock in the morning, was the means of inducing his disorder, and of accelerating his end. From this severe pursuit, so long as his body was able to bear it, he could not be dissuaded.

He had no preferment in the church besides the vicarage of Broad Hembury, which, as his mind could never brook the idea of living in animosity with his parish upon the account of tithes, did not amount, *communibus annis*, to

eighty pounds a year. For this living he exchanged another, not far distant from it, which had been procured for him by his friends in a mode which (though usual enough) his conscience could not approve; and therefore, when he became acquainted with the manner of their diligence, which was not for some time afterwards, he could not rest satisfied till he had parted with it.

His publications were, 1. "The Church of England vindicated from the charge of Arminianism; and the case of Arminian Subscription particularly considered; in a Letter to the rev. Dr. Nowell," 1769. 2. "The Doctrine of absolute Predestination stated and asserted; with a preliminary discourse on the Divine Attributes: translated in great measure, from the Latin of Jerom Zanchius; with some account of his Life prefixed," 1769. 3. "A Letter to the Rev. Mr. John Wesley, relative to his pretended abridgment of Zanchius on Predestination," 1770, 2d edit. 1771. 4. "A Caveat against unsound Doctrines: a Sermon preached at Blackfryars, April 29, 1770." 5. "Jesus seen of Angels; and God's mindfulness of man: three Sermons, preached at Broad Hembury, Devon, Dec. 25, 1770." 6. "Free Thoughts on the projected Application to Parliament for the Abolition of Ecclesiastical Subscriptions," 1771. 7. "More work for Mr. John Wesley: or a vindication of the Decrees and Providence of God from the defamations of a late printed paper, entitled 'The Consequence proved,' 1772." 8. "Clerical Subscription no grievance: a Sermon, preached at the annual Visitation of the archdeaconry of Exeter, May 12, 1772." 9. "Historical Proof of the Doctrinal Calvinism of the Church of England," 1774, 2 vols. 8vo. 10. "Free-will and merit fairly examined; or men not their own Saviours: a Sermon preached at Blackfryars, May 25, 1774." 11. "Good News from Heaven; or, the Gospel a joyful sound: a Sermon, preached at the Lock-chapel, June 19, 1774." 12. "The scheme of Christian and Philosophical necessity asserted, in answer to Mr. John Wesley's tract on that subject," 1775. 13. "Joy in Heaven, and the Creed of Devils: two Sermons, preached in London," 1775. 14. "Moral and Political Moderation recommended:" a Sermon, preached on the general fast, Dec. 13, 1776. 15. "Collection of hymns for public and private worship," 1776. 16. "His dying avowal, dated Knightsbridge," July 22, 1778.

Since his death, a complete edition of his Works has been printed in 6 vols. 8vo, besides a volume of posthumous pieces, concerning the authenticity of which some doubts had been entertained, but these were removed by a letter from his executor, Mr. Hussey of Kensington, to whom he gave permission to publish them. How far this was done with judgment has been doubted. It is certain that some of Mr. Toplady's posthumous works have placed his character in a different point of view from that in which his followers and admirers were wont to contemplate it.

The chief object of his writings, as well as of his sermons, was the defence of Calvinism, and the proof that Calvinism was to be found in the articles, &c. of the church of England. His creed, says one of his reviewers, (we suspect Mr. Badcock) was Calvinism *in the extreme*; and when he reasoned on some of its distinguishing principles, particularly predestination, he discovered no mean talent for disputation. He understood all the niceties of that article; and if his arguments could not convince, his subtleties would confound an Arminian. He would take his adversary on his own ground, and make his own concessions contribute to his defeat. Of this we have a remarkable example, related by himself, in a letter to Mrs. Macauley, in which he tells her of a debate he once had with Mr. Burgh, author of the "Political Disquisitions." "I should have had," says he, "a sharp onset if he had been in perfect health. Even as it was, he could not forbear feeling my pulse on the article of *free will.* In the course of our debate, I drove him into this dreadful refuge, viz. 'that God doth all he *possibly* can (these were Mr. Burgh's own words) to hinder moral and natural evil: but he *cannot* prevail, men will not *permit* God to have his wish.'" On Mr. Toplady's asking him, if this would not render the Deity an *unhappy* being? he replied, "No, for he *knows* that he *must* be disappointed and defeated, and that there's *no help* for it: and therefore he *submits to the necessity*, and does not make himself unhappy about it."

As Mr. Toplady had thus laboured in all his works for the revival of Calvinism, he passed with the generality, and particularly with the public critics, for an enthusiast, with all its supposed accompaniments of austerity, bigotry, and separation from the enjoyments of life and from all society but that of his immediate followers. When therefore in his posthumous works it was discovered that he was

much more a man of the world than ever had been suspected, the opinion of many of his admirers was in some measure altered. It appeared indeed that he mixed very freely in all the habits of social intercourse with persons of all persuasions and denominations; and we have seen a letter of his in print, in which he not only enters on an elaborate defence of card-playing, but speaks even with gentleness on the subject of theatrical and other public amusements. His admirers thought all this might be candid, or liberal, but they could not conceive it to be consistent with the spirit and tendency of his works, nor indeed discoverable in them.—Of his defences of Calvinism, his "Historical Proof" is by far the most able, and although the same arguments or proofs have been more recently repeated in a memorable controversy, excited by Mr. Overton's publications, they have not been placed either in a more fair or more clear light than by Mr. Toplady. As a controversialist, in his disputes with Wesley and others, he has been blamed for a degree of acrimony unworthy of his cause; but he possessed a warm and active imagination, and a degree of zeal which was not always under the guidance of judgment. Against Wesley he may be said to have had a confirmed antipathy, and employed ridicule as well as argument in opposing his opinions and conduct. The last act of his life was to publish what he called his "Dying Avowal," in which he contradicted a report circulated by Wesley or his followers, respecting his having changed his sentiments. In this short "Avowal," he informs us that his Arminian prejudices received their first shock from reading Dr. Manton's sermons on the xviith chapter of St. John's Gospel. Besides the works abovementioned, Mr. Toplady was the editor, for some years, of "The Gospel Magazine," began in 1774; and in it, under the article, "Review of Books," will be found some of his bitterest philippics against Wesley. Upon the whole, however, he must be considered as one of the ablest of modern writers in defence of Calvinism, and brought a larger share of metaphysical acuteness into the controversy than any man of his time.[1]

TORCY (John Baptist Colbert, Marquis of), son of the celebrated French minister, Colbert, was born Sept. 19, 1665. Being sent early in life to several foreign courts, he was

[1] Life published in 1778, 8vo.—Works, passim.—Month. Rev. vol. LXX.

deservedly appointed secretary of state for the foreign department in 1686, director-general of the posts in 1699, and counsellor to the regency during the minority of Louis XV.; all which offices he filled with great distinction. His embassies to Portugal, to Denmark, and to England, put him upon a level with the most able negociators. He died at Paris the 2d of September, 1746, at the age of eighty-one, an honorary member of the academy of sciences. He had married a daughter of the minister of state Arnauld de Pomponne, by whom he had several children. Ten years after his death, in 1756, were published his "Memoirs of the Negotiations from the treaty of Ryswic to the peace of Utrecht," 3 vols. 12mo, divided into four parts. The first is assigned to the negociations for the Spanish succession; the second to the negociations with Holland; the third to those carried on with England; and the fourth to the affairs concerning the treaty of Utrecht. These memoirs, says the author of the Age of Louis XIV. consist of particulars interesting to those who are desirous of gaining a thorough knowledge of this business. They are written with greater purity than any of the memoirs of his predecessors: they are strongly marked with the taste that prevailed in the court of Louis XIV. But their greatest value arises from the sincerity of the author; whose pen is always guided by truth and moderation. Torcy has been justly characterised as profoundly wise in all great affairs, fertile in resources in times of difficulty, always master of himself amid the allurements of good fortune, and under the pressures of bad. Though of a serious disposition, yet in company he could be agreeably gay, especially whenever he chose to give way to a vein of delicate pleasantry which was peculiar to him. His temper, always even, was neither ruffled nor clouded by the most arduous circumstances. To this rare quality he added that of a good husband, a tender father, and a humane and gentle master.[1]

TORELLI (Joseph), an Italian mathematician, was born at Verona, Nov. 4, 1721, and was educated at Padua, principally in jurisprudence, in which faculty he took his doctor's degree, but he did not confine himself to that science. The knowledge which he acquired was so general, that upon whatever subject the conversation happened to turn, he delivered his sentiments upon it as if it had formed the

[1] Dict. Hist.—Siecle de Louis XIV.

only object of his study. On his return from the university, he entered on the possession of a considerable fortune, and determined to devote himself entirely to literary pursuits. The Hebrew, Greek, Latin, and Italian languages occupied much of his time, his object being to understand accurately the two first, and to be able to write and speak the two last with propriety and elegance. He also learned French, Spanish, and English, the last particularly, for he was eager to peruse the best English writers, and was enabled to enter into their spirit. Ethics, metaphysics, divinity, and history, also shared much of his attention, and he displayed considerable taste in the fine arts, music, painting, and architecture. Nor did he neglect the study of antiquities, but made himself familiarly acquainted with coins, gems, medals, engravings, &c. Scarce any monumental inscriptions were engraved at Verona which he had not either composed or corrected. With the antiquities of his own country he was so intimately acquainted, that every person of eminence, who visited Verona, took care to have him in their company when they examined the curiosities of the city.

But these pursuits he considered merely as amusements; mathematics and the belles lettres were his serious studies. These studies are in general thought incompatible; but Torelli was one of the few who could combine the gravity of the mathematician with the amenity of the muses and graces. Of his progress in mathematics we have a sufficient proof in his edition of the collected works of Archimedes, printed at Oxford in 1792, folio, Greek and Latin. The preparation of this work had been the labour of most part of his life. Having been completely ready for publication, and even the diagrams cut which were to accompany the demonstration, the manuscript was disposed of after his death to the curators of the Clarendon press, by whose order it was printed under the immediate care of Dr. Robertson, the present very learned professor of astronomy. It seems to be the general opinion that there have been few persons in any country, or in any period of time, who were better qualified, than Torelli, for preparing a correct edition of Archimedes. As a Greek scholar he was capable of correcting the mistakes, supplying the defects, and illustrating the obscure passages that occurred in treatises originally written in the Greek tongue; his knowledge of Latin, and a facility, acquired by habit, of writing in

this language, rendered him a fit person to translate the Greek into pure and correct Latin, and his comprehensive acquaintance with mathematics and philosophy qualified him for conducting the whole with judgment and accuracy.

Torelli wrote the Italian language with the classic elegance of the fourteenth and fifteenth centuries, as appears by his different works in that language, both in prose and verse. He translated the whole of Æsop's fables into Latin, and Theocritus, the epithalamium of Catullus, and the comedy of Plautus, called "Pseudolus," into Italian verse. The first two books of the Æneid were also translated by him with great exactness, and much in the style of the original. Among his other Italian tanslations was Gray's Elegy.

His life, like his studies, was drawn after the model of the ancient sages. Frugal, temperate, modest, he exhibited a striking contrast to the luxurious manners of his age. In religion he adhered strictly, though not superstitiously, to the opinions of his ancestors. He was firm in his resolutions, but not foolishly obstinate: and so strict an observer of equity, that his probity would have remained inviolate, even though there had been no law to bind him to justice. He never married, that he might have leisure to devote himself, with less interruption, to his favourite studies. Every one readily found admission to him, and no man left him without being both pleased and instructed; such was the sweetness of his temper, and the readiness with which he communicated information. He adhered with great constancy to his friendships. This was particularly exemplified in the case of Clemens Sibiliati, whose life of him is prefixed to the Oxford edition of his Archimedes; with him he kept up the closest connection from a school boy to the day of his death. He was peculiarly attached likewise to many men of distinction, both in Italy and Britain, the late earl Stanhope, earl Mansfield, John Strange, esq. &c. Torelli died August 18, 1781, in the sixtieth year of his age.[1]

TORFÆUS (THERMODUS), a learned Danish historian and antiquary, was born in Iceland, and partly educated there, but completed his studies in Denmark. Here he became so well known for his acquaintance with history,

[1] Life by Sibiliati.—Memoria della Sociato Italiana, tom, II. 1784.—Encyclopædia Britannica, Dr. Gleig's Supplement.—Hutton's Dictionary, new edit.

that when Frederick III. king of Denmark, himself a very learned prince, wanted some able scholar to translate certain Icelandic MSS. which were in his library, Torfæus was recommended to him, and executed his task so much to the king's satisfaction, that he retained him for several years in his court, and employed him on other affairs that had no connexion with his studies, and always admired him as a man of talent and probity. As a reward he gave him a valuable appointment in the customs, but Torfæus found it not very agreeable to one of his disposition, and was about soliciting an exchange when the king died. His successor and son, Christian V. appointed him his historiographer for Norway, with a salary of 600 German crowns. This enabled Torfæus to reside either at Copenhagen, or at an estate he had in Stongeland, pursuing his researches into history and antiquities. He died in 1719, or 1720, nearly eighty years old. As an historian, he occupies a very high rank among his countrymen. His principal works, or those best known, although all are scarce, are, 1. "Historia rerum Norvegicarum," Hafniæ (Copenhagen) 1711, 4 vols. in 2, fol. 2. "Orcades, seu rerum Orcadensium historiæ libri tres," ibid. 1697, 1715, fol. 3 "Series Dynastarum et Regum Daniæ, a Skioldo Odini filio, ad Gormum Grandævum," ibid. 1702, 4to. 4. "Historia Vinlandiæ antiquæ," 1705, 8vo. 5. "Groenlandia antiqua, seu veteris Groenlandiæ descriptio," 1706, 8vo.[1]

TORNASIUS (JOHN), the first of a family of eminent printers and booksellers, called in French DETOURNES, was born at Lyons in 1504, and learned printing first in the house of Sebastian Gryphius. He appears to have established another house about 1540, and printed many books in the name and on account of Gryphius; but from 1544 we find his own name to a number of very correct editions. Among others may be mentioned, an edition of "Petrarch," in Italian, 1545, 16mo, with a letter from him to Maurice Sceva, of Lyons, in which he gives a curious account of the discovery of Laura's tomb, in 1533, in the chapel of the Cordeliers' church at Avignon; a "Dante," 1547, 16mo; "Les Marguerites des Marguerites de la reine de Navarre," 1547, 8vo; "Vitruvius," with Philander's commentary and wood cuts finely executed, 1552, 8vo; and "Froissart's Chronicles," 1559—61, 4 vols. fol. Most of his

[1] Moreri.

editions have Latin prefaces or dedications from his pen. His talents procured him the honour of being appointed king's printer at Lyons, where he died of the plague in 1564. His device was two vipers forming a circle, the female devouring the head of the male, while she herself is devoured by her young, with the inscription "Quod tibi fieri non vis, alteri ne faceris." This device is still to be seen on the front of a house at Lyons, in the rue Raisin, where his printing-office stood. He was succeeded by his son, JOHN, who was also king's printer, and carried on the business until 1585. His editions did not yield in elegance or correctness to those of his father, but being obliged at the date above-mentioned to quit his country, upon account of his religion, for he was a protestant, he settled at Geneva, where he had every encouragement, and in 1604 became a member of the council of two hundred. Like the Geneva printers, however, he deteriorated what he printed here by employing bad paper. He died in 1615. His descendants continued the printing and bookselling business at Geneva, and had established a very extensive trade, when in 1726, John James, and James Detournes purchased the stock of Anisson and Posnel, famous booksellers of Lyons, and obtained permission, notwithstanding their religion, to settle there; and as they also continued their house at Geneva, they greatly extended their trade, particularly to Spain and Italy. In 1740 the learned John Christian Wolff dedicated to them his "Monumenta Typographica," as to the oldest printing and bookselling family in Europe. Their trade, which consisted chiefly in theological works, having begun to fail off when the Jesuits were suppressed, their sons, who had a plentiful fortune, sold off the whole of their stock in 1780, and retired from a business which had been carried on in their family with great reputation for nearly two hundred and forty years.[1]

TORQUEMADA (JOHN DE), a celebrated Dominican, better known by the name of TURRECREMATA, was born in 1388, of an illustrious family at Valladolid. He attended the council of Constance in 1417, was admitted doctor of the Sorbonne in 1429, held some important offices in his order, and became master of the sacred palace. Pope Eugenius IV. sent him to the council of Basil, where he strenuously supported the court of Rome. He was created car-

[1] Biog. Univ. in art. Detournes.

dinal in 1439, did great services to his order, and died at Rome, September 26, 1468, aged eighty. His works are, "Commentaries on Gratian's Decretal," Venice, 1578, 5 tom.; a treatise "On the Church and the Papal Authority," Venice, 1562, fol.; "Expositio super toto Psalterio," Rome, 1470, 4to, reprinted in 1472, and at Mentz in 1474; "Meditationes," Rome, 1467, often reprinted in the same century, and all now of great rarity. He wrote also various others in Latin, in which, says L'Avocat, he servilely defends the Ultramontane opinions, like a slave to the court of Rome, rather than like an impartial divine, and a bishop. He was unquestionably an excessive bigot, and of a most persecuting spirit. Father Touron has written his life.[1]

TORRE (PHILIP DELLA), a learned antiquary, was born in 1657, of a noble family at Ciudad in the Frioul. His connexions with Octavio Ferrari, one of the most learned antiquaries of Italy, increased his natural taste for that study. Having settled at Rome, he gained the esteem and friendship of the cardinals Imperiali and Noris, pope Innocent XII. and Clement XI. which latter gave him the bishopric of Adria, in 1702, where he died in 1717. His works are, "Monumenta veteris Antii," 1700, 4to, much valued; "Taurobolium antiquum," Lugduni, 1704, reprinted in Sallengre's "Thesaurus Antiquitatum;" "De annis imperii M. Antonii Aurelii Heliogabali," &c. 1714, 4to; Dissertations on worms in the human body, and on an eclipse of the Sun, with several other learned pieces in the Italian journals.[2]

TORRE (JOHN MARIA DE LA), a celebrated philosopher, was born at Rome in 1710, of a family originally of Genoa, and studied in the Clementine college at Rome. He became afterwards professor of philosophy and mathematics at the college of Ciudad, in the Frioul. Thence he went to Naples, and taught these sciences in the archiepiscopal seminary. Charles of Bourbon, king of Naples, appointed him in 1754 to be his librarian, superintendant of the royal printing-office, and keeper of the museum, which enabled him to devote his time to his favourite pursuits, one of which was the improvement of microscopes, which he brought to a very great degree of perfection, by inventing the highest magnifiers that had ever been known, four of which he sent in 1765 to our royal society. An account

[1] Dupin.—Cave, vol. II.—Antonio Bibl. Hisp. Vet.
[2] Niceron, vol. I.—Tiraboschi.

of them may be seen in the Philosophical Transactions, vols. LV. and LVI. This ingenious author was a member of the principal academies of Italy, and a corresponding member of those of Paris, London, and Berlin. He died March 7, 1782, not more regretted as a man of genius, than as a man of private worth and amiable manners. His principal works are, "On Natural Philosophy," Naples, 1749, 2 vols. 4to. 2. "Elementa Physicæ," ibid. 1767, 8 vols. 3. "History and phenomena of Vesuvius," 1755, 4to. 4. "Microscopical Observations," 1766, &c. [1]

TORRENTIUS (LÆVINUS), in his native language called VANDER BEKEN, a very learned man, who flourished not long after the restoration of letters, was born at Ghent, in Flanders, in 1525, and educated at Louvain. Thence he went to Bologna, in order to study the civil law and antiquities; where he so distinguished himself by his skill in polite literature, and particularly in poetry, that he became known all over Italy, and acquainted with all the learned of Rome, Venice, and Padua. He was not only a man of learning, but of business also; and hence, after returning to his own country, was thought a fit person to be employed in several embassies. He took holy orders, and at length was raised to the bishopric of Antwerp. Hence he was translated to the metropolitical church of Mechlin, where he died in 1595, at seventy years of age. He founded a college of Jesuits at Louvain, the place of his education, to which he left his library, coins, &c. Besides an octavo volume of "Latin poems," printed by Plantin, at Antwerp, in 1594, he wrote "Commentaries upon Suetonius and Horace;" the former printed in 1592, the latter in 1608, 4to. Scaliger, Lipsius, Scioppius, and indeed all the learned, have spoken well of his "Commentaries." Fabricius, speaking of explications and emendations of Horace, says, that he and Lambinus were men of great learning and critical talents, and had carefully consulted the best manuscripts, but it is thought that Torrentius had intrusted the collation to some person who had not his own accuracy [2]

TORRICELLI (EVANGELISTA,) an illustrious mathematician and philosopher of Italy, was born at Faenza, in 1608, and was trained in Greek and Latin literature by an uncle who was a monk. Natural inclination led him to cultivate mathematical knowledge, which he pursued some time

[1] Dict. Hist. [2] Foppen Bibl. Belg.—Moreri.—Saxii Onomast.

without a master; but, at about twenty years of age, he went to Rome, where he continued the pursuit of it under father Benedict Castelli. Castelli had been a scholar of the great Galilei, and had been called by pope Urban VIII. to be a professor of mathematics at Rome. Torricelli made so extraordinary a progress under this master, that, having read Galilei's "Dialogues," he composed a "Treatise concerning Motion" upon his principles. Castelli, astonished at the performance, carried it and read it to Galilei, who heard it with much pleasure, and conceived a high esteem and friendship for the author. Upon this Castelli proposed to Galilei, that Torricelli should come and live with him; recommending him as the most proper person he could have, since he was the most capable of comprehending those sublime speculations which his own great age, infirmities, and, above all, want of sight, prevented him from giving to the world. Galilei accepted the proposal, and Torricelli the employment, as things of all others the most advantageous to each. Galilei was at Florence, whither Torricelli arrived in 1641, and began to take down what Galilei dictated, to regulate his papers, and to act in every respect according to his directions. But he did not enjoy the advantages of this situation long, for at the end of three months Galilei died. Torricelli was then about returning to Rome. But the grand duke Ferdinand II. engaged him to continue at Florence, making him his own mathematician for the present, and promising him the chair as soon as it should be vacant. Here he applied himself intensely to the study of mathematics, physics, and astronomy, making many improvements and some discoveries. Among others, he greatly improved the art of making microscopes and telescopes; and it is generally acknowledged that he first found out the method of ascertaining the weight of the atmosphere by a proportionate column of quicksilver, the barometer being called from him the Torricellian tube, and Torricellian experiment. In short, great things were expected from him, and great things would probably have been farther performed by him if he had lived; but he died, after a few days illness, in 1647, when he was but just entered the fortieth year of his age.

Torricelli published at Florence, in 1644, a volume of ingenious pieces, entitled "Opera Geometrica," in 4to. There was also published at the same place, in 1715, "Lez-

zioni Accademiche," consisting of 96 pages in 4to. These are discourses that had been pronounced by him upon different occasions. The first of them was to the academy of La Crusca, by way of thanks for admitting him into their body. The rest are upon subjects of mathematics and physics. Prefixed to the whole is a long life of Torricelli, by Thomas Buonaventuri, a Florentine gentleman.[1]

TORRIGIANO (PETER), an eminent Florentine sculptor, was born about 1472, and was the contemporary of Michael Angelo, in competition with whom he executed some works in the town-hall of Florence. He was an artist of very superior merit, but a proud, inconsiderate, and ungovernable character. It was in one of his passionate fits that he struck Michael Angelo with such force as to flatten his nose. Benvenuto Cellini, in his own life, has recorded this affair, as related to him by Torrigiano himself: "His conversation one day happening to turn upon Michael Angelo Buonarroti, on seeing a drawing of mine made from the celebrated cartoon of the battle of Pisa: 'This Buonarroti and I (said Torrigiano), when we were young men, went to study in the church of the Carmelites, in the chapel of Masaccio; and it was customary with Buonarroti to rally those who were learning to draw there. One day, amongst others, a sarcasm of his having stung me to the quick, I was extremely irritated, and, doubling my fist, gave him such a violent blow upon his nose, that I felt the bone and cartilage yield as if they had been made of paste, and the mark I then gave him he will carry to his grave'."

Cellini's account of Torrigiano is, that "he was a handsome man; but of consummate assurance, having rather the air of a *bravo* than a sculptor: above all, his strange gestures and sonorous voice, with a manner of knitting his brows, enough to frighten every man who saw him, gave him a most tremendous appearance, and he was continually talking of his great feats among those *bears of Englishmen* whose country he had but recently left." At what time he came into England is not known, but in 1519, according to Stow, he executed the superb tomb of Henry VII. in Westminster-abbey, for which he received 1000*l.* for the whole stuff and workmanship. It is also said by Vasari that he executed variety of works in marble, brass, and

[1] Fabroni Vitæ Italorum.—Chaufepie.—Hutton's Dict.

wood, in concurrence with other masters of this country, over all whom he was allowed the superiority. Vertue ascribes to him the tomb of Margaret countess of Richmond, mother of Henry VII.; and that of Dr. Young master of the Rolls in the chapel at the Rolls in Chancery-lane; and lord Orford is inclined to attribute to him a head of Henry VIII. in plaister in a round at Hampton-court. His lordship adds, that at Strawberry-hill is a model in stone of the head of Henry VII. in the agony of death. It is in the great style of Raphael and Michael Angelo, and worthy of either, though undoubtedly by Torrigiano.

The ungovernable and restless habits of this artist precipitated him into great difficulties, and the circumstances of his death furnish a melancholy instance of the vicissitude of life, and the baneful effects of inquisitorial jurisprudence. Upon leaving England, he visited Spain, and after distinguishing himself by many excellent works, was employed by a Spanish grandee to sculpture in marble a Madonna and Infant Christ, of the size of nature, with high promises to be rewarded in proportion to its merit; and as the grandee was of the first rank, Torrigiano flattered himself with proportionate expectation. After much study and application he completed his work to his own satisfaction, and the grandee saw the performance with delight and reverence, bestowing on him the highest praise. Impatient to possess his treasure, he immediately sent for it, and that his generosity might be displayed to the greatest advantage he loaded two lacqueys with the money to defray the purchase. The bulk was promising; but when the bags were found to contain nothing but brass maravedi, which amounted only to the small sum of thirty ducats, vexation and disappointment roused Torrigiano's resentment, who considered this present rather as an insult than as a reward for his merit, and, on a sudden, snatched up his mallet, and without regard to the perfection of his workmanship, or the sacred character of the image, he broke it in pieces, and dismissed the lacqueys, with their load of farthings, to tell the tale. The grandee, with every passion alive to this merited disgrace, and perhaps impressed with superstitious horror for the sacrilegious nature of the act, presented him before the court of inquisition; and impeached him for his conduct as an infidel and heretic. Torrigiano urged the right of an author over his own creation: reason pleaded on his side, but all in vain; he was condemned to lose his

life with torture. The holy office, however, lost its victim, for Torrigiano starved himself to death in prison, in 1522.[1]

TORSELLINO. See TURSELLINUS.

TORTELLIUS (JOHN), otherwise ARETIN, from being born at Arezzo, was one of the learned men of the fifteenth century, although our accounts of him are not very satisfactory. He either composed or translated a "Life of St. Athanasius." He was admitted into the confidence of Nicholas V. whose chamberlain he was. His conversation and candour have been much praised. He was principally skilled in grammar, as appears by his book "De Potestate Literarum.". Gesner's "Bibliotheca" gives the titles of many other works; and Magius quotes a "Lexicon" of his. Laurentius Valla must have been one of his admirers, as he dedicates to him his books "De Latina Elegantia." He died in 1466.[2]

TOSSANUS, or TOUSSAIN (DANIEL), a learned protestant divine, was born at Montbeillard, then belonging to the dukes of Wirtemberg, July 15, 1541. His father, Peter Toussain, who was minister of that place, had formerly been a canon of Metz, but afterwards embraced the reformed religion, and was employed by George duke of Wirtemberg to introduce it at Montbeillard, which he did with great effect until his death in 1573, in his seventy-fourth year. His latter days were embittered by the loss of two of his sons, one of whom was assassinated at Montbeillard, and the other perished in the massacre at Paris in 1572.

Daniel, the subject of this article, after some education in his native place, was sent to Basil in 1555, where he studied for two years, and was admitted to the first academic degree, probably that of bachelor of arts. He then went to Tubingen, where he continued his studies for two more years, under the patronage and at the expence of Christopher duke of Wirtemberg, who thus wished to reward his father's services to the infant-church of Montbeillard. Here he applied himself to belles lettres and philosophy, and took the degree of master of arts. He had also gone through a course of divinity; for we find that when his father recalled him to his native place, he preached there, both in French and German; but finding himself indiffe-

[1] Walpole's Anecdotes.—Duppa's Life of Michael Angelo.
[2] Gen. Dict.—Moreri.—Saxii Onomast.

rently acquainted with the former of those languages, he went in 1559 to Paris, where he might acquire a greater facility in speaking and writing, and at the same time carry on his other studies. The following year he left Paris for Orleans, where he taught Hebrew for some time, and being admitted into the ministry, officiated in the church there, which was one of the most numerous and flourishing of the protestant congregations in France. There in 1565 he married the daughter of an advocate of parliament, who had been counsellor to queen Catherine de Medici before the troubles.

While Tossanus was here, he was frequently exposed to the greatest dangers during the war which broke out between the catholics and protestants, Orleans being besieged, and being full of adherents to the duke of Guise and his party. But by various means, although much persecuted, he escaped all, and finally reached Heidelberg, whither he had been invited by the pious Frederick III. elector palatine; and was so well received by that prince and by all descriptions of people, as soon to be able to forget his many dangers and sufferings. The prince afterwards employed him in visiting the reformed churches in his dominions, and in composing some differences of opinion among them, which he is said to have performed with equal ability and zeal. On the death of that prince, however, in 1576, he experienced a reverse, his son Louis being a Lutheran, and unwilling to retain Toussain, who was a Calvinist, in his service. His brother prince Casimir, who was of his father's persuasion, then invited Toussain to Newstadt, made him superintendant of the churches there, and on the death of Ursinus, professor of divinity. He also officiated in the church of St. Lambert, composed of refugees; and preached to them in French, and by the prince's desire, joined Zanchius and Ursinus in the publication of various works in support of the reformation. In 1578 he presided at a synod which prince Casimir had assembled for the purpose of establishing conformity in doctrine and discipline, and of assisting the exiles of the palatinate. With this prince Toussain became so great a favourite, that his highness took no steps in ecclesiastical matters without consulting him, and such was the general report of his character, that foreign princes or ambassadors who visited the court at Newstadt, made it a point to pay their respects to Toussain. On the death of the elector

Louis IV. in 1583, prince Casimir, his brother, had the charge of his infant son and successor Frederick IV. On this he removed to Heidelberg, in order to take the regency into his own hands, and employed Toussain in promoting the reformed religion. In this, however, he was much obstructed by the violence of the Lutheran party; and the prince, after in vain endeavouring by conferences to allay the fervour of their zeal, was under the necessity of dismissing the most turbulent from their situations in the church or university. This was no more than had been done by the late elector without any ceremony: but the prince regent in the present case took every pains to show that it was a matter of necessity with him, all other means of pacification having failed.

In the mean time Grynæus, first professor of divinity at Heidelberg, having been removed to Basil in 1586, Toussain was appointed to succeed him, and after entering on the office, complied with the statutes of the university by taking his doctor's degree. In 1587 his wife died, and about a year and a half after he married the widow of M. Chapelle, who had been chaplain to the prince of Conde. In 1592 he lost his illustrious patron prince Casimir, but as the young elector adhered to the same sentiments in religion, no change took place in ecclesiastical matters. In 1594, Toussain was chosen rector of the university, an office which he filled with great credit. In 1596 when the plague had driven not only the court, but most of the professors and students from Heidelberg, Toussain remained at his post, preaching, and administering what support and consolation he could to the sufferers. Beginning now to feel the infirmities of age, he would have resigned his professorship, but this was not accepted, although he was permitted to relax in every way suitable to his health. He died Jan. 10, 1602, in the sixty-first year of his age, and was buried in the chapel belonging to the university.

His son Paul, also a divine of much learning and reputation in his time, published a life of his father, "Vita et obitus Danielis Tossani," &c. Heidelberg, 1603, 4to, with various other works, mostly of the controversial kind, and a translation of Luther's Bible with notes, ibid. 1617, folio. These notes were attacked by the Lutheran divines, and defended by the author in an "Apologia pro suis notis Biblicis, &c." 1618, 4to. He published also a "Lexicon Concordantiale Biblicum, &c." of which there have been seve-

ral editions, the last at Francfort in 1687, folio. He died in 1629.—His father's works, in German and Latin, amount to many volumes 4to and folio, principally commentaries on various parts of the Bible, and defences of particular doctrines of the reformed church. A list may be seen in any of our authorities.[1]

TOUP (JONATHAN), a very eminent critic, was descended from a family formerly settled in Dorsetshire. His grandfather, Onesiphorus Toup, had been a man of good property, and patron, as well as incumbent, of Bridport in that county; but he appears to have been embarrassed in his circumstances before his death, as he parted with the advowson, and left a numerous family very slenderly provided for. His second son, Jonathan, was bred to the church, and was curate and lecturer of St. Ives, Cornwall. He married Prudence, daughter of John Busvargus, esq. of Busvargus in Cornwall, and by her had issue Jonathan, the subject of this memoir, and one daughter.

Jonathan, our critic, was born at St. Ives, in December 1713. He received the first principles of his education in a grammar-school in that town, and was afterwards placed under the care of Mr. Gurney, master of a private school, in the parish of St. Merryn. He was removed from this school to Exeter college, Oxford, where he took his degree of batchelor of arts; but his master of arts degree was taken at Pembroke hall, Cambridge, in 1756. In 1750, he was appointed to the rectory of St. Martin's, and, in 1774, was installed prebendary of Exeter. In 1776, he was instituted to the vicarage of St. Merryn's. He owed these two last pieces of preferment to the patronage of Dr. Keppel, bishop of Exeter.

Mr. Toup had lost his father whilst he was a child: and his mother sometime after marrying Mr. Keigwin, vicar of Landrake in Cornwall, his uncle Busvargus (the last male of that family) took him under his care: considered him as his own child; and bore the whole charge of his education both at school and college. By the death of this excellent man, without issue, in 1751, Mrs. Keigwin succeeded, as heir at law, to his estate and effects. A will was indeed found, supposed to have been signed by old Mr. Busvargus two days before his death: but there were so many suspicious circumstances attending it, that the

[1] Melchior Adam.—Niceron, vol. XXXVI.—Chaufepie.

persons who would have been benefited by it never ventured to prove it. Mrs. Keigwin died in 1773, and left a will, bequeathing the whole of her estates to her son Jonathan, which accounts for the property of which he died possessed, and which could not have accumulated from his preferments or his publications.

In 1760, Mr. Toup published the first work which made him known to the world as a critic. This was the first part of his "Emendationes in Suidam, in quibus plurima loca veterum Græcorum, Sophoclis et Aristophanis imprimis, cum explicantur tum emendantur," 8vo. The second part appeared in 1764. This work procured him the notice of bishop Warburton, who, from the time of its publication, honoured him with his correspondence and patronage. The bishop, in one of his letters, laments his having a see without any preferment on it: "had it been otherwise, he should have been too selfish to invite any of his brethren to share with him in the honour of properly distinguishing such merit as Mr. Toup's." All, however, that the bishop could do, he did with the warmth and earnestness of sincere friendship. He repeatedly recommended Mr. Toup to archbishop Secker, to the trustees for disposing of his options, to lord Shelburne, and to bishop Keppel; and the favours that prelate conferred on Mr. Toup were owing to the solicitations of bishop Warburton.

In 1766 the third part of the "Emendationes in Suidam" was published, and in the following year archbishop Secker expressed a desire that Mr. Toup would lend his assistance towards a new edition of Polybius, which was then in contemplation; and bishop Warburton, who seconded this wish, advised him to lay aside for a while the notes he was preparing for Warton's edition of Theocritus, but it does not appear what progress was made in this edition. In 1767, he published his "Epistola critica ad virum celeberrimum Gulielmum episcopum Glocestriensem," 8vo. In this letter to his friend Warburton, he takes occasion to correct and illustrate many passages in ancient and especially Greek authors, with his usual acuteness and judgment. In 1770, Mr. Warton's edition of Theocritus was printed at the university press at Oxford. Mr. Toup had been a large contributor towards the corrections and annotations of this edition, in the title page of which is noticed, "Epistola Jo. Toupii de Syracusis, ejusdemque Addenda in Theocritum, necnon collationes quindecim

codicum." But a note of his on Idyll. XIV. written, we should have said, in an unguarded moment, had he not repeated and attempted to defend it afterwards, gave such offence (to Dr. Lowth particularly) that the vice-chancellor of Oxford had it cancelled and another substituted in its room. Mr. Warton, according to Mr. Cole, pleaded that Toup had inserted it without his knowledge. On the other hand, our principal authority vindicates Mr. Toup, by saying that Mr. Warton had not stopped this note from going to the press, and that "a respectable friend, in a letter on this subject, declares his persuasion of Mr. Toup's sincere veneration for religion." Mr. Nichols very candidly adds, "The matter is before the public, who may form their own judgment on it." One thing is very certain, that the note is grossly indecent, and such a one as we should not have suspected from a man who had "a sincere veneration for religion;" and that it was a deliberate act on the part of Mr. Toup, appeared from his publication in 1772 of his "Curæ posteriores, sive Appendicula notarum atque emendationum in Theocritum, Oxonii nuperrimè publicatum," 4to, in which the cancelled note is repeated, with a reflection (in the preface) on the persons who had found fault with it, as "homunculi eruditione mediocri, ingenio nullo," and perhaps the following may allude to Lowth, "qui in Hebraicis per omnem ferè vitam turpiter volutati, in litteris elegantioribus planè hospites sunt." By the same spirit of captious criticism and contempt for his brethren, in which, it must be allowed, Toup too frequently indulged, he gave great offence to Reiske, who in complimenting Warton for his urbanity, calls Toup "ferocious and foul-mouthed," although few critics have deserved this character more than Reiske himself.

Mr. Toup's next work was the "Appendiculum notarum in Suidam," 1775, which may be considered as a fourth volume of his "Emendationes." He closed his labours in 1778 by his edition of "Longinus," which places his fame as a critic, on an imperishable basis. Indeed as a writer of profound learning, and singular critical sagacity, Mr. Toup must be acknowledged to rank with the most eminent men, in those departments. Dr. Burney, whose right to judge cannot easily be disputed, places him as one of the seven pre-eminent scholars who were the critical luminaries of the eighteenth century.

As his life was passed in literary retirement, his personal character was known to few. His failings seem principally confined to his works, in which we are often led to lament an excess of conceit, and a petulant manner of noticing his contemporaries. He censured too freely, and praised too sparingly. In private life he was a kind neighbour, an indulgent master, and an affectionate and tender relation. He was a man, too, of great humanity, which he delighted to extend to the brute creation. We may suppose he also carefully attended to his duties as a parish priest, for, of all things, he expressed the greatest aversion to non-residence, and rejected every proposal to quit his situation upon such terms. Mr. Toup died Jan. 19, 1785, in the seventy-second year of his age, and was buried under the communion table in his church of St. Martin. He bequeathed his property to a half-sister, a widow, and her daughters, who lived with him. It was one of his whims, in his latter writings to call himself *Joannes*, instead of *Jonathan* Toup. Many additional particulars respecting this excellent scholar may be found in our authority.[1]

TOUR (Henry de la), viscount de Turenne, a celebrated French general, was born in September 1611, at Sedan, and was the second son of Henry de la Tour, duke de Bouillon, descended from one of the most illustrious French families. He very early discovered uncommon talents for the military art, and made his first campaign in Holland under Maurice, and Frederic Henry of Nassau, his uncles on the mother's side. He went soon after into Lorrain with his regiment in 1634, and having contributed to the taking of la Mothe, was appointed major-general, though at that time very young. In 1636 he took Saverne, and the year following, the castles of Hirson and Sorle, and it was on this occasion, that he acted like Scipio, with respect to a very beautiful woman, whom he sent back to her husband. He was made marechal of France, in 1644, and had the misfortune to be defeated at the battle of Mariendal, 1645; but gained that of Nortlingen, three months after, restored the elector of Treves to his dominions, and the following year effected that famous junction of the French with the Swedish army commanded by general Wrangel, which compelled the duke of Bavaria to sue for peace. This duke having broken the treaty he made with

[1] Nichols's Bowyer.

France, the viscount de Turenne defeated him at Zumarshausen, and drove him entirely from his dominions in 1648. During the civil wars he joined the princes, and was defeated at the battle of Rhetel, in 1650; but his majesty, being soon reconciled to him, gave him the command of his army in 1652. His conduct was afterwards much admired at the battles of Jergeau, Gien, and the Fauxbourg St. Antoine, and in his retreat before the army of the princes at Villeneuve-Sainte-George. In 1654 he forced the Spaniards to raise the siege of Arras, and in 1655, took Condé, Saint Guillain, and several other places; won the famous battle of the Downs, and took Dunkirk and Oudenarde, with almost all the rest of Flanders; which obliged Spain to conclude the peace of the Pyrenees in 1660. These important services deservedly acquired him the office of marechal-general of the royal camps and armies. A fresh war breaking out with Spain; 1667, Turenne commanded under the king's orders in Flanders, where he took so many places that the Spaniards were forced to propose peace the following year. In the same year he abjured the Protestant religion, probably from ambitious motives. In 1672 he commanded the French troops during the war against Holland, took forty towns in 22 days, drove the elector of Brandenburg quite to Berlin, won the battles of Sintsheim, Lademburg, Ensheim, Mulhausen and Turkeim, and compelled the Imperial army, consisting of 70,000 men, to re-pass the Rhine. This campaign acquired the viscount de Turenne immortal honour. He crossed the Rhine to attack general Montecuculli, and pursued him to Saspach, near the town of Acheren; but having ascended an eminence to observe the enemy's camp, he was killed by a cannon-ball, July 27, 1675, at the age of sixty-four. All France lamented the loss of this great man, whose generosity and modesty, joined to his military virtues, and the noblest qualities of the hero, had made him admired throughout Europe. The king ordered a solemn service to be performed for him in the cathedral church at Paris, as for the first prince of the blood, and that his remains should be interred in the abbey of St. Denys, the burying-place of the royal personages of France, where the cardinal, his nephew, raised a superb mausoleum to his memory. He married Anne de Nompar de Caumont, daughter of the duke and marechal de la Force, but had no children by her. His life has been

written by the abbé Raguenet, and M. de Ramsay.—The viscount de Turenne, one of his ancestors, wrote a valuable treatise on "The Military Art."[1]

TOURNEFORT (JOSEPH PITTON DE), a famous botanist of France, was born of a good family, at Aix in Provence, June 5, 1656. He had a taste for observing and collecting plants from his childhood; and, when he was at school, used frequently to play truant, though he was frequently punished for it, in order to traverse the fields in quest of new discoveries. The same passion continued when he was more grown up, and after he began to study philosophy and divinity; and, though all endeavours were used by his father, who designed him for the church, to cure him of it, his favourite study prevailed, and plants continued his object. In pursuit of them he was ready to traverse the globe, as he did a great part of it afterwards; but, for the present, was obliged to content himself with what the neighbourhood of Aix and the gardens of the curious afforded. Becoming his own master by the death of his father in 1677, he quitted theology, which indeed he had never relished, and gave himself up entirely to physic, natural philosophy, and botany, at the instigation of an uncle, who was a very ingenious and reputable physician. In 1678, he ran over the mountains of Dauphiné and Savoy, and thence enriched his collection with a great number of curious specimens. In 1679 he went to Montpelier, to study medicine and anatomy. In this town was a garden of plants, which had been established by Henry IV. but this did not satisfy his curiosity: he travelled over the country round about Montpelier, and brought back with him plants which were before unknown to the botanists of that place. His curiosity becoming more ardent, he formed a scheme of passing over into Spain, and set out for Barcelona in April 1681. He spent some time in the mountains of Catalonia, whither he was accompanied by the young physicians of the country, and the students in physic, to whom he pointed out and explained the various sorts of plants; but was often exposed to dangers, and was once stripped naked by the miquelets, a kind of banditti, who, however, so far took pity on him as to return him his waistcoat, in the lining of which, by good luck, he happened to have some silver tied up in a hand-

[1] Dict. Hist.

kerchief. After other risks, he arrived safe at Montpelier in 1681, and continued his studies in medicine, and his operations in chymistry and anatomy. He was afterwards received doctor of physic at Orange, and thence went to Aix, where his passion for plants, which was as high as ever, did not suffer him to continue long. He now visited the Alps, and he brought back with him new treasures, which he had acquired with great fatigue and danger.

His merit as a botanist now began to be known at Paris, whither he went in 1683, and was introduced to M. Fagon, first physician to the queen, who was so struck with the ingenuity and vast knowledge of Tournefort, that he procured him to be made botanic professor in the king's garden. Tournefort immediately set himself to furnish it with every thing that was curious and valuable; and, by order of the king, travelled into Spain and Portugal, and afterwards into Holland and England, where he made a prodigious collection of plants. His name was become celebrated abroad as well as at home; and he had the botanic professorship at Leyden offered him, which he did not think proper to accept, though his present salary was but small. He had, however, the profits of his profession, and of a great number of pupils in botany, which, with his own private fortune, supported him very handsomely. In 1692 he was admitted a member of the academy of sciences: he was afterwards made doctor in physic of the faculty of Paris, and maintained a thesis for it, which he dedicated to his friend and patron M. Fagon.

In 1700 he received an order from the king to travel to Greece, Asia, and Africa, not only to take cognizance of the plants which the ancients have mentioned, or even of those which escaped their observation, but to make also observations upon natural history at large, upon ancient and modern geography, and upon the religion, manners, and commerce, of different nations and people. The king ordered farther A. Gundelsheimer, a native of Anspach, and physician to the king of Prussia, to attend him as a draughtsman, who might draw plants, animals, or any thing curious, that fell in his way. Almost three years were employed in this learned voyage; and, as botany was M. Tournefort's favourite object, he herborized over all the isles of the Archipelago, upon the coasts of the Black Sea, in Bithynia, Pontus, Cappadocia, Armenia, and Georgia. At his return he took a different route, in hopes

of new subjects of observation, and came through Galatia, Mysia, Lydia, and Ionia. The plague being then in Egypt hindered him from proceeding to Africa; yet he brought home 1356 species of plants, entirely new.

He now resumed the business of his profession, which his travels had interrupted, and was soon after made professor of physic in the college-royal. He had also the offices of his botanic professorship in the king's garden, and the usual functions of the academy of sciences required of every member, to attend, together with the work of preparing an account of his travels, which was now to be expected from him. This being more than his constitution could bear, gradually impaired his health, but it was an unforeseen accident that cost him his life: as he was going to the academy his breast was violently pressed by the axle of a carriage, which brought on a spitting of blood, to which he did not pay a proper regard; and this ending in a dropsy of the breast, carried him off, after languishing some months, December 28, 1708. He was the greatest botanist of his time; and it was by his skill and care that the king of France's gardens, almost quite neglected and abandoned before, were afterwards holden in honour, and thought worth the attention of all the virtuosi in Europe. Yet he was not so particularly attached to botany as to neglect every thing else; for he had made a most valuable collection of all kinds of natural curiosities, which he left by will to the king.

His writings are as follow: "Elémens de Botanique: ou, Méthode pour connoitre les plantes, avec figures, Paris, 1694," 3 tomes in 8vo. He afterwards enlarged this work considerably, and translated it into Latin for the benefit of foreigners, with this title, "Institutiones rei herbariæ: sive, Elementa botanices," Paris, 1700, 3 vols. 4to. The first volume contains the names of the plants, distributed according to his method; the two other the figures of them, very well engraven. This is his great work, and long made him be considered as the oracle of botany. In his system he divided the plants into twenty-two classes, which he determined by the different formation of the flower, and their orders he ascertained by the fruit. He divided all the plants which were known to him from the quality of the flower *(corollæ)* into classes, which his predecessors had limited by the fruit, and these classes he subdivided into orders. He arranged the genera by solid, distinctive marks,

which he borrowed of the fruit; gave them fixed generic names, and placed the species, with their manifold variations, under the genera. This classification is by no means difficult, and were it not for the imperfect characters of a few of the classes, might certainly be followed; but it yielded at length to the Linnæan method, with which it certainly will not bear a comparison. His next work was "Histoire des Plantes qui naissent aux environs de Paris, avec leur usage dans la médecine," 1698, in 12mo, enlarged by another hand, into 2 vols. 12mo, in an edition of Paris, 1725. This was translated by Dr. Martyn in 1732, 2 vols. 8vo. "De optima methodo in instituenda re herbaria," in 1697, 8vo. This is an epistle to our Mr. Ray, who had dissented from Tournefort's method of classing plants, and ranging them into their several genuses. "Corollarium institutionum rei herbariæ, in quo plantæ 1356 munificentia Ludovici magni in Orientalibus regionibus observatæ recensentur, et ad genera sua revocantur, Paris, 1603," in 4to. This work is printed in the third volume of Ray's "Historia Plantarum, 1740," in folio. "Relation d'un voyage du Levant, contenant l'histoire ancienne et moderne de plusieurs isles d'Archipel, de Constantinople," &c. Paris, 1717, 2 vols. in 4to, and 3 in 8vo, with figures; reprinted at Amsterdam, 1718, in 2 vols. 4to. This work comprises not only discoveries in botany, but other curious particulars relating to history, geography, and natural philosophy. Besides these larger works, there are several pieces of Tournefort printed in the History of the Academy of Sciences.[1]

TOURNEMINE (Rene Joseph de), a learned French Jesuit, was born at Rennes, April 26, 1661, of an ancient family. He entered among the Jesuits in 1680, and besides other literary honours due to his merit, was appointed librarian to the society in Paris. His range of study had been so extensive that most of his learned contemporaries considered him as an oracle in every branch of science, taste, or art. The holy scriptures, divinity, the belles lettres, antiquities, sacred and profane, criticism, rhetoric, poetry, had all been the objects of his pursuit, and added to his accomplishments. He was for many years editor of the "Journal de Trevoux," one of the most celebrated in

[1] Eloge, by Fontenelle.—Life prefixed to his Voyage.—Stœver's Life of Lin-

France, in which he wrote a great many essays and criticisms of considerable merit and acuteness. He published also a good edition of "Menochius," 1719, 2 vols. fol. and an edition of Prideaux's History of the Jews. He died May 16, 1739. He was a man of a communicative disposition, and very attentive to strangers. There was, however, some degree of vanity in his composition, and he even prided himself on his birth, but upon the whole, was an estimable character, and contributed, by his Journal, to the diffusion of much useful knowledge.[1]

TOURNEUX (NICHOLAS LE), a pious French divine, was born April 30, 1640, at Rouen, of poor parents, but the inclination for learning which he discovered from his childhood, induced M. du Fossé, maître des comptes at Rouen, to encourage him in that pursuit, and to send him to the Jesuits' college at Paris. He completed his philosophical studies at the college de Grassins, under M. Hersent, and was afterwards vicar of St. Etienne des Tonneliers, at Rouen, where he distinguished himself by his public services. During a visit to Paris in 1675, he gained the prize given by the French academy. Reflecting afterwards on the inconsiderate manner in which he had engaged in the sacred office, he went again to Paris, and renounced all the duties of the priesthood, that had done him so much honour, till M. de Sacy, to whom he applied for directions in his penitence, drew him from this state of dejection, and persuaded him to resume the sacred functions. His talents procured him a benefice in the holy chapel, and the priory of Villers, which the archbishop of Rouen gave him. M. Tourneux would gladly have resigned his benefice in favour of some pious ecclesiastic; but only simple resignations were at that time accepted. A change of this rule was hoped for, but did not take place during his life. The king gave him a pension of 300 crowns. He preached one Lent in the church of St. Benoît, at Paris, to a prodigious number of auditors. M. le Tourneux spent his last years at his priory of Villers-sur-Fere, in Tardenois, in the diocese of Soissons. M. le Maitre de Sacy, and M. de Santeuil, who were his friends, placed great confidence in him, and frequently consulted him, in consequence of which he was involved in some difficulties. He died suddenly at Paris, Nov. 28, 1686, aged forty-seven, and his remains

[1] Chaufepie.—Moreri.—Dict. Hist.

were interred at Port Royal. The principal among his numerous works are, "La Vie de Jesu Christ;" "La meillure maniere d'entendre la Messe;" "L'Année Chrétienne," Paris, 1685, 13 vols. 12mo; a French "Translation of the Roman breviary," 4 vols. 8vo; with other works suited to persons of his communion. His translation of the breviary was censured by a sentence from M. Cheron, official of Paris, 1688; but M. Arnauld undertook its defence. An "Abridgment of the principal Theological Treatises," 4to, is also ascribed to M. le Tourneux. L'Avocat says that he had a peculiar talent for homilies and instructions, and it is said that while he preached the Lent sermons at St. Benoît, in Paris, instead of father Quesnel, who had been obliged to abscond, Louis XIV. inquired of Boileau concerning a preacher named le Tourneux, whom every body was running after. "Sire," replied the poet, "your majesty knows that people always run after novelties; this man preaches the gospel." The king then pressing him to give his opinion seriously, Boileau added, "When M. le Tourneux first ascends the pulpit, his ugliness so disgusts the congregation, that they wish he would go down again; but when he begins to speak, they dread the time of his descending."[1]

TOUSSAIN. See TOSSANUS.

TOUSSAINT (FRANCIS VINCENT), a French writer, and one of the Encyclopedists, was born at Paris in 1715, and was bred an advocate, but forsook the bar to cultivate general literature. In his youth he is thought to have been somewhat fanatical, as he wrote Latin hymns in praise of the abbé Paris, at whose tomb extraordinary miracles were performed. (See PARIS). An enthusiasm of a very opposite kind connected him with the philosophers who were exerting their powers against revealed religion, and in 1748 he contributed his first share by his book called "Moeurs," or "Manners," in which, although tolerably disguised, are some of those bold attacks, both on Christianity and morals, which afterwards appeared more plainly in the writings of his associates D'Alembert, Diderot, &c. This work procured him, however, a name in the world, although some have endeavoured to deprive him of it, by asserting that the work was written by an impious priest, and that Toussaint consented to bear the praise or blame.

[1] Dict. Hist.

For this, however, there seems little foundation, if, according to the abbé Barruel, he afterwards publicly recanted his errors. In the mean time he published "Eclaircissemens sur les Mœurs," 1764, which he meant as an apology for the former, but it was condemned by the parliament of Paris, and the author made his escape to Brussels, where he became editor of a French paper, devoted to the interests of the house of Austria. In this, of course, he treated the king of Prussia with little respect, even using the epithet, the "highwayman of the North," and the philosopher-king was not ignorant of this, but had been so much pleased with his book on "Manners," that he bestowed on him the professorship of logic and rhetoric at Berlin, where Toussaint died in 1772. While there he published an excellent translation of Gellert's Fables; and while in France had contributed some articles on jurisprudence to the Encyclopædia, and assisted in a Dictionary of Medicine, published in 6 vols. folio. His "Mœurs" were translated into English about 1750.[1]

TOWERS (JOSEPH), a political and miscellaneous writer, was born in Southwark, March 31, 1737, where his father was a dealer in second-hand books, the easy access to which gave his son a taste for reading, and enabled him at an early period of life to accumulate a fund of useful knowledge. He appears to have had no regular education, for when scarcely twelve years old, he was placed, as an errand boy, in the shop of a stationer under the Royal Exchange. With him he remained some years, until in 1754, he was bound apprentice to Mr. Robert Goadby, printer at Sherborne in Dorsetshire. During his first years here, he applied at his leisure hours to the Latin and Greek languages, and acquired a competent knowledge of both, and by carefully perusing the best books in other branches of learning, he very successfully supplied the want of a regular education, although he never could be reckoned a profound scholar in any pursuit.

In 1763, he commenced author by publishing "A Review of the genuine doctrines of Christianity," &c. in which he stated his reasons for renouncing the doctrines of Calvin, in which he had been educated, and from which he afterwards departed much farther. In the following year

1 Dict. Hist.—Necrologie des Hommes Celebres pour annee 1773.—Thiebault's Anecdotes of Frederick the Great, vol. I. 280, vol. II. 420.—Barruel's Memoirs, vol. I. 295.

he left Sherborne, came to London, and having taken out his freedom, supported himself by working as a journeyman printer; and having long before this turned his attention to political, as well as religious subjects, he published a pamphlet on libels, which Wilkes and his party had then rendered an interesting topic. In 1765, his late master, Mr. Robert Goadby, formed the design of publishing, periodically, the lives of eminent men of the English series, and employed Mr. Towers as the editor. The first volume appeared accordingly in 1766, 8vo, under the title of "British Biography," and was continued by him as far as the seventh volume. The remaining three were written by a clergyman in the west of England. This, although the least known, is by far the best of Mr. Towers's works. The compilation is every where judicious; his principal authority, indeed, is the "Biographia Britannica," but he evidently consulted original authorities, studied much among the treasures of the British Museum, and produced a work certainly very creditable to his talents and judgment. He was also at this time far more free from political prejudices than when he became a coadjutor of Dr. Kippis's in the new edition of the "Biographia Britannica."—As his name, however, was not prefixed to the "British Biography," he derived no fame from it, although it served to recommend him to his employers.

About this time he acquired some property by marriage, and laid it out partly in furnishing a bookseller's shop in Fore-street. Here he carried on trade for about nine years, but with no great success. During this time he published various pamphlets on the political topics of the day, and always in opposition to the measures and supporters of administration. In 1774 he resigned his business, and was ordained a preacher among the dissenters, and soon after chosen pastor of a congregation at Highgate. In 1778 he exchanged this situation for the office of forenoon preacher at Newington Green, where Dr. Price preached in the afternoon. When Dr. Kippis was employed by the London booksellers on a new edition of the "Biographia Britannica," he recommended Mr. Towers as his assistant; and he wrote several lives, but, as already noticed, under the influence of prejudices which did no credit to the work. It seems indeed rather surprising that a work in which the lives of the eminent men of the church of England must necessarily be expected to form a large,

if not the largest share, should be entrusted to one who had no sympathy with the constitution or doctrines of that church, and who, while he probably exerted as much impartiality as he was capable of, could not, in the nature of things, divest himself of a degree of prejudice which must damp his praise, if it did not dispose him to censure.

In 1779, he received the degree of LL. D. from the university of Edinburgh, and continued occasionally to communicate his sentiments on public affairs in various pamphlets, of which it may be sufficient to give a list. In 1796 he published by subscription a collection of them in 3 vols. 8vo, containing, vol. I. "A Vindication of the Political opinions of Mr. Locke."—"A Letter to Dr. Samuel Johnson,"—and "Observations on Mr. Hume's History of England." Vol. II. "Observations on the Rights and Duties of Juries."—"A Letter to Dr. Nowell."—"An Examination of the Charges brought against lord Russell and Algernon Sidney."—"A Dialogue between two gentlemen, concerning the application to Parliament for Relief in the matter of Subscription, &c."—"A Review of the genuine doctrines of Christianity,"—and an "Oration delivered at the interment of Dr. Caleb Fleming." Vol. III. "Thoughts on the commencement of a new Parliament."—"A Dialogue between an Associator, and a well-informed Englishman"—"Remarks on the conduct, principles, and publications of the Crown and Anchor Association."—"And an Essay on the Life, &c. of Dr. Samuel Johnson."

His religious opinions, respecting the doctrine of the Trinity, are said to have been those of Dr. Samuel Clarke; with a more moderate degree of Arianism; and although he associated much with the zealous advocates for Unitarian principles, he expressed no doubts of the pre-existence of Christ; nor did he become a convert to their notions respecting materialism, or what is called philosophical necessity. He was disposed to think that, whatever might be the means of meliorating the hardened and wicked in another state, the whole human race would ultimately have reason to acknowledge, that their existence was a blessing bestowed by the father of mercies.

Dr. Towers had enjoyed an unusual share of health and spirits, until about the beginning of 1795, when both appeared evidently to decline, and the jaundice in particular undermined his constitution. He died May 20, 1799, in the sixty-third year of his age. He was a man whose

life points out the numerous advantages, which may be derived from industry and application; and shows how much may be done, in overcoming the obstructions of poverty and want of education, by a steady attention, accompanied with moral habits and prudent œconomy. His acquisitions were certainly very considerable: and his knowledge of literary history, and of ecclesiastic controversy, very extensive. His manners also were pleasing, and recommended him to the best society; and his conversation, easy, good-humoured, and instructive, was enlivened by anecdotes and remarks, which rendered him every where a welcome guest.[1]

TOWERSON (Gabriel), a learned English divine, of the seventeenth century, was a native of Middlesex, and became a commoner of Queen's college, Oxford, in 1650, where he completed his degree of master of arts in 1657. In 1660, he was elected fellow of All Souls, about which time he entered into holy orders. His first preferment was to the rectory of Welwyn in Hertfordshire. He took his degree of D. D. in 1677, and in April 1692 was inducted into the living of St. Andrew Undershaft, London, where he became a very distinguished preacher. He was presented to this rectory by king William, on the promotion of Dr. Grove, to the bishopric of Chichester, and in consequence of the recommendation of archbishop Tillotson. This he acknowledges in the epistle dedicatory to his Latin "Tractatus in Epist. ad Philippenses," and in the same place gratefully acknowledges his obligations to Dr. Tudor, rector of Tewing in Hertfordshire, to whom probably he was indebted for the living of Welwyn. He died in Oct. 1697, and was interred at Welwyn. Dr. Stanhope preached his funeral sermon at St. Andrew Undershaft, and gave him a very high character for piety, humility, and learning. His works are, 1. a pamphlet, entitled "A brief account of some expressions in St. Athanasius's creed," Oxon. 1663, 4to. 2. "An Explication of the Decalogue, or Ten Commandments," and "Explication of the Catechism of the church of England," in three parts or volumes, London, 1676—1680, fol. 3. "Of the sacraments in general, in pursuance of an explication of the catechism of the church of England," Lond. 1686, 8vo. 4. "Of the sacrament of Baptism in particular; of the right of baptism among the

[1] Funeral Sermon by Dr. Lindsay.—Gent. Mag. vol. LXIX. and other accounts in the Literary Journals.

heathen and Jews; and of the institution of Christian baptism," &c. ibid. 1687, 8vo.[1]

TOWGOOD (MICAJAH), a protestant dissenting divine of considerable eminence, was born at Axminster, in Devonshire, Dec. 6, 1700. His father was a physician of the same place, and the son of Mr. Matthew Towgood, one of the ministers ejected by the act of uniformity in 1662. He had his grammar learning under the rev. Mr. Chadwick of Taunton: and in 1717 entered upon a course of academical studies in the same place, under the direction of Mr. Stephen James and Mr. Grove. Soon after he had commenced a preacher, he settled with a congregation of dissenters at Moreton-Hampsted in Devonshire, and was ordained there in August 1722, and the following year married the daughter of James Hawker, esq. of Luppit. He removed to Crediton, in the same county, in 1735, and soon after published, without his name, a pious tract entitled "Recovery from Sickness." He likewise published without his name, a pamphlet entitled "High flown episcopal and priestly claims freely examined, in a dialogue between a country gentleman and a country vicar," 1737. Dr. Warren, rector of St. Mary Stratford, Bow, a zealous champion of the church of England, having in a volume of posthumous sermons, compared the schism of the dissenters to that of the Samaritans, Mr. Towgood wrote "The Dissenters Apology," 1739, in which he endeavours to vindicate a separation from the church. In 1741, when the nation was engaged in a war with Spain, he assumed a different character, by publishing "Spanish cruelty and injustice, a justifiable plea for a vigorous war with Spain." In this pamphlet, he encourages Britons to hope for success from the justice of the war on our part: the cruelty of our enemies towards Pagans, Jews, Mahometans, and Christians: and from their trusting in false protectors. He published afterwards several occasional sermons; and during the rebellion in 1754, a pamphlet against the legitimate birth of the Pretender. The work, however, by which he is held in highest esteem among his party, is "The Dissenting Gentleman's answer to Mr. White," a clergyman of the diocese of Norwich, who had written against the principles of the dissenters with so much ability as to demand the exertions of their best writers. Mr.

[1] Ath. Ox. vol. II.—Fun. Ser. by Stanhope.—Newcourt's Repertorium.

Towgood's letters to him appeared separately from 1746 to 1748, and have passed through six editions; the last, in 1787, is accompanied by a portrait of the author, from a painting by Opie. In 1748 he published a pamphlet intended to diminish the respect paid to the memory of king Charles I. It consists principally of extracts from historians, but is deficient in impartial investigation. He was more successful in 1750, when settled at Exeter, in some pamphlets in defence of infant baptism. In 1761 he became a teacher in an academy at Exeter for the education of dissenting ministers. His office was to lecture on the New Testament, which he continued till 1769. In 1784 the infirmities of age obliged him to resign his public ministry; he enjoyed, however, a moderate share of health and spirits until Jan. 31, 1792, when he died at Exeter, in the ninety-second year of his age. His private character is represented as highly amiable, and his learning had a very extensive range. His public character may be collected from the contents of his publications. "His religious sentiments," we are told, "were such as were deemed highly heretical when he first entered upon public life; on which account he found some difficulty in procuring ordination, and experienced the resentment of *bigots* long after: but they would be esteemed what is termed orthodox, by many in the present day, as he attributed to Christ a high degree of pre-existent dignity, and considered him as a proper object of religious worship." It appears by this account that, in departing from the creed of his forefathers, Mr. Towgood went farther than his contemporaries, and not so far as his successors. [1]

TOWNLEY (Charles), an accomplished scholar and connoisseur, was the eldest son of William Townley, of Townley, esq. and Cecilia his wife, sole heiress of Ralph Standish, of Standish in Lancashire, esq. by lady Philippa Howard, daughter of Henry duke of Norfolk. His paternal grandmother was heiress of the house of Widdrington. He was born in the house of his ancestors October 1, 1737; and succeeded to the family estate, by the premature death of his father, in 1742. This event, united with religious considerations, sent him in early childhood to France for education; to which, however, much more attention was paid than is usual in the seminaries of that country. At a

[1] Life by James Manning, 1792, 8vo.

later period he was committed to the care of Turbervile Needham, a man of considerable reputation at that time upon the Continent as a natural philosopher. His own native taste and activity of mind carried him far beyond his companions in classical attainments; and a graceful person easily adapted itself to all the forms of polished address, which are systematically taught in France. Thus accomplished he came out into the world, and was eagerly received into the first circles of gaiety and fashion, from the dissipations of which it would be vain to say that he wholly escaped. These habits of life, however, in which imbecility grows old without the power, and vanity without the will, to change, after having tried them for a few years, his vigorous and independent mind shook off at once; and by one of those decisive efforts of which it was always capable, he withdrew to the Continent, resumed his literary pursuits, studied with critical exactness the works and principles of ancient art, and gradually became one of the first connoisseurs in Europe. During this period of his life he principally resided at Rome; from whence, in different excursions, he visited the remotest parts of Magna Græcia and Sicily. He has been heard to relate, that on arriving at Syracuse, after a long and fatiguing journey, he could take neither rest nor refreshment till he had visited the fountain of Arethusa. This, though a trifling, is a characteristic circumstance; for he never spared himself, nor ever desisted from any pursuit, till he had either obtained his object or completely exhausted his strength.

Though far from indifferent to any of the fine arts, statuary was his favourite, and he soon became too ardent a lover of antiquity to remain a spectator of its fairest forms without courting the possession. His principal agent at Rome, after he ceased to reside there, was Mr. Jenkins. How he acquired so many specimens of ancient art from the East we have now no means of learning. When his "dead family," as he was wont to call them, grew considerable, he purchased for their reception two successive houses in London; the latter of which (in Park-street, Westminster,) he fitted up with great elegance, and made it his principal residence till his death, which happened, to the unspeakable grief of his friends, January 3, 1805.

The Townley Marbles were now become a national object; the trustees of the British Museum, therefore,

obtained from Parliament a grant of 20,000*l.* probably not half the original cost; and for this sum they were purchased from the family. In the midst of an expensive war, and under the administration of one whose great mind rarely condescended to patronize the fine arts, this may be considered as a remarkable testimony to their value. They were, on the whole, undoubtedly the most select assemblage of Greek and Roman sculpture ever brought into England. That of the earl of Arundel, the first which travelled so far beyond the Alps, though much more numerous, appears from the remnants of it which are preserved, to have been filled with subjects of very inferior merit. The same perhaps may be said of a few celebrated collections yet remaining in some noble houses. But in the Townley Museum there was not a single statue, bust, or basso relievo, which did not rise far above mediocrity; and with the exception of seven or eight subjects beyond the hope or possibility of private attainment, it certainly contained the finest specimens of ancient art yet remaining in the world. Among these may be distinguished the far-famed head of Homer, the apotheosis of Marcus Aurelius, the younger Verus, the Astragalizontes, a small but exquisitely beautiful group*, the Isis, the female Bacchus, the ivy-crowned Muse, and the small bronze of Hercules Alastor, found at Biblus in Syria.

The Townley Museum was also rich in gems, terra cottas, sepulchral monuments; and, above all, in a series of Roman imperial, large brass, second only in extent and preservation to that of the late king of France, which alone had cost the collector above 3000*l.* The Greek medals were rather specimens than a collection; having been selected for a particular purpose, which will now be explained.

Mr. Townley was a zealous advocate for the mythological system of D'Ancarvile†; who compiled the greater

* This is probably a copy from the bronze group by Polycletus, mentioned by Pliny, as existing in his time, in the Atrium of Titus, l. xxxiv. c. 8.

† See "Recherches sur l'Origine et les Progrès des Arts de la Grece; à Londres, M.DCC.LXXXV." Dr. Whitaker has a copy of this work, enriched with Mr. Townley's notes, and with engravings never published of the principal statues and busts in his possession. The Homer has been engraved for the splendid edition of the Iliad lately published at Oxford. Prefixed to the introduction of the Recherches is a profile of Mr. Townley, as on a Greek medal, reverse ΠΡΟΝΟΙΑ; but the likeness is not a good one. He was himself no contemptible engraver; and a sardonyx bicolor, in the same work, bears his name, Car. Townley sculpsit. Dr. Whitaker adds, that the light

part of his curious work in Park-street, and derived some of his best illustrations from specimens in that collection. Of this system, which has not been generally received in England, it must be allowed that, amidst the silence of the earlier writers of antiquity, it is powerfully supported by the later Platonists, and the remains of ancient art. The symbols employed by sculptors and engravers to adumbrate the creative, destroying, and restoring powers of the universe, appear to have been connected with the mysteries. By the vulgar they were considered as the attributes of common Polytheism; by the initiated they were referred to the ΑΠΟΡΡΗΤΑ of their own system.

Though an indefatigable writer, Mr. Townley never printed any thing but a dissertation on the Ribchester helmet, in the "Vetusta Monumenta" of the Society of Antiquaries. The reason of this reserve may partly have been much native delicacy of mind, and partly a consciousness that his English style was tinctured with foreign idioms. Indeed, he never spoke his native tongue but with some hesitation, and had frequent recourse to French and Italian words to remove his embarrassment. He had much native delicacy of mind ; a quality never more conspicuous than in the familiar, extenuating manner in which he spoke of his own antiquarian treasures:—treasures such as the Medici might have boasted of.

"Contemptæ dominus splendidior rei."

To young connoisseurs, and in general to his inferiors in taste and science, who sought his assistance, he was an active and zealous patron, sparing neither his interest nor his exertions to promote their views.

But it would be injurious to the memory of this excellent person to consider him merely as a virtuoso. He was one of the most benevolent and generous of men. The demands of taste, however importunate, could never tempt him either to rapacity or retention. In his conduct to a numerous tenantry he was singularly considerate and humane: and whether present or absent from his house in

thrown on the architectural projections in Basire's beautiful plate of the cloister court of Whalley was from a correction by Mr. Townley's hand. At the time of his death a magnificent plate of one apartment in his museum, from a painting by Zoffani, was under the engraver's hands. It contains a tolerable likeness of himself at forty-five; and of his friends the hon. Mr. Grevile, Mr. Astle, and Mr. D'Ancarvile. But the misfortune is, that, for the sake of effect, many of the subjects have been transferred from their real situations. The stipulated price of this plate was no less than 1200*l.*

the country, the stream of his bounty to the indigent never dried up or diminished. In one year of general distress, approaching to famine, he distributed among the poor of the neighbouring townships a sum equivalent to a fourth part of the clear income arising from the estate. His personal habits, though elegant, were frugal and unostentatious. He never even kept a carriage. He was an early riser, and an exact œconomist of his time. To his own affairs he was minutely and skilfully attentive. In his later years he grew more attached to his native place, and displayed in adorning the grounds about it a taste not inferior to that which distinguished his other pursuits. His temper, though naturally cheerful, was calm and sedate. His conversation, though regulated by the nicest forms of good-breeding, was seasoned with a kind of Attic irony, not always unfelt by those about him. His manner had much both of dignity and sweetness. He was happy in a vigorous constitution, and still more so in a slow and sensible decay; for, after half a century of uninterrupted health and spirits, which gave but too keen a relish to every enjoyment, a lingering disorder which hung over him for the three last years of his life, co-operating with other means, brought him to a deep and serious sense of religion; and in this sense he died.

Mr. Townley was interred, Jan. 17, 1805, in the family chapel at Burnley in Lancashire, where those who love his memory would rejoice to see the best judge of sculpture in Europe commemorated by a bust at least. Added to that memorial his name would be enough*: for, till this generation shall have passed away, the truest sepulchral panegyric would be useless—in another it would be suspected.[1]

* The following, however, has at length been chosen, and is entitled to a place here for its classical purity and elegance:

"M. S.
CAROLI TOWNELEII
viri ornati, modesti;
nobilitate stirpis, amœnitate ingenii, suavitate morum,
insignis;
qui omnium bonarum artium, præsertim Græcarum,
spectator elegantissimus, æstimator acerrimus, judex peritissimus,
earum reliquias, ex urbium veterum ruderibus effossas,
summo studio conquisivit, sua pecunia redemit, in usum patriæ reposuit;
ea liberalitate animi, qua, juvenis adhuc,
hæreditatem alteram, vix patrimonio minorem,
fratri sponte cesserat, dono dederat.
vixit annos LXVII menses III dies III
mortem obiit Jan. III. A. S. MDCCCV."

[1] Dr. Whitaker's Hist. of Whalley.

TOWNLEY (JAMES), a learned master of Merchant Taylors' school, was the second son of a merchant, and born in London in 1715. He was educated at that school over which he afterwards presided, whence he was elected to St. John's college, Oxford. Soon after taking orders, he was chosen morning preacher at Lincoln's-inn chapel, and lecturer of St. Dunstan's in the East. He married, in 1740, Miss Jane Bonnin of Windsor, descended from the Poyntz family, and related to the late dowager lady Spencer, through whose patronage Mr. Townley obtained the living of St. Bennett, Gracechurch-street, London. He afterwards became grammar-master to Christ's hospital; and in 1759 was chosen high master of the Merchant Taylors' school, in which office he died July 15, 1778, having been presented in 1777 to a living in Wales, by bishop Shipley, to whom he was chaplain. He was the close intimate of Garrick, from whom he held for some years the valuable vicarage of Hendon, in Middlesex; and it has been supposed that many of Garrick's best productions and revisals partook of Mr. Townley's assisting hand. He was the long-concealed author of the celebrated farce of "High Life below Stairs," anno 1759, a piece which has held its constant place on the stage, against all the variations of dramatic taste and literary caprice. He also produced, in 1764, "False Concord," a farce, for his friend Woodward's benefit; and, in 1765, the "Tutor," a farce, under Mr. Colman's protection, at Drury-lane, but which, from the juvenile characters, did not succeed. It is to be remarked, that "False Concord" contains three characters of lord Lavender, Mr. Suds, an enriched soap-boiler, and a pert valet, who are not only the exact lord Ogleby, Mr. Sterling, and Brush, of the "Clandestine Marriage," brought out in 1767 by Garrick and Colman conjointly; but that part of the dialogue is nearly verbatim. We leave the application of the inference to the reader.

Mr. Townley also (with Dr. Morell) materially assisted his friend Hogarth in his "Analysis of Beauty," as Mr. Hogarth's erudition was wholly of the pencil. Although bestowing so much attention on the business of the stage, he is said to have been much admired as a divine. "His manner of delivery was graceful, impressive, and energetic. The style of his discourses was correct, yet unstudied, and (what is the highest praise of sacred oratory) adapted to the understanding of a general auditory. Some single sermons

only are in print." When chosen head master of Merchant Taylors' school, the first improvement which he suggested in the system of education, was the introduction of mathematical learning, for which he had acquired a taste at Christ's hospital, but this he was not able to accomplish. He was more successful, however, in substituting, instead of the old practice of declaiming, repetitions, every three or four months, of select passages in Hebrew, Greek, Latin, and English, which first took place in February 1761. In the following year, his partiality to theatrical representations induced him to request permission from the company of Merchant Taylors for the boys to perform a Latin play. This was at first granted, and plays were performed for two seasons, but the company finally disapproved of them, and we cannot help thinking, very justly, as likely to draw the attention of the scholars from more useful pursuits, and more important acquirements. In other respects, he appears occasionally to have differed from the guardians of the school, but was upon the whole a diligent master, and many of his pupils are now filling the highest stations in the three professions of divinity, law, and medicine.[1]

TOWNSON (THOMAS), a late very learned divine, was the eldest son of the rev. John Townson, M. A. rector of Much Lees, in Essex. He was born in 1715; and, having been instructed a-while by his father, was placed under the rev. Henry Nott, vicar of the neighbouring parish of Terling, where he was soon distinguished for quickness of apprehension and a most retentive memory. From Terling he was removed to the free-school at Felsted, then under the direction of the rev. Mr. Wyatt. On March 13, 1733, he was entered a commoner of Christ Church, Oxford, where he had for his tutor the rev. John Whitfield, M. A. afterwards poetry professor. In July 1735, he was elected demy of Magdalen college, and two years afterwards fellow of that society, having in the intermediate year (Oct. 20) been admitted to the degree of B. A. He commenced M. A. June 20, 1739; and was ordained deacon, Dec. 20, 1741, and priest Sept. 19, 1742, by Dr. Secker, bishop of Oxford.

Three days after this he set out for France with Mr. Dawkins, in company with Mr. Drake and Mr. Holdsworth; and, after a tour in Italy, Germany, Holland, &c. returned in 1745. From the minutes of his journal, kept with re-

[1] Gent. Mag. vol. LXXV.—Wilson's Hist. of Merchant Taylors' School.

gularity and marked with intelligence, an agreeable volume might easily have been formed, had he been disposed to attempt it. But of the accuracy of such books of travels as are usually given to the public from a transient view of a country, he entertained no very favourable opinion; in support of which he occasionally related the following anecdote of his friend and fellow-traveller, Mr. Holdsworth. When this gentleman first went into Italy he composed with some care an account of what he saw. On visiting the same country again, with his former journal in his hand, he altered the narrative, and contracted the substance of it. When he made the tour a third time, he burnt his papers.

On his return to college he resumed the employment of tutor. Mr. Lovibond, the poet, and lord Bagot, were two of his pupils. In 1746 he was presented to the living of Hatfield Peverel, in Essex In 1749 he was senior proctor of the university; and, resigning Hatfield, was presented to the rectory of Blithfield, in Staffordshire, by sir Walter Wagstaffe Bagot, bart. Soon after he quitted the proctorship he was admitted (June 15) to the degree of B. D. and the same summer Mr. Drake offered him the lower mediety of Malpas, in the county of Chester. After some reluctance, principally arising from his unwillingness to leave Oxford, he accepted this offer, and was instituted Jan. 2, 1751. At the close of the year (Dec. 19) he quitted Oxford, and resigned his fellowship the month following. He now divided his time between Malpas and Blithfield, which he held for a few years with his new preferment; and then, having resigned it, he inducted (Feb. 23, 1759) his worthy successor, the rev. Walter Bagot, M.A. son of his esteemed friend and patron. In 1758, a very considerable accession of fortune came to him by the death of the rev. William Barcroft, rector of Fairsted and vicar of Kelvedon, in Essex, who bequeathed him his library and the principal part of his fortune, amounting in the whole to more than eight thousand pounds. According to the testimony of his biographer, his conduct as a Christian pastor seems to have been in all respects most exemplary.

About 1766, and for some time afterwards, he employed himself in composing an exposition of the Apocalypse. This he finished, but never published. "It was his humble request to God, that if his system were wrong, the work might never see the light; and it so proved, that

whenever he thought of revising his papers and preparing them for the press, something still intervened, and hindered his design." In this uncertainty, as to the probable success of his undertaking, it was suffered to lie quiet in his study, with a direction to be burnt, which he never rescinded. He found leisure, however, while employed on it, to attend to the controversy excited by the publication of "The Confessional," and published, but without his name, 1. "Doubts concerning the authenticity of the last publication of the Confessional, and the current editions of certain books cited in it; addressed to the author of that learned work," 1767. 2. "A Defence" of them, in answer to "Occasional Remarks," &c. 1768; and 3. in the same year, "A Dialogue between Isaac Walton and Homologistes; in which the character of bishop Sanderson is defended against the author of the Confessional." All these valuable pamphlets are reprinted in the late edition of his works.

In Sept. 1768, at the earnest request of his friend and patron, Mr. Drake, Dr. Townson went abroad with his eldest son, Mr. William Drake, a gentleman-commoner of Brazen Nose college, and performed nearly the same tour which he went over twenty-six years before. After his return to Malpas in October 1769, he studied and produced his "Discourses on the Four Gospels." They originated in a sermon first preached in the parish church of Blithfield, and afterwards before the university, June 2, 1771, where he was desired to publish what had been heard with so much satisfaction. This induced him to re-consider the subject; and, by a progress which every literary man will readily understand, it grew under his revision to its present form and size, and was published in 1778, in a quarto volume, and received with the universal approbation of his learned brethren. Bishop Lowth's testimony to its merit may be selected from a number: "It is a capital performance, and sets every part of the subject it treats of in a more clear and convincing light than ever it appeared in before." But, adds his biographer, he received testimony to the merit of his book, on which he set a higher value than on the commendation of any individual, however exalted in character, or dignified by station. This was the degree of D. D. by diploma, which was with perfect unanimity conferred on him in full convocation, by the university of Oxford, February 23, 1779. This honour will ap-

pear the greater to our readers, when they are told that diploma degrees are very rarely conferred by this university.

The "Discourses on the Gospels" were scarcely published, when some cavils respecting one of the evangelists, and an attack made upon Mr. West's book on our Lord's resurrection, induced Dr. Townson to consider the part of the Gospels which relates to that subject; but he did not at this time pursue it. In the summer of 1778 he published a sermon, entitled "The Manner of our Saviour's teaching," preached before Dr. Porteus at his primary visitation of the see of Chester; and two years after the bishop bestowed on him the archdeaconry of Richmond. The archdeacon of Richmond has a stall in the cathedral of Chester, and his portion in the duties of the church; but in other respects he has really no authority or charge belonging to him; for the bishop is himself, in effect, archdeacon both of Chester and Richmond; the endowments of which two archdeaconries constitute the principal revenue of the see. The bishop, however, laudably solicitous for the good of his diocese, gave him a special commission, April 25, 1782, to visit the five northern deaneries within the archdeaconry of Richmond, in the execution of which Dr. Townson rode, by his own computation, being then almost seventy years of age, 572 miles, and from the information obtained in this journey, composed a very elegant and methodical register, exhibiting a full and distinct view of each parish and chapelry, under the several heads pointed out for his examination.

In 1783 the divinity chair of the university of Oxford, then vacant by the death of Dr. Wheeler, was offered to him by lord North, chancellor of Oxford, in a very handsome letter; but this offer he declined, "as he was now so far in the decline of life, that he was very apprehensive, or rather satisfied, that he was not equal to the exertions which a faithful discharge of the duties of that office would require."

During the same year, when the attention of the reading and literary world was occupied by the controversy between Dr. Priestley and Dr. Horsley (then archdeacon of St. Alban's) Dr. Townson sent to the archdeacon some remarks on his opponent's letters, which were printed in the appendix of Dr. Horsley's Letters to Dr. Priestley, published in 1784, but without his name, which he concealed.

In the northern part of the diocese of Chester, the Roman Catholics form a considerable body. This induced our author to turn his mind to examine the claims of the church of Rome, and he accordingly composed a dissertation on the subject; but, although this work was highly approved by his friends, and was even transcribed for the press, he deferred the publication with his wonted diffidence; nor did he at last, when the question was put to him, pronounce decisively whether it should or should not be printed. This, however, was done in 1797, and it now forms a part of his esteemed works. In 1784 he printed part of the work on the Resurrection, already noticed as begun in 1778, under the title of "A Discourse on the Evangelical Histories of the Resurrection and first Appearances of our Lord and Saviour Jesus Christ," 4to. Of this he dispersed six or eight copies among those in whose judgment he placed confidence; but the final publication was posthumous.

Dr. Townson died April 15, 1792, in the presence of his biographer, Mr. archdeacon Churton, to whose interesting narrative we must refer for the circumstances of his departure, and his general character. "Never, perhaps," adds Mr. Churton, "in these latter ages, has any man, in a like situation, been equally esteemed and equally lamented."

The above sketch has been taken from the "Account" prefixed by Mr. Churton to "The Works of Dr. Townson," collected and published by him in 1810, 2 vols. 8vo. The contents of these volumes are: Vol. I. the "Discourses on the Gospels," to which is subjoined "A Sermon on the manner of our Saviour's teaching." The original part of this volume consists of a sermon, entitled "The Quotations in the Old Testament considered," preached before the university of Oxford, at St. Mary's Oxford, in 1807, by Mr. Churton, and placed here "in humble hope that it may form no improper introduction to the Discourses of Dr. Townson on the Gospels, by shewing that what is there maintained, in the case of the evangelists, was the known and established practice of revelation, from the days of the first prophets that succeeded Moses." Prefixed to this excellent discourse, is an introduction of very considerable length, principally in vindication of Dr. Townson from the attack lately made on his work by the author of "Discur-

sory Considerations on the Hypothesis of Dr. Macknight and others, that St. Luke's Gospel was the first written." In handling this controversy, Mr. Churton displays abilities of which it is certainly not too much to say that they place him in the first rank of biblical scholars; but, what is perhaps yet more valuable, they exhibit that uniform candour and calmness of temper, which, if they do not end in conviction, would certainly make many controversies end in peace.

Vol. II. contains Dr. Townson's "Discourse on the Evangelical History, from the interment to the ascension of our Lord and Saviour Jesus Christ," first edited by Dr. Loveday in 1792 Three "Sermons," 1. On Religious Meditation; 2. The History of the Rechabites; 3. The Righteousness and Peace of the Gospel. These were selected from his MS Sermons by Mr. Churton, and for reasons stated in a short preface to them. "Babylon in the Revelation of St. John, as signifying the city of Rome, considered with reference to the claims of the Roman Church," first published in 1797. "Doubts concerning the Confessional, &c." "A Defence of these Doubts," and "A Dialogue between Isaac Walton and Homologistes; in which the character of bishop Sanderson is defended, &c." These volumes, we doubt not, will find a place in every theological library, and perpetuate a name which the scholars of past times were accustomed to mention with respect, and which the friends of Revelation will at all times recollect with gratitude.[1]

TOZER (HENRY), a learned divine who deserves to be recorded as a rare specimen of a doctrinal puritan, who retained his loyalty to the king and attachment to the church with equal firmness, was born at North-Tawton in Devonshire, in 1602. He was educated at Exeter-college, Oxford, where he took his degrees, and was chosen fellow in 1623. Having afterwards taken orders, he was, according to Wood, useful in moderating, reading to novices, and lecturing in the chapel. He was also an able and laborious preacher, had much, Wood says, of the primitive religion in his sermons, and "seemed to be a most precise puritan in his looks and life, on which account his sermons and expositions in the churches of St. Giles's and St. Martin at Oxford, were much frequented by the puri-

[1] Life as above.

tanical party." He appears however to have been decidedly averse to the proceedings of those who were intent on overturning the establishment of the church; and although, in 1643, he was, from his general character, nominated one of the assembly of divines, he declined attending them, and preferred remaining at Oxford, where he preached at Christ Church before the king, and at St. Mary's before the parliament. In both instances he was so much approved that he was appointed by the chancellor of the university, in 1646, to take his doctor's degree, but this he declined. Adhering to his loyalty, and to the use of the Common Prayer, after it had been abolished, he was soon denounced by the usurping party. Dr. Hakewell, the rector, having left the college, the government devolved on Mr. Tozer, as sub-rector, who manfully opposed the illegality of the parliamentary visitation, and maintained the rights and privileges of the college, although the university was at that time in complete possession of the parliamentary forces, and every man was to be expelled who did not obey their orders as given from the mouth of the visitors. In March 1647-8, he was cited before these visitors, who kept their judgment-hall in Merton-college, and was accused of "continuing the Common Prayer in the college, after the ordinance for the Directory (the new form) came in force: also of having sent for and admonished one of the house, for refusing to attend the chapel-prayers on that account." It was among his crimes, likewise, that he had constantly shown the utmost dislike to the parliamentary faction, and always countenanced and patronized the loyalists of his college. And although the visitors had thought proper to put off the term, yet as Dr. Fell, the vice-chancellor, had proceeded to open it at the usual time in the university, without any regard to the visitors' pleasure, Mr. Tozer did the same in Exeter college. In answer to all this, Mr. Tozer did what at the close of the same century conferred immortal honour on the fellows of Magdalen college, he disowned their authority; and told them, that "the things about which he was questioned, concerned the discipline of the college; and that he had some time before answered in the name of the whole college, that they could not, without perjury, submit to any other visitors than those to whom their statutes directed them," meaning the *bishop* of Exeter, a title sufficiently obnoxious.

This answer being, as may be expected, unsatisfactory to the visitors, they ordered him to be ejected, and committed the execution of the sentence to the soldiers of the garrison. Mr. Tozer however contrived to keep possession of the college for some time; in consequence of which, in June 1648, the visitors again sent for him, and with equal contempt for the statutes of the house, peremptorily forbade him to proceed to an election the day following; and as it is probable he refused to comply, they expelled him both from the college and the university. But he was not to be terrified from what he thought his duty even by this sentence, and refused to deliver up the keys of the college, there being no rector to whom he could legally give them, and then they imprisoned him. Even when he was, in the same month, preaching at St. Martin's church, he was dragged out of it by the soldiers, and forbidden to officiate there any more, because he seduced the people. By what means the visitors were afterwards induced to show any degree of lenity to Mr. Tozer, we are not told; but it is certain that after all their harsh treatment of him, and his spirited opposition to their authority, he was allowed to remain in his rooms in the college, and they even gave him the profits of a travelling fellowship for three years. On the strength of this, he went to Holland, and became minister to the English merchants at Rotterdam, where he died Sept. 11, 1650, in the forty-eighth year of his age, and was interred in the English church in that place. Mr. Tozer published a few occasional sermons; "Directions for a godly life, especially for communicating at the Lord's Table," 1628, 8vo. of which a tenth edition appeared in 1680; and "Dicta et facta Christi ex quatuor evangelistis collecta," 1634, 8vo.[1]

TOZZI (LUKE), an eminent physician, was born in 1640, at Aversa, in the kingdom of Naples, and after studying medicine at Naples, took his doctor's degree in 1661. Although at this time only in his twenty-first year, he was thought capable of instructing others, and first gave lectures on physiology; he afterwards for several years taught for Thomas Cornelio of Cosenza, whose advanced age prevented him from lecturing as professor

[1] Ath. Ox. vol. II.—Wood's Annals.—Prince's Worthies of Devon.—Walker's Sufferings.

of medicine and mathematics. He was also employed to supply the place of Andrew Lamez, another of the professors, and often gave four lectures in a day. At length he succeeded to Cornelio's professorship of the theory of medicine, which he filled with increasing reputation. In 1679 he had attained such high fame, that the university of Padua solicited him to accept a chair there; but this and many other most liberal offers he declined from his attachment to Naples, where he was deservedly appointed physician to the hospital of the Annunciata, and first physician to the state. On the death, however, of Malpighi, in 1694, he was induced to change his resolution. Pope Innocent XII. appointed him, in the year following, to succeed Malpighi as his first physician, and having accepted this honourable situation, the pope gave him the principal professorship in the college of Sapienza. After the death of this pontiff in 1700, Tozzi was chosen physician to the conclave, but could not accept it, as he was invited to Spain to attend the king, Charles II. then in a bad state of health. But hearing, when on the road to Madrid, of this king's death, he returned to Rome to pay his respects to the new pope Clement XI. by whom he was highly esteemed, and who made him great offers if he would remain at Rome. His former attachment however to his native country returning, he proceeded again to Naples, whence the duke of Medina Celi, the viceroy, would not allow him any more to depart, a constraint which was perfectly agreeable to his inclination. He died at Naples, March 11, 1717, in his seventy-seventh year. He published several professional works separately, which, with many additions, were republished in 5 vols. 4to, under the title of "Opera omnia Medica," Venice, 1711—1728. Tozzi, in his practice, as well as theory, held some singular opinions. He rejected blisters and blood-letting, and did not admit of the existence of plethora. With Van Helmont and Sylvius de Le Boe, he considered acidity as the cause of most diseases, which he endeavoured to obviate by absorbents. His specific in continued fevers, was a precipitate of mercury: and in consumptions distilled water of vipers. [1]

TOZZETTI, or TORZETTI (JOHN TARGIONI), an eminent botanist, the son of Leonard Targioni, born at

[1] Eloy, Dict. Hist de Medecine.—Chaufepie.—Niceron, vol. XVII.—Haller, Bibl. Med. Pract.

Florence Sept. 11, 1722, was sent to the university of Pisa, where he very soon distinguished himself by a thesis on the use of medicine. At the age of nineteen he became acquainted with the famous botanist Micheli, by whom he was protected, with whom he kept up an uninterrupted friendship till 1737, when Micheli died, and whom he succeeded in the care of the famous botanic garden. Of the plants in this garden Micheli had already made a catalogue, which Targioni published after his death, with very considerable additions by himself. In the year 1737, he was made professor of botany in the Studio Fiorentino, a kind of university at Florence, and at the same time member of the academy of Apatisti. In 1738, he became a member of the Collegio Medico, or faculty of Medicine. Much about the same time he was named by government consulting physician in pestilential disorders, and had the place of fiscal physician (physician to the courts of justice). This last place obliged him to write a great deal, being often consulted on the accidents that became discussions for a court of justice, such as deaths by poison, sudden deaths, unheard-of distempers, and (when, as it sometimes happened, foolish accusations of the kind were brought into court) witchcraft. Some time after, he was named, together with the celebrated Antonio Cocchi, to make a catalogue of the library, begun by Magliabecchi and increased by Marni, duke Leopold, and others, which consisted of 40,000 volumes of printed books, and about 1100 volumes of manuscripts. It is to this nomination we are indebted for the five volumes of letters of famous men, as, during his employment in this capacity, he used to make extracts of the curious books which fell into his hands. On Micheli's death in 1737, Mr. Targioni had inherited his Hortus Siccus, MSS. and collection of natural history, which last, however, he purchased, but at a very cheap rate, with his own money. This seemed to lay him under the necessity of publishing what his master had left behind him, and accordingly he had prepared the second part of the "Nova Plantarum Genera," but not exactly in the manner in which Micheli himself would have published them; for, though the drawings were too good to be lost, as they have all the accuracy which distinguish the other works of the great naturalist, Targioni could not suffer the work to come forth with the Zoophytes and Keratophytes classed

among the plants, as Micheli had intended. Targioni therefore meant to have given the work another form. It was to be divided into two parts, the first of which would have contained the "Fucus's, Algæ, and Confervæ;" and the second the "Zoophytes:" the first part was finished a week before Targioni's death. Many of the plates are from drawings by Ottaviano Targioni, the son of John Targioni, who succeeded his father as reader of botany in the hospital of Sancta Maria Maggiore, a new establishment formed by the grand duke upon a liberal and extensive plan, in which ducal professors of medicine, anatomy, chemistry, physiology, surgery, &c. read gratis on the very spot where examples are at hand to confirm their doctrine. In 1739, Targioni was chosen member of the academy Naturæ Curiosorum; and, in 1745, the Crusca gave him a public testimony of the value they set upon his style, by chusing him one of their members. In 1749, he was chosen member of the academy of Etruscans at Cortona, as he was of that of the Sepolti at Volterra in 1749. The academy of Botanophiles made him one of their body in 1757; as did that of practical agriculture at Udino in 1758. In 1771, he was chosen honorary member of the royal academy of sciences and belles lettres at Naples; and, finally, was named corresponding member of the royal society of medicine at Paris in 1780. It is much to be regretted that we cannot give an account of his manuscript works, several of which are known to be very important, as he was one of the most celebrated physicians of this time, and is known to have written a great deal on inoculation (of which he was one of the first promoters in Tuscany), putrid fevers, &c. &c. His printed works are extremely numerous; among the first of them was his "Thesis de præstantia et usu Plantarum in medicina." Pisis, 1734," folio; and the latest, "Notizie degli Aggrandimenti delle Scienze Fisiche accaduti in Toscana nel corso di anni 60, nel secolo 17, Firenze," 1780, 4 vols. 4to. He had just published the fourth volume of this last great work, on the improvement made in natural knowledge and natural philosophy in Tuscany in sixty years only of the 17th century, when he died of an atrophy in 1780. Mr. Targioni had a large cabinet of natural history, the foundation of which, as has been said, had been laid by Micheli. It consists of the minerals and fossils which are found in Tuscany, and the

Zoophytes and Hortus Siccus of Micheli. There is a drawer made at Amboyna, by order of Rumphius, containing all the sorts of wood of that island. Besides this, there is a great suite of animals and shells and petrified animal substances, particularly of the bones of elephants which are found in the environs of Florence.[1]

[1] Maty's Review vol. IV.—Haller Bibl. Bot.

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TO THE

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Those marked thus * are new.
Those marked † are re-written, with additions.

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